

॥श्रीः॥

॥श्रीकृष्णाय नमः॥

॥ श्री गोपीजनवल्लभाय नमः॥

॥श्री आचार्यचरणकमलेभ्यो नमः॥

श्रीसुबोधिनी

SRI SUBODHINI

Volume- I

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दशमस्कन्धं (पूर्वार्ध) जन्मप्रकरणं

Chapter 1

Shri Mahāprabhu Vallabhāchārya, prostrates to our Lord Shri Krishna in Kārika 1, before starting his commentary of the Tenth Canto, with a view to bring out it's real inner sacred meaning of Total Devotion to our Lord. (NIRŌDHA)

Mangalācharan

नमामि हृदये शेषे लीलाक्षीराब्धिशायिनम्॥

लक्ष्मीसहस्रलीलाभिः सेव्यमानं कलानिधिम्॥ १॥

KĀRIKA -1 Meaning: "I prostrate to Lord Krishna, who is resting in my heart, resembling the Serpent Ādisēsha, in the ocean of Milk - the Lord, who is the Supreme Purushōttama and who is served by countless Laxmi's, with their loving and gracious care."

Commentary : Shri Mahāprabhu, with a view to instruct the true devotees, following the tradition of the noble and exalted souls, invokes the Blessings and Grace of Lord Shri Krishna, before commencing his commentary.

The Lord gives 'Total Devotion' to the devotees, devoid of any spiritual effort or merit, through the remembrance-His Divine Leelas as described in the 10th

Canto of Shri Bhāgavatam, which is considered as the choicest and the sweetest fruit of the Kalpataru (the Divine wish-fulfilling tree) representing the Vedās. Hence, Shri Mahāprabhu prostrates to our Lord, who bestows Total Devotion to His Devotees, through His Divine Leelas, which forms the substance of this 10th Canto.

Shri Mahāprabhu explains the subtle difference between Lord Nārāyana, who rests on the Serpent Ādisēsha in the ocean of Milk and Lord Shri Krishna who rests on the Ādisēsha Serpent, represented by the heart of His devotees, and His Divine Leelas, representing the "Ocean of Milk," which he enacts, so that the devotees get Total Devotion to him. In the ocean of milk in Shri Vaikuntam, there is one Divine Consort Laxmi, who serves the Lord in the traditional manner. But in the ocean of milk, represented by the hearts of the Devotees, countless pure and loving Gopikas serve our Lord, who had blessed them with pure devotion. Lord Nārāyana resting on Serpent Ādisēsha is the repository of righteousness i.e. Dharma but our Lord in the heart of the devotees is a treasure house of auspicious qualities and the personification of righteousness itself! In this manner, the greatness and glory of our Lord Krishna has been brought out.

The difference between the path of righteousness and the path of pure "Grace" is also explained clearly. In the path of righteousness or Dharma, the spiritual practice of considering oneself, as a servant of the Lord, is regarded as normal. Hence the Vedās, which represent the vital air of our Lord, with a view to exemplify this path of servitude to our Lord, take the form of the Serpent Ādisēsha and serves the repository of all righteousness viz Lord Nārāyana. Likewise, Goddess Laxmi, again to exemplify the path of service (SĒVA) to our Lord, leaving Her

usual place on the chest of our Lord, comes down to serve the Lotus feet of our Lord. Thus both the Serpent Ādisēsha and Goddess Laxmi represent the glory of the spiritual practice of service or SĒVA of the Lord.

A Devotee attains the spiritual perfection of a true servant of our Lord, as a result of our Lord's compassionate grace, after the devotee has attained the spiritual perfection of self-realization as explained in the Upanishads. When a Devotee attains self-realization or seeing the self in everything and as everything, then his heart becomes a veritable sea of our Lord's Leelas or Divine Leelas. In this heart of the Devotee, our Lord takes His place for resting viz. The Lord bestows Bliss, Aesthetic Relish (RASA) and joy to the Devotee, who becomes Blissful. (ĀNANDAMAYA)

In this Kārika No1, The word "Leela" has been mentioned twice. Does it point to a repetition? Not at all. The reference to the Divine Leela, in the second part of the verse, is made to the ordinary and the 'daily' Divine Leelas enacted by the Lord, and the reference to the Divine Leelas in the third part of the verse is used to signify the special and important Divine Leelas enacted, with our Lord, by the Gopīs and other Devotees of Brindāvan, through their loving gaze and in other countless ways. Hence there is no repetition at all.

The word "Ṣayan" means also "Sleep" but here this word is used to mean, that the Lord established Himself and stayed. In other words, the Lord stayed in their hearts to enact His Divine Leelas, without going any where else. Thus the Lord enacts his Divine Leelas, resorting to appropriate forms, when He decides to perform the same, at the same time at two different places. In Shri Vaikuntam,

Shri Nārāyana performs two different functions at the same time viz. the act of resting on the Serpent Ādisēsha and making Lord Brahmā attend to the task of creation of the universe, after having created Lord Brahmā from His navel. Our Lord also, in the same manner, resides in the hearts of everyone.

Shri Vallabhāchārya has given the meaning of "resting" or "residing" for the word "Sayana" in His "Subōdhini" commentary.

In the same way, as Shri Nārāyana, who is resting on the Serpent Ādisēsha creates this universe, our Lord Krishna, seated in the hearts of the Devotees, bestows the grace of Total Devotion (NIRŌDHA) to the Devotees and makes them experience countless new, wondrous and beautiful Blissful aspects of our Lord- expressing in this manner the aesthetic Raṣa or Relish of True Devotion, in this world.

Hence, we shall not give the meaning of "sleep" for the word "Ṣayan" here as the Lord would not be able to play His Divine Leelas, if He was referred to as "sleeping". The correct meaning here will be "resting" or "residing".

Our Shri Mahāprabhu Vallabhāchārya after prostrating to our Lord, in the Kārika No1, now explains, in the second Kārika, that the Lord is present and resplendent in his own heart.

चतुर्भिश्च चतुर्भिश्च चतुर्भिश्च त्रिभिस्तथा।

षड्भिर्विराजते योसौ पञ्चधा हृदये मम॥२॥

"The Beloved Lord is present and resplendent in my heart in five different ways. I am prostrating to Him"

Commentary: The Lord is described to be manifested in five different ways.

In this verse, the first word "Four" refers to the 4 chapters of this Canto, which explains the Holy Birth of our Lord. In these four chapters, successively, the cause, effort, taking another form and the fascinating dexterity of our Lord's Incarnation are explained. (These four factors are explained as: In the first chapter the reason for the incarnation of our Lord is explained; in the second chapter, the Lord's efforts to quicken the process of His Advent is described ; the third chapter deals with the Lord taking the form of a new born natural human child after concealing His Four-armed Divine form and the fourth chapter deals with the enchanting work of our Lord's potency of illusion or Māya)

The second "Four" refers to the "spiritual-ignorance"(TAMAS) group of chapters from 5 to 32 and represents the four factors of evidence, the Lord, spiritual effort and spiritual attainment. The third "Four" refers to the four groups of the 'spiritual dynamic'(RAJAS) chapters from 33 to 60 again dealing with the four factors of 'spiritual dynamic' evidence, the Lord, spiritual effort and spiritual attainment. (प्रमाणं, प्रमेयं, साधन and फलं)

The word "three" refers to "spiritual harmonious" (SATWA) group of chapters from 61 to 81 and these deal with the Grace of God, spiritual effort and spiritual attainment. The factor of "proof or evidence" is not needed here as the Devotees who are spiritually harmonious, have a pure mind and having strong faith, they do not entertain any doubt about our Lord. Hence they do not need any proof or evidence.

The word "Six" refers to the Divine qualities of our Lord, consisting of six chapters and they deal with the qualities of Opulence, Valour, Glory, Wealth, Wisdom and Renunciation of our Lord. Thus the 10th Canto has 57

chapters consisting of (1) Our Lords' birth 4 chapters (2) chapters dealing with "spiritual ignorance" (TAMAS)-28 (3) chapters dealing with "spiritual dynamism" (RAJAS)-28 (4) Chapters dealing with "spiritual harmony" (SATWA)-21 and (5) Chapters dealing with the six Divine qualities of our Lord-6 and thus in total, there are 57 chapters. There are three more chapters, which are considered as interpollation, which make the total number of chapters to 60.

दशमार्थः प्रकरणाध्यायार्थश्च विचार्यते।

KĀRIKA 2 Meaning: "In this Kārika, we shall consider the true meaning of 10th Canto and it's various groups of chapters and of each chapter."

Commentary : Mahāprabhu Shri Vallabhāchārya deals with the true meaning of the 10th Canto, with a view to make us understand it fully. He deals with the groups of chapters and of each chapter also, as Shri Mahāprabhu thought that it was not enough to give only the meanings of words and verses .With a desire to remove the doubts regarding the true meaning of the Canto, especially in view of the several meanings, given in various other commentaries, Shri Mahāprabhu thought it necessary to extensively explain the true meaning of the entire 10th Canto, grouping them into clear-divisions with their meaning and also give the purport of each chapter. Thus, a very detailed study, is made by our Shri Mahāprabhu, to fully do justice, to the inner and true meaning of the 10th Canto.

नवलक्षणलक्ष्यो हि कृष्णस्तस्य निरूपणात्॥३॥

आश्रयः क्रमभावित्वान्निरोधो वेति संशयः।

KĀRIKA 3 and 3½ Meaning : "There is a doubt, as to whether the true meaning of the 10th Canto is 'surrender' or Total Devotion to God' "(NIRŌDHA-Total

devotion to God on the part of the devotee, who forgets the entire world, due to the Grace of God showered on the Devotee through His divine Leelas and compassion)

Many commentators hold the view, that the true meaning of 10th Canto is 'surrender', as in this Canto, the goal of the Nine Leelas or the Divine Leelas of the Lord is Lord Shri Krishna Himself and His Divine Leelas. Through these Divine Leelas, one can understand fully the true Divine nature of our Lord Shri Krishna. Hence the main purport of this Canto is 'Surrender' to our Lord. Some others feel that the main purport of the Canto is 'Total Devotion' to our Lord, especially in view of the 'step by step' description of the Divine Leelas of our Lord, as given in the First verse of 10th chapter of 2nd Canto.

Thus, there are 2 views about the true meaning of this Canto. Is it 'Surrender' or is it 'TOTAL Devotion'?

Now Shri Mahāprabhu gives the views of those who consider the purport of this Canto to be 'Surrender'.

लीलानिर्धारको ह्यर्थः क्रममात्रं तु दुर्बलम् ॥ ४ ॥

यथाकथञ्चिच्छ्रवणं सफलत्वाय कल्पते ।

निरोधः प्रलयो लोके प्रसिद्धः प्रकृते न सः ॥ ५ ॥

प्रतीतो द्वादशेन्यत्र महत्वाच्छुद्धलीलया ।

सहितो ह्याश्रयः स्कन्धे प्रतिपाद्य इहेति चेत् ॥ ६ ॥

पूर्वपक्षकी कारिकाएं : verses 4,5 and 6

The Meaning of Kārikas: "Those who consider, that the purport of 10th Canto is only 'Surrender', say, that we should give the meaning to a Canto by considering the Divine Leelas enacted by the Lord as described in that Canto only. We should not consider the meaning through the 'step by step' process, as this process isn't correct, in comparison to the consideration of the Divine Leelas of

the Lord, as given in the particular Canto itself. The "Vedās" also prescribe the same method of finding the true meaning of a given situation or word. In the Pūrva Mimāṃsa part of the Vedās (Pūrva-Mimāṃsa part prescribes the rites and rituals and their methods), the rule is to capture the essence of a ritual and then to emphasize the order in which it is described, e.g. "In the worship of Agni, offerings are made into Fire"- This verse has come first and the verse " Rice is cooked in milk" has come afterwards. Although it is well known that the rice is cooked first before it is offered to Fire in a sacrifice. Here, if we were to go by the meaning of words in the order they appear, then there will be distortion and we will lose sight of the essence of the meaning. Thus, we should give up the 'step by step' or orderly process and accept the meaning of the Divine Leelas given in the Canto only, and this consideration will prove that the true meaning of this Canto is 'Surrender' .We should accept the 'Meaning' of the particular Canto only as true, which confers the true result of listening to Shri Bhāgavatamṣ-in this case the listening of the Divine Leelas of the Lord, as given in this Canto, confers the true result to the Devotee. viz "Surrender". (ĀṢRAYA)

By following the "orderly process" it is possible also to discern the meaning of this Canto as "Total Devotion" to our Lord. The word 'Nirōdha' also means ' Pralaya or Ending' . Instead of accepting the meaning as 'Ending' brought about by a weak "orderly step by step process" is it not better to accept the true meaning as 'Surrender' by confining ourselves to the results conferred by listening to the Divine Leelas of the Lord as described in this Canto? Thus, the 10th Canto, as a full description of the pure Divine Leelas of the Lord is given , is considered as 'Best' in comparison to other Canto's.As in the 12th

Canto, there is a description of the ending of the universe (Pralaya) and other Divine Leelas, we may call the 12th Canto as "NIRŌDHA" (meaning Pralaya=ending) and we should term the 10th Canto as signifying only ĀSHRAYA or Surrender (dependence) .

Now Mahāprabhu Shri Vallabhāchārya responds to the above arguments and refutes them effectively to establish conclusively that the main meaning of 10th Canto is 'Total Devotion' to our Lord and not "Surrender".

न हि सापेक्षरूपस्य प्रथमं सुनिरूपणम् ।

नवलक्षणसापेक्षो ह्याश्रयो रूप्यते कथम् ? ॥ ७ ॥

अग्रे लीलाद्वयकथा फलसिद्धौ वृथा भवेत् ।

पूर्वोत्तरस्कन्धयोश्च नश्येत्कारणकार्यता ॥ ८ ॥

कृष्णस्त्वेकादशेष्यस्ति क्रमश्च स्वीकृतो भवेत् ।

Kārika 7-8-:

Meaning: The main purport of the 10th Canto cannot be "Surrender" which is based on the Nine factors like creation, manifestation, etc. The aim of these nine factors is "Surrender" and Shri Sukadeva couldn't have endorsed "surrender" as the main theme of the 10th Canto. Why? Because, the result of surrender to our Lord, having been achieved as described in the 10th Canto, there was no necessity for Shri Sukadeva, to describe further, the Divine Leelas of the Lord. Moreover, to describe the two aspects of 'Liberation' and 'Total Devotion' to God, after dealing with the aspect of " Surrender" would contradict the cause-effect principle like putting the cart before the horse!

If someone says that our Lord's Divine Leelas are described in detail in the 10th Canto and due to this, the main theme of 10th Canto should be surrender- then we

should remember that our Lord's Divine Leelas are described in the 11th Canto also. In view of this, without any doubt, we should determine the true meaning of the various Cantos of Shri Bhāgavatam only on the basis of "step by step orderly manner" and not by considering only the contents of individual Canto. Now we will consider the meaning of Shri Vallabhāchārya's Kārika, which establishes that the main theme of our 10th Canto is NIRŌDHA or Total Devotion to Our Lord.

Shri Mahāprabhu Vallabhāchārya says that if we were to accept that "Surrender" is the main purport of the 10th Canto, then we will have to consider the aspect of "Surrender" explained by Shri Sukadeva requiring the nine factors in the second Canto. But this being not the real meaning, Shri Sukadeva began to describe the Divine Leelas of our Lord such as creation etc. from the 3rd Canto onwards and concludes with the main theme of Total Devotion to our Lord, Liberation and Surrender respectively in Cantos 10, 11 and 12. What is the proof for this? If King Parīkshit had attained "surrender" in 10th Canto only, He would not have desired to listen more and Shri Sukadeva also would not have proceeded to tell him the 11th and 12th Canto's, as it would be futile to tell these two chapters. It would be, indeed, insulting to the glory and greatness of Shri Sukadeva, to regard "Surrender" as the main theme of the 10th Canto. Moreover the contradiction of 'effect-cause' will take place in the order of the Divine Leelas enacted by our Lord, if we were to accept "Surrender" as the main theme of the 10th Canto. Then what is the real purport of each of the 12 Cantos?

First Canto: Description of spiritual qualifications necessary for spiritual Aspirants/Devotees.

- Second Canto:** The hearing and listening to our Lords' Leelas by spiritual Aspirants/Devotees who are fully qualified
- Third Canto:** First Creation - The taking of the Forms by the One, who is beyond all forms.
- Forth Canto:** The manifestation of further created beings like Lord Brahma and others.
- Fifth Canto:** To establish, properly, order among the created and manifested beings- the establishment of the 4 main goals of life viz. Righteousness etc. (DHARMA).
- Sixth Canto:** The Lord's Divine Leelas of grace and on whom this grace is bestowed.
- Seventh Canto:** Description of the Divine Leelas of the Lord to remove the blemish of anguish and concern.(?)
- Eighth Canto:** Description of righteous conduct with a view to remove the blemish caused by Kāla- or TIME.
- Ninth Canto:** Description of stories on Devotion and Devotees for the removal of blemish, from the minds of those, who are averse to the listening to the stories of our Lord's Divine Leelas.
- Tenth Canto:** The Divine Leelas of our Lord leading to "Total Devotion". The Lord bestows Total Devotion to the Devotees, after making them forget this material world, and drawing their entire mind to Himself, through the enactment of His Divine Leelas.

Eleventh Canto: The Divine sport of Liberation - Bestowing Liberation by our Lord, to those, who have crossed the attachments and desires of the entire universe and have developed a deep Love for Our Lord. The Lord blesses them with full wisdom, about their eternal Divine relationship with Him and, about their true Divine nature.

Twelfth Canto: The Divine Leelas of " Surrender" or " Dependence". The final establishment of the Devotees, having attained the wisdom about their true Divine nature and having got liberated from the cycle of births And deaths, thorough the Grace of our Lord, in the Primordial Brahman or the Absolute Divine nature of our Lord, as Purushōttama- or the Supreme Lord.

In this manner, it is correct to accept, that the main theme of 10th canto is "Total Devotion" and any other conclusion will contradict the orderly and "step by step" exposition on the main themes of the 12 Cantos given by Shri Sukadeva.

निरोधोस्यानुशयनं प्रपञ्चे क्रीडनं हरेः ॥ ९ ॥

शक्तिभिर्दुर्विभाव्याभिः कृष्णस्येति हि लक्षणम् ।

KĀRIKA : 9 & 9 ¾:

Meaning: 'Total Devotion' or NIRŌDHA is the Divine play of Lord Shri Hari, who is the Supreme Lord as Shri Krishna, in this universe, with His full and immeasurable Divine powers.

Commentary: It is necessary to determine the correct meaning of the word 'NIRŌDHA'. Some say, without

understanding the heart of Shri Sukadeva, about the actual meaning of this word, that, this word means "The resting of Souls with all its powers". This is not correct. In the 6th verse of 10th chapter of 2nd Canto, we come across the word "pertaining to Him" (ASYA). This word clearly refers only to our Supreme Lord and not to the individual soul (JĪVA). Hence, Shri Mahāprabhu has given two names to this word "pertaining to Him" viz. Shri Hari and Shri Krishna. It is also wrong to describe the destruction of the wicked kings and others as "NIRŌDHA" or Total Devotion, as the Lord never destroys any one Himself, but he causes their destruction through His Divine Potency of Shri Sankarshana and others. Our Lord enacts only such Divine Leelas, which would enable the Devotees to get their ignorance destroyed and develop deep love for Our Lord enabling them to forget this entire Universe. This is the main purpose of Our Lords' manifestation and enactment of Divine Leelas. Thus the real theme of the 10th Canto, which describes several of such Divine Leelas of our Lord is "NIRŌDHA" or Total Devotion and our Shri Mahāprabhu has conclusively established this truth very clearly.

Shri Purushōttam Gōswāmi in His "PRAKĀSH" has mentioned that the main reason for the 87 chapters of the 10th Canto is 'Total Devotion' or "NIRŌDHA" meaning that the "Lord rests" (SAYAN) in the heart of the Devotee. This "resting and residing" of the Lord in the heart of the devotee is seen in 3 ways (1) Awakened stage (2) Dream state and (3) Deep-sleep stage. Apart from this, there are 72 main nerves in the body and also the 12 powers of the ĀTMA or the Divine self such as opulence, brilliance etc. Totally all these add up to 87 and the 10th Canto consists of 87 chapters with a view to fully exemplify 'NIRŌDHA' or Total Devotion to our Lord.

नैमित्तिको निरोधोन्यो धर्मग्लानिनिमित्ततः ॥ १० ॥

KĀRIKA 10: Meaning of the words: The "NIRŌDHA" (Total Devotion) seen in the destruction of the wicked kings, who were cruel and unrighteous is different from the NIRŌDHA (Total Devotion) caused by our Lords' Ten divine Leelas of creation etc.

Commentary: Shri Mahāprabhu has clearly emphasized that the reference to the destruction of wicked kings in the 10th Canto cannot be regarded as "NIRŌDHA LEELA" or Divine Sports for causing Total Devotion, as these Divine Sports are not part of our Lords' ten main divine Leelas like creation etc.

स चात्र नैव सद्भाह्यो हरिणा दुष्टभूभुजाम् ।

आद्यन्तयोरिहाभावान्मुक्तावप्यनुवृत्तितः ॥ ११ ॥

लक्षणस्याप्रवेशश्च लीलाधिक्यं तथा भवेत् ॥ ११ १/२ ॥

कारिका 11 and 11 1/2: Meaning of words:

Noble souls should not mistake the Divine Sports of our Lord, destroying the wicked kings as "NIRŌDHA" or Total Devotion. Here in the words "Beginning" and "Ending" (used to refer to the first part dealing with the Birth of our Lord and the 'End' part dealing with the description of the divine qualities of our Lord), Nirōdha, as having being caused by PRALAYA (Ending) is not mentioned. Moreover the Nirōdha, seen in the destruction of the kings, as referred to in the 11th Canto, which explains the Divine Sports of our Lord pertaining to Liberation, is of the nature of destruction only (NĀSĀTMAK). In this way of destruction, we cannot experience any of the qualities of NIRŌDHA or Total Devotion to our Lord. Hence these divine Leelas of our Lord, such as destroying the wicked kings, if included as part of Nirōdha Leela, then this will become an addi-

tional 11th Leela, over and above the 10 main Leelas of our Lord. This stand is not acceptable, as this 11th Leela does not pertain to the main theme of the 10th Canto viz. NIRŌDHA or Total Devotion.

Commentary : The Divine Sports of our Lord, in getting the wicked kings destroyed by Shri Sankarshana is only a 'part' of the principal theme of this Canto viz. Total Devotion and this 'part' cannot be presumed to represent the real meaning of this Canto viz. NIRŌDHA or Total Devotion. With a view to reply to those, who will still persist in maintaining the view, that the Divine Leelas of our Lord in getting the wicked kings destroyed, as representing the Leela of Total Devotion, Our Āchārya Shri Mahāprabhu, avers, that both in the chapters, firstly dealing with the Divine Birth of our Lord and lastly in the chapters dealing with the Divine qualities of Our Lord, the references to the destruction of the wicked kings do not constitute the actual NIRŌDHA Leela, as the inner meaning/purpose of these Leelas cannot be extended to mean actual NIRŌDHA or Total Devotion to our Lord. This argument can also be applied to the Divine Leelas in the 11th Canto, but such extension of meaning will be far-fetched indeed. Hence wise souls do not regard these Divine Leelas as the true meaning of the 10th Canto.

तदर्थं जन्मकथनं पृथास्तोत्रविरोधि हि ॥ १२ ॥

KĀRIKA : 12 Meaning : "To presume that our Lord took his incarnation only with a view to destroy the wicked kings will contradict the reasons given, for our Lord's incarnation, in the verses of praise made by queen Kunti.(KUNTĪSTUTI)"

Commentary : Shri Mahāprabhu, here, refers to the statement made by Bopadeva in his Bhāgavatam, to the

effect, that, the Lord had taken the incarnation only to reduce the pain and troubles of this Earth, through destroying the wicked kings. Shri Mahāprabhu says that this statement of Bopadeva is not correct, especially, in view of the following verses of queen Kunti, in her praise of our Lord.

तदा परमहंसानां मुनीनाममलात्मनाम्।
भक्ति योग विधानर्थं कथं पश्येम हि स्त्रियः॥

(1-8-20- Sri Bhāgavatam)

Meaning: "Oh Lord, how can we, ordinary women, have your Darshan (vision), if you had not taken your incarnation, to reestablish and rejuvenate the Path of Devotion in the pure minds of all-renouncing and dedicated Devotees and Sages?"

In this manner queen Kunti's statement proves that the real reason for the incarnation of Shri Krishna was to rejuvenate the Path of Devotion among his Devotees and not the destruction of the wicked kings.

कार्यकारणहानिश्च प्रक्रान्तत्याग एव च ।
भक्तत्वाद्भुव उद्धारो भारहारान्निरूपितः ॥ १३ ॥

KĀRIKA:-13-Meaning :

"To conclude that the meaning of 10th Canto is "Surrender" will vitiate the 'cause and effect" and the "step by step" orderly way of dealing with the actual meaning of the Divine Leelas of our Lord in the entire Bhāgavatam. In this 10th Canto, a full description of the way in which our Lord destroyed the pain and troubles of His Devotees, Noble ones and of Mother Earth has been given.

Commentary : In the second Canto, it has been specified, that for the purification of the Tenth Divine

sport of our Lord only i.e. Incarnation of our Lord Shri Krishna, all other Divine Leelas of our Lord have been described, starting from the first Divine Leela of Creation till the Divine Leela of our Lord viz. "Surrender" is fully dealt with in the 12th Canto. In this manner, a cogent cause-effect and 'step by step' approach has been properly adopted. To break this cogency and complimentariness, by just regarding "Surrender" as the true meaning of the 10th Canto would be inappropriate. It is well known that one attains "Surrender" only after attaining true wisdom about the Divine Leelas of our Lord pertaining to creation and the nine other Leelas. In a very appropriate manner and method, all the Leelas of our Lord, have been interconnected through the method of "cause-effect" in Shri Bhāgawatam, in an orderly way, and this methodology should be protected.

Hence it is totally incorrect to conclude that the 10th Canto deals with Nirōdha (Total Devotion) caused by the destruction of the wicked kings or "Surrender" due to reasons explained above.

It is but correct and proper, therefore to conclude, that the 10th Canto deals with only one main theme viz. **NIRŌDHA** meaning Total Devotion and Love to our Lord, by the forgetting of this entire universe, through listening to His Divine Leelas and blessed by the Grace of our Lord.

प्रकटः परमानन्दो यदा भूमेस्तदैव हि ।

मर्दनक्लेशहानिः स्यादिति तस्याः समुद्यमः ॥ १४ ॥

KĀRIKA-14 Meaning: "Mother Earth, with a view to get rid of the pain and suffering caused to her by the sins committed by the wicked kings, successfully put efforts and with the manifestation of our Lord, the sorrow and suffering of Mother Earth ended."

Mother earth suffered very much and she made efforts to mitigate this. Mother earth can easily tolerate any number of people who are bad, as she is used to easily carrying the weight of huge mountains. But it becomes impossible for her to tolerate the huge weight of sins of the wicked people. This sorrow created by sins cannot be mitigated except through the intervention and manifestation of our Lord. Just like darkness fades away automatically at the dawn of Sun God, the sorrow of Mother Earth flees away on the incarnation of our Lord. Hence in the first chapter of 10th Canto, the effort made by Mother Earth to get her sorrow destroyed is described.

ब्रह्मरुद्रादिदेवानामत एवान्यसंश्रयः ।

भक्तानामेव निस्तारः कृतः कृष्णेन संसृतेः ॥ १५ ॥

अतो निरोधो भक्तानां प्रपञ्चस्येति निश्चयः ॥ १५ १/२ ॥

KĀRIKA-15 -15 ¾ Meaning : "Lord Brahma, Lord Siva and other Gods took the help of Mother Earth., to plead with our Lord to manifest His Incarnation [taking the help of another: Shri Mahāprabhu explains the inner meaning of this: Lord Brahma and Lord Siva and other Gods were unable to go to our Lord, with the prayers for His Incarnation, as they had never suffered the same sorrow through the wicked kings, which the Mother Earth had gone through. Hence, they never felt the need to pray to our Lord. Hence these Gods, taking the support of Mother Earth, came to serve our Lord at Shri VAIKUNTAM. They began to pray for the manifestation of our Lord]. Lord Siva and other Gods, came to the ocean of milk in Shri Vaikuntam taking the support of Mother Earth in the form of a cow, to pray for the manifestation of our Lord. Our Lord Shri Krishna always destroys the 'worldliness' of His Devotees and as such, only His "Chosen Devotees" were rewarded with 'Total

Devotion' to Him (NIRŌDHA) by our Lord, who causes them to forget the entire universe, due to the intensity of their Total Devotion to our Lord.

Commentary: When Mother Earth began to suffer with the sins of the wicked kings and others, she concluded that her sorrow can be mitigated only through our Lords' Incarnation.

Although, all the Gods also, prayed for the Incarnation of our Lord, they never had the eagerness or intensity of feeling for our Lords' manifestation-hence they also fully did not deserve to plead for the Lords' manifestation. The Lord, being full of compassion for His Devotees, always manifests Himself to ward off the sorrow of His Devotees. Mother Earth, as she suffered so much sorrow, now, deserved more, than the Gods, to pray for the manifestation of our Lord. Hence Lord Brahma and other Gods had to take the help of Mother Earth with a view to pray for our Lords' manifestation.

Even if we were to accept the view, that we may consider the acts of destruction of the wicked kings by our Lord as 'NIRŌDHA' or Total Devotion, we can never accept this view as the "determining factor" for the conclusion of NIRŌDHA (Total Devotion) in the 10th Canto. Why? Because, in the 10th Canto, the most important and significant Divine Leelas of our Lord, after His Incarnation, enabled the entire Brindāvan and it's inhabitants to forget this universe and inspired them to get totally devoted to our Lord and enjoy at all times, enthusiastically, the Divine Leelas of our Lord in their mind. And this Divine experience forms the real NIRŌDHA or Total Devotion to our Lord. Thus "NIRŌDHA" or Total Devotion is the real meaning of the 10th Canto.

In the 10th Canto, the Lord causes the destruction of the "attachment to worldliness" in the minds of the same Devotees who have been referred to in the 9th Canto as having been blessed with Devotion by our Lord . Our Lord didn't destroy the wicked king's attachment to "worldliness" through His Divine Leelas. He destroyed them only and not their "worldliness". Hence, the main theme and meaning of the 10th Canto is only NIRŌDHA (Total Devotion) caused by the Devotees' forgetting this Universe and getting deeply devoted to our Lord. Bharatāchārya also says that NIRŌDHA or Total Devotion to our Lord means attainment of the constant intense feeling of sorrow, born out of Love and Devotion to our Lord, caused by the separation from our Lord.

यावद्बहिःस्थितो वह्निः प्रकटो वा विशेषेण हि ॥ १६ ॥

तावदन्तःस्थितोऽप्येष न दारुदहनक्षमः ।

एवं सर्वगतो विष्णुः प्रकटश्चेन्न तद्विशेत् ॥ १७ ॥

तावन्न लीयते सर्वमिति कृष्णसमुद्यमः ।

रूपान्तरं तु नटवत्स्वीकृत्य त्रिविधान्नजान् ॥ १८ ॥

प्रपञ्चाभावकरणादुज्जहारेति निश्चयः ॥ १८ १/२ ॥

KĀRIKA-Meaning: :16,17,18 and 18 ¾

"Until the Fire from outside is joined with the wood, the Fire inside cannot burn the wood by itself. In the same manner, until our Lord manifests Himself outside and then enters into the heart of a Devotee, the Lord who is already residing in the heart, will not respond, although our Lord is all pervasive, not only in this entire Universe but also in our body and senses. As in the case of burning of wood, thorough lighting it with another fire, our Lord always manifests Himself outside first and then enters into the Devotee and transforms the material body, senses etc.

of the Devotee into Divine Essence. Thus the Lord causes the destruction of "worldliness" in the mind of the Devotee, so that He can Bless them with Total Devotion to Himself. Our Lord, due to His boundless grace, has taken the "Human" form, like an actor, with a view to redeem, His three types of Devotees, by destroying their attachment to "worldliness" and materialism."

Commentary : Shri Mahāprabhu has removed two doubts from our minds through the above Kārika verses. DOUBT NO 1: We cannot clearly see, that our Lord destroyed the attachment to "worldliness" of the Devotees in the 10th Canto. DOUBT NO 2: What is the necessity of our Lord to manifest outside, with a view to enter into the heart of a Devotee and then cause the destruction of the "worldliness" of the Devotee, when He, being all-pervasive and also present as the Inner- most principle in every heart, could easily destroy the "worldliness" of the Devotee, acting from inside only? In fact attachment to worldliness gets destroyed only from inside. Hence why cannot we rightly conclude, that the Lord manifested Himself outside only to destroy the wicked kings? As a natural corollary, we can safely conclude, that this Leela of our Lord destroying the kings, forms the Nirōdha Leela.

Shri Mahāprabhu removes the above two doubts by giving suitable examples.

Fire is present everywhere as a principle of nature. It is also present in all types of wood. But this fire cannot burn the wood by itself, because of it's nature and quality. In the same manner, the Lord has willed that His Divine Leelas will be enacted only in a particular form, in a particular place and in a particular time. This is deter-

mined by Him. To come back to our earlier example, although the principle of fire is present in the wood, this fire, following the rules of nature and individual properties of materials, as willed by our Lord's creative power, doesn't burn the wood, until an external fire is introduced to the wood to burn it. Like wise, following the natural laws of the manifestation of this creation, although our Lord is all pervasive and present everywhere, He does not destroy the "worldliness" of the Devotee from inside the heart of the Devotee. He manifests Himself outside in a most beautiful and glorious manner, and destroys the 'worldliness' of His Devotees and Blesses them with His Divine Bliss and Joy and the entire self of the Devotee is transformed into a Divine person. Through this, having destroyed the "worldliness" of the Devotee, the Devotee gets supreme Devotion to our Lord and becomes Eternally Blissful. Hence our Lord's Grace to His Devotee is limitless.

Through efforts, one attains results. Here, the Divine Leela enacted by our Lord, along with His full power, is the cause or Sādhana for NIRŌDHA or Total Devotion. Devotees get this NIRŌDHA or Total Devotion to our Lord, through deep Love and attachment to our Lord and also by way of forgetting this entire Universe. These three types of Nirōdha happened only to the Devotees of our Lord and not to the kings who were destroyed by our Lord for their wicked ways. Thus, these three types of 'NIRŌDHA' (Total Devotion) is the main theme of the 10th Canto.

The Lord manifested, first, in the residence of Mother Devaki, with the beautiful form of Four Arms and later transformed Himself into a small child. Shri Mahāprabhu, by using the word "Like an Actor" in his Kārika, has

explained the secret of this dual successive manifestation of our Lord. An actor may play any role by taking different forms but in reality he continues to be himself, without any change or distortion in his original self. Nay, whatever role he plays or whatever dress he wears, even then, it is only acting and he continues to enjoy all the capacities, naturally endowed with him, and there is no change to his real self. But according to the role to be played, he shows himself in different dresses and enacts different pattern of behavior. In the same manner, our Lord also, with a view to redeem His three types of Devotees, like a good "Actor", assumes different forms, appropriate to the loving demand and desire of His Devotees. This 'acting' of our Lord, shows His compassion to His Devotees and He continues to be Himself without any change or distortion. This also shows that our Lord loves to be under the 'willing' control of His pure and loving Devotees. Hence, can anyone excel our Lords' mercy and love to His Devotees?

KNOWLEDGE ABOUT THE DIFFERENT PARTS OF 10TH CANTO

पञ्च प्रकरणान्यत्र चतुर्भिर्जन्य सत्यतेः ॥ १९ ॥

अष्टाविंशतिभिः पूर्वं तामसत्त्वाद्गजोद्भूतिः।

तथैव राजसानां च यादवानां विशेषतः ॥ २० ॥

सात्त्विकानेकविंशत्या निःप्रपञ्चांश्चकार ह ।

भगवानेव नान्योत्र तदर्थं षड्भगाभिधाः ॥ २१ ॥

KĀRIKA: 19,20 and 21

Meaning: Shri Mahāprabhu, in the earlier Kārikas, explained the true meaning of the 10th Canto. Now He is going to explain the various parts of this Canto and their main purport. There are five main parts in this Canto.

(1) The part dealing with our Lords' Incarnation and Divine Birth consisting of 4 chapters.

(2) The part dealing with "Spiritual Ignorance" (TAMAS) The redemption of "Spiritual ignorant" Vraja (Brindāvan) is explained in 28 chapters.

(3) The part dealing with "Spiritual dynamism"- Here, devotees of spiritual dynamism (RAJAS) like the Yādava Devotees and others are explained in 28 chapters.

(4) The part dealing with "spiritual Harmony" (SATWA) - Here there are stories dealing with Devotees of a spiritually harmonious nature and this consists of 21 chapters.

(5) The part dealing and explaining the Six Divine Exalted qualities (GUNA) of our Lord and the Divine Leelas related to these qualities- consists of 6 chapters. exclusively Only the Lords' Divine qualities are explained in these chapters and nothing else.

Commentary: It is necessary to understand the true meaning of the number and method of divisions and chapters specified by Shri Mahāprabhu. (1) There are 4 chapters in the division pertaining to our Lords' Birth and this is due to our Lords' manifestation with his 4 primary Forms viz. Vasudeva, Sankarshana, Pradyumna and Aniruddha. Although, our Lord always kept His full Supreme Divine self in tact, with a view to carry out the tasks such as redemption of Mother Earth and the like, the Lord, brings along with Himself His assistants who will be inspired to attend to the various tasks. In each of the 4 chapters, our Lord manifests Himself in one of the 4 glorious forms. Hence 4 chapters. (2) In the chapters dealing with the subject of 'spiritual ignorance' there are 4 sub-divisions, dealing with the 4 main factors or

subjects viz. Evidence, The Lord, The efforts to attain the Lord and the Result i.e. attainment of God being the result for the efforts made. In each of these 4 sub-divisions, our Lord has enacted His Divine Leelas with His own self and also through His own six qualities of Opulence , Valour, Fame, Wealth, Wisdom and Renunciation. Hence there are 7 chapters each for Evidence, the Lord, the effort and the result, thus, totaling 28 chapters. (3) The 'Spiritual Dynamism' division consists of 28 chapters. There are 7 chapters each dealing with Evidence, the Lord, the effort and the result. (4) The 'spiritual harmony' Division consists of 21 chapters and this is divided into 7 chapters each dealing with the Lord, The effort and the result only. The requirement for 'Evidence' was not necessary, as the spiritually harmonious souls are already pure in their mind, full of faith and doubtless. Hence they never needed any 'Evidence' to prove the existence of the Gracious Blissful nature of our Lord. (5) The chapters dealing with the Divine qualities of our Lord are 6 in number, because our Lord has enacted His Divine Leelas, exhibiting His six Divine qualities, one each in each of the 6 chapters.

Our Lord enacted His Divine Leelas, as the Supreme Lord of the entire universe, with his chosen spiritually ignorant, dynamic and harmonious devotees with the sole motive of making them forget this universe and Bless them with immense joy and Bliss arising out of their Total Devotion to Him. Hence, in the fifth division dealing with the "Divine Qualities" of our Lord, the true Divine nature of our Lord's qualities are shown as representing Himself and their Oneness is emphasized. The word 'other' or 'another' used in the 21st Kārika refers to our Lord Shri Krishna only who is pure, supreme and beyond all

qualities and to His Divine Leelas and not to any other illusory God or deity.

By the method of the division of chapters made, we can easily conclude that the main theme of the 10th Canto is NIRŌDHA or Total Devotion to our Lord and this Cantos' meaning is 'NIRŌDHALEELA' or "Divine Leelas for Total Devotion" None should doubt this.

चतुर्भूर्तेर्जन्मतोत्र तथाध्याया निरूपिताः ।

तत्तत्प्रकरणे तेषामुपयोगस्तु वक्ष्यते ॥ २२ ॥

हेतुर्ग्रामस्वीरणकापट्यैः प्रथमो महान् ।

प्रद्युम्नश्चानिरुद्धश्च वासुदेवस्तथापरः ॥ २३ ॥

हेतुश्च त्रिविधो ह्यत्र गुणा भक्ताहितप्रदाः।

कंसादेः कालतोऽज्ञानात्रिधा दुःखं तु तद्गतम् ॥ २४ ॥

KĀRIKA- 22,23 and 24 Meaning:

In this part dealing with the Holy Birth of our Lord, there are 4 chapters due to the 4 fold manifestation of our Lord. The description of the Divine Leela enacted by each of these 4 Divine forms will be given in the division dealing with their individual manifestation.

Cause, effort, acceptance (taking another form) and Dexterity (tasks achieved through cleverness)-due to the presence of these four factors, glorious is the division of chapters, dealing with the Holy Birth of Our Lord, in which the Lords' Divine Leelas enacted as Pradhymna, Aniruddha and Sankarshana are described.

Due to the presence of three Primordial qualities of Ignorance, Dynamism and Harmony, there are also three types of sorrow. These three qualities give three types of sorrow to the Devotees. The devotees were experiencing three types of sorrow caused by Demons like Kamsa, from

the vicissitudes of time and those caused by their own ignorance. Hence the cause of our Lords' Birth was to mitigate these three types of sorrow of His Devotees.

Commentary: Shri Māhaprabhu has declared that, the chapters dealing with our Lords' Birth should be considered as most important, as in this, our Lord, who is the Supreme Purushōttama Himself, shows His Four-fold Divine form, with a view to Bless His Devotees with Total Devotion and to enact countless other Divine Leelas.

'Division' here means "The whole" and the chapters mean "The part". Thus the 'division' has 4 parts as chapters. The first chapter deals with the cause, The second deals with efforts, the third deals with our Lord transforming Himself into another form and the fourth chapter deals with the miracles done by our Lords' illusory power with dexterity and cleverness. Apart from this, the four chapters, respectively, deals with the Divine Leelas of our Lords' 4 Divine forms viz. Vasudeva, Sankarshana, Pradhyama and Anirudha.

In the first chapter, the cause for the Holy Birth of our Lord has been specified as the sorrow of His Devotees. The sorrow, arising out of the three qualities, of the Devotees can be mitigated only by the power of our Lord and none else can do this. Hence, in the first chapter, the sorrow of the Devotees of our Lord viz. Mother Earth, Shri Devaki and of the Yādava race, has been explained.

भूमिर्माता तथा चान्ये दुःखभाजो हरिप्रियाः ॥

यथायोग्यं दुःखमेवामत्रैवेति निरूप्यते ॥ २५ ॥

त्रयं भगवता शक्यं दूरीकर्तुमितीर्यते ॥

प्रश्नोप्यत्राधिकः प्रोक्तः स्कन्धद्वितयवर्तनः ॥ २६ ॥

अनुवादः स्तुतिः प्रश्ने भक्तस्वाज्ञापकाबुधौ ॥

अन्यथा ह्यङ्गिमुप्तार्थं श्रीशुको वर्णयेत्कथम् ॥ २७ ॥

अज्ञानमन्यथाज्ञानं कृष्णं विनिवार्यते ॥

प्राणनत्वं कथायाश्च दयासिद्ध्यै शुकस्य हि ॥ २८ ॥

एवं प्रश्नो द्वादशभिः समतो गुणदोषगः ॥ २८ ॥ १/२॥

KĀRIKA- 25,26,27,28and 28 ½ Meaning:

The respective sorrows of Mother Earth, Shri Devaki and other Devotees have been described here. The three types of sorrow suffered by the three types of Devotees can be mitigated only by our Lord and none else. There is one extra question asked by King Parīkshit who asked totally 12 questions, keeping in his mind the Tenth and the Eleventh Canto. King Parīkshit's Devotion to our Lord is fully established in view of his appreciation and glorification of our Lord's Divine Leelas. Shri Sukadeva would not have explained the secret meaning of our Lords Birth and Leelas, if king Parīkshit was not a true Devotee.

The description of Shri Sukhadeva, destroys both the ignorance caused by not understanding clearly the truth about our Lord Krishna's Divine nature and also those caused by wrong understanding. The Holy stories of our Lord is life-giving, and this is mentioned, to bring out clearly the compassion and gracious heart of Shri Sukhadeva. To show the sameness of good and bad qualities (i.e. 6 each) 12 questions have been asked by king Parīkshit (6 good qualities of our Lord and 6 bad qualities pertainong to this world)

Commentary : The main cause for our Lord's birth and manifestation is the sorrow of His Devotees. The Lord cannot see the sorrow of His Devotees and hence He manifests Himself, as and when required , with a view to quickly mitigate the sorrow of his Devotees. Hence in the first chapter, dealing with the Holy Birth of our Lord. a description of the sorrow of the Devotees, which is the primary cause of the Holy Birth of the Lord, is

mentioned. Ever since, Kamsa had heard from the Sage Nārada, that Nandagopa, all other Gopās and the entire Yādava race along with their women folk, were indeed, manifestation of Celestial Gods or Divine Beings, he had started to give pain and sorrow to Nandagopa, Yādavās and others. Mother Earth was subjected to sorrow by Kamsa and other wicked persons; Mother Devaki was sorrowful ever since she heard the celestial word (AKĀSHAVĀNI); and the Yādavās like Nandagopa and other devotees were in sorrow, due to the ignorance created by the lack of knowledge in them about our Lord's impending Birth. If the Yādāvas had the full knowledge about the coming Holy Birth of our Lord, they would have brushed aside their sorrow quickly as this sorrow would have brought about the Holy Birth of our Lord. They continued to be in sorrow due to their ignorance about the impending incarnation of our Lord, who only can destroy the three types of sorrow suffered by these three types of Devotees. Thus this sorrow also can be considered as part of Total Devotion to our Lord.

Shri Mahāprabhu in his "NIBANDHA" has clearly explained as to the manner and method with which our Lord mitigated the sorrow of these three types of Devotees. They are:

(1) The sorrow of Mother Earth was ended with the death of Kamsa.

(2) The sorrow of Mother Devaki was ended by our Lord's manifestation. "The Lord is Mine" - this faith and knowledge enabled Mother Devaki to destroy all her sorrow.

(3) The sorrow of Yādāvas and others was destroyed by our Lord's nectarian words of Love.

Here ends the Kārika.

Due to boundless Love, the Lord, at first, destroys the sorrow of Mother Devaki. The destruction of sorrow of the Devotees of Brindāvan will be dealt with elsewhere. The beginning of 10th Canto has been done keeping in mind the subjects dealt in 9th Canto and those to be dealt with in the 10th Canto

King Parīkshit, shows His Devotion to our Lord, in the beginning of 10th Canto, through 1 ¾ verses, by describing the subtle meaning of the 9th Canto and by glorifying the Divine story of our Lord. Why? so that Shri Sukadeva, appreciating and accepting His Devotion, will now reveal the spiritual secrets of the Divine incarnation of our Lord. King Parīkshit also averred, that he did possess the true knowledge about the Divine nature of our Lord and also that his life was dependant, not on ordinary food, (as he was fasting through-out) but he was sustaining himself only with the nectar of our Lord's Divine stories and Leelas. In this manner, King Parīkshit, showing his devotion to our Lord as a Devotee in great distress, wishes to attract the compassionate Grace of Shri Sukhadeva and also affirms his entitlement to listen to our Lord's Divine stories and Leelas , in a humble manner.

Shri Sukhadeva, having understood that King Parīkshit is an ideal Devotee of our Lord, now , with full gracious compassion, with a view to fulfill the enthusiastic desire of King Parīkshit, begins to describe Shri Krishna Leelas.

As in our Lord, there are 6 good qualities, in this created universe, there are 6 bad qualities also. Hence with a view to a maintain balance, 12 questions are being asked by the king.

॥ श्री कृष्णाय नमः ॥
श्री गोपीजनवल्लभाय नमः
॥ अथ प्रथमअध्यायः ॥

SRI BHAGAVATAM
CANTO 10, Chapter I

श्रीसुबोधिनी : पूर्वस्कन्धे भक्तेः प्रतिपादितत्वादुत्कण्ठापूर्वक -
मुक्तानुवादमाह सार्धेन-कथितो वंशविस्तार इति।

In the 9th Canto, describing the stories of Devotees, the glory of devotion to our Lord has been clearly stated. These sacred stories inspired king Parikshit to yearn for hearing more, the Divine Leelas of our Lord. Hence, in the following 1 1/2 verses, a summary of the stories of the 9th Canto is being reiterated.

श्री राजोवाच

कथितो वंशविस्तारो भवता सोमसूर्ययोः।

राज्ञां चोभयवंश्यानां चरितं परमाद्भुततम् ॥ १ ॥

यदोश्च धर्मशीलस्य नितरां मुनिसत्तम ॥

VERSES 1 and 1/2

Meaning: King Parikshit began to say "Oh Most Venerable among the Sages! You have been so kind to tell me in detail, the most wonderful stories of the kings of the Moon and of the Sun clans and also told me the entire story of the righteous and noble King Yadu.

श्रीसुबोधिनी : भक्तत्वादेव तत्रत्यानां वंशविस्तार उक्तः।

अभ्यर्हितत्वात्सोमस्य पूर्वनिपातः। वंशविस्तारप्रश्नभ्रमं वारयति-विस्तार इति। अन्यतमकथननिवारणायोभय ग्रहणम्। रात्रिन्दिवं सर्वेषां सर्वान्धकारनिवारककत्वाद्द्वंशविस्तारकथनं युक्तमिति पूर्वोक्ताभिप्रायं च वदन् स्वस्य श्रोतृत्वं च समर्थयति-उभयवंश्यानां राज्ञां चरित्रमपि कथितमिति। उत्पत्त्यैव भक्ताः। चरित्रमपि तेषामन्येषां भक्तिजनकमित्यम्बरी-षादेश्चरित्रस्य तथात्वात्पृथगनुवादः। अत्र षष्ठी जननसम्बन्धप्रतिपादिका। चकारात्तत्र भगवतोऽपि चरित्रं प्रतिपादितमित्युक्तम् विशेषतोभिप्रायेण कथने श्रवणे च हेतुः परमाद्भुतमिति। परमेण भगवता, परमया भक्त्या वा ॥१॥ यदोः पितुरादेशोल्लङ्घनादधर्मपरत्वेन कथनायुक्तत्वमाशङ्क्य जराया भगवद्भजनप्रति-बन्धकत्वान्मुख्यपितुः सेवार्थं गौणपितुराज्ञोल्लङ्घनं युक्तमित्याह-यदोश्चेति। धर्मशीलस्येति पृथगनुवादे हेतुः। जरया च धर्मनाशः। शीलपदेन पितुर्धर्माज्ञानमुक्तम्। पुत्रवयसा तन्मातृसम्बन्धस्यात्यन्त-मयुक्तत्वात्। अतो भगवदवतारात्पूर्वमेव पुरोर्वंशो निवर्तितः। अन्यथा तैः सह भगवत्सम्बन्धोऽपि न युक्तः स्यात्। भीष्मस्य वस्ववतार-

SRI SUBODHINI: The kings, belonging to both the Moon and the Sun clans, were sincere devotees of our Lord. Hence stories about these kings have been described in detail. In the 9th Canto, stories about the Sun clan have been described first and then the stories about the kings of the Moon clan have been described. But, in these verses, reference has been made to the Moon clan first and then to the kings of the Sun clan; the reason being, that, here the main purpose was to listen to the glorious stories of our Lord Shri Krishna, who belonged to the Moon clan, and is most worthy of adoration and worship. In fact, king Parīkshit was very eager to listen to the Divine Leelas of our Lord Shri Krishna, in a very detailed and comprehensive way and that is why the word "Expanded or detailed" (VISTĀR) has been used. King Parīkshit did not want the repetition of all the details of the stories of the kings of both the Sun and the Moon clans, which indeed, was appropriate, due to the devotion

of the kings to our Lord. Moreover both the Sun and Moon, bring light and brightness to the world, during the day and night by removing darkness. In the same manner, these stories are bound to dispel the darkness of ignorance of the listeners. King Parikshit also, humbly suggests, that he is also now fit to listen to the stories of our Lord, as he has become ready, enthusiastic and pure after listening to these stories of Devotion. The kings referred to in the 9th Canto were devotees by birth and their devotion was natural and sublime. Listening to the stories will inspire and instill devotion in the minds of others; an example is the story of king Ambarisha, which has been specially outlined with a view to fulfill this purpose of inspiring and instilling devotion in the minds of Devotees.

The word "and" in the verse, has been given to explain that, in the 9th Canto, not only the stories of kings of both the clans are given, but the glorious story of our Lord is also described. If this is so, what was the reason for king Parikshit to ask a question on the same subject of listening to our Lords' stories in detail? On hearing the "most wonderful" stories of our Lord, the mind of king Parikshit was filled with "wonder", which in turn, gave rise to Divine Bliss and Joy in his heart. This Divine Bliss inspired the king to develop pure Devotion to our Lord, which lead to the full realization of the true meaning of the Divine spiritual nature and Divine Leelas of our Lord, and, which confers Supreme Bliss.

King Yadu had not followed the order of his father. Even then, how come king Parikshit, calls him as a "Righteous and noble" king? Shri Vallabhāchārya removes the doubt, by stating, that king Yadu did not become "Unrighteous" just by not following his father's orders. In fact, king Yadu established his credentials as a 'Righteous' person, as he had the knowledge, that his real father was

our Lord Krishna and his own father, having connection only to his body due to birth as his son, had only secondary importance. King Yadu, correctly decided not to give his youth to his father, thus going against his father's wishes and orders, as this will make him lose the opportunity to serve and obey his real father (our Lord Shri Krishna) due to his accepting the old age from his father in lieu of his own youth. Moreover, Yadu knew, that he will be committing a grave sin if his father was allowed to enjoy his mother, through the youth borrowed from him. Hence, Yadu protected Dharma or Righteousness through this action-although it involved disobeying his father.

King Parikshit has used the word "character" (Sīla) here to denote that his father had lost sight of Righteousness due to ignorance and that is why he demanded Yadu's youth.

The other son "PURU" had obeyed his father and took upon himself the old age of his father by giving up his youth. As this was an unrighteous action, the Lord caused the destruction of the Puru clan, even before his manifestation as Lord Krishna, just to emphasize, that our Lord had no connection with the undeserving and unrighteous Puru clan. Puru's giving up his youth for his father cannot be compared to the Bhīshma's glorious vow not to marry at all, for the sake of his father, as Bhīshma was a great Devotee of our Lord and one of the Eight Vasus (Divine Beings). As Bhīshma came in the family of Puru, we may impute some blemish on him due to this family connection. In view of this, a mention is being made, later, about Bhīshma being the cause of ending of his family lineage, just like a whale swallows all it's offsprings. As, Yadu was of righteous character, since birth, a full description of his lineage is, but, very appropriate.

A contemplative soul is hailed as a "MUNI" or sage. Sri Sukadeva is called by king Parikshit as "Best among Sages" (MUNISATHAMA). A sage who has attained spiritual wisdom is known as "MUNISAT" (A Venerable Sage). A venerable sage who has attained Total Devotion to our Lord is hailed as "MUNISATHMA" or "Best among Sages". Sri Sukadeva was contemplative, wise and a Devotee of our Lord. Hence king Parikshit has hailed him as "Best among Sages".

In this manner, king Parikshit, after describing the contents of the 9th Canto in one verse, now, asks, in the following 1 1/2 verses, Shri Sukadeva to describe the glorious story and the valorous deeds of our Lord.

तत्रांशेनावतीर्णस्य विष्णोर्वीर्याणि शंस नः ॥ २ ॥

अवतीर्य यदोर्वंशे भगवान् भूतभावनः।

कृतवान् यानि विश्वात्मा तानि नो वद विस्तरात् ॥ ३ ॥

VERSES 2 and 3 Meaning : "Please describe to me, the valorous deeds of Lord Vishnu, who manifested Himself in the family of king Yadu. Kindly explain to me in great detail, the various events and valorous deeds of our Lord, who is the Sustainer and Protector of this entire universe and who manifested himself in the family of Yadu"

श्रीसुबोधिनी : त्वात् सम्बन्धोऽपि। दोषस्तु तत्कृत एव। अग्रे च तेषां तिमिङ्गिलत्वं वक्ष्यति। अतो यदुः स्वभावत एव धर्मरूपः। अत एव तद्वंशस्य च नितरां कथनमुक्तम्। मननशीला मुनयः। तत्रापि प्राप्तज्ञानाः सन्तः। तादृशा अपि भक्ता अतिश्रयिताः। अनुवादप्रश्नयोर्मध्ये मुनिसत्तमेतिसम्बोधन- मुभयहेतुत्वार्थम्। एवमनूद्य, भगवतो वीर्याणि चरित्राणि च पृच्छति साद्वर्ते-तत्रांशेनेति। तत्र वंशे। विष्णोर्व्यापकस्य। सर्वत्रोद्गमेन प्रयोजनाभावात्, प्रपञ्चविलयप्रसङ्गाच्च तत्रैव वंशे देवकीगृहदेशे मायोद्गमेन

प्रकटितपरमानन्दस्य तावति देशे तेन प्रकारेण मायां दूरीकृतवानिति अंश एव स भवति। द्वितीयस्कन्धविवरणे चैतत् समर्थितम्, 'अदीनलीलाहसितेक्षणोल्लस' दित्यत्र। शास्त्रार्थापरिज्ञानादंश- भगवत्पदाभ्यां लोको भ्राम्यति। अंशावतारप्रसिद्ध्या वा प्रश्ने तथोक्तम्। प्रद्युम्नांशेनेति केचित्, वंशसम्बन्धस्तस्यैवेति। अवतरणं वैकुण्ठादत्रागमनम्। तच्च तत्त्वद्वारापि भवतीति तन्निवारणार्थं साक्षात्त्वकथनाय विष्णोरित्युक्तम्। माहात्म्यज्ञानार्थं वीर्याणां प्रश्नः। अचिन्त्यैश्वर्यबोधकानि चरित्राणि वीर्याणि। शंस कथय। सूक्तसाधारण्येनानुशासनरूपेण कथयेत्यर्थः। न इति विशेषतः स्वस्य तदाकाङ्क्षित्वं निरूपितम् ॥ २ ॥ स्वतन्त्रपुरुषार्थत्वाच्चरित्रमात्रमेव पृच्छन् मत्स्याद्यवतारेष्वप्ययमेव भगवानवतीर्ण इति, तस्य च वीर्याणि चरित्रं चोक्तमिति व्यर्थः प्रश्न इति शङ्कां निवारयतिअवतीर्येति ।

यदोर्वशे भगवानवतीर्य यानि कृतवांस्तानि सर्वाण्येव कथयेतिसम्बन्धः। वीर्याधिक्यास्तित्वकथनाय बहुकालावस्थानं सूचयति- वंश इति। तच्चरित्रं सर्वमेव धर्मात्मकमपीति वक्तुं यदुसम्बन्धः। असमासस्तु ततोऽप्याधिक्य- सूचकः।

व्यसनावेशतया अप्रयोजककरणं वारयति-भगवानिति । अवतार-प्रयोजनं सामान्यतः स्वज्ञातमाह-भूतभावन इति। भूतानि भावयत्यनुभाव-यतीति। भगवानेव संसारे स्थितो न बद्ध्यते। अन्ये तु बद्ध्यन्त इति निर्द्धारितत्वाद्भगवद्भावेनान्येऽपि चेद्भावितास्ते कृतार्था भवन्तीति भगवदवतारः । एवमवतीर्य यानि कृतवान्, इच्छयापि तत्रत्यानां मुक्तिदानसामर्थ्यं विद्यमानेऽपि यत्कार्याणि कृतवांस्तदग्रिमप्रयोजनार्थ-मेवेत्यवसूयते। अत एव व्यासावतारः। ज्ञातानि तान्युपयुज्यन्त इति। एतज्ज्ञापयति विश्वात्मेति। भगवानेव स्वतन्त्रतया यदि हितं न कुर्यात्तदान्योन्याश्रयः प्रसज्येत। स्वतःकरणे विश्वात्मत्वं हेतुः। तानि सर्वाण्येव पूर्ववन्नो वद। यद्यपि 'जातो गतः पितृगृहा'दित्यत्र, द्वितीयस्कन्धादिषु च चरित्रमुक्तं, तथापि विस्तरेण कथयेत्याह-विस्तरादिति ॥ ३ ॥ एवं भगवद्वीर्याणां चरित्रस्य च प्रश्नमुक्त्वा चरित्रस्य भगवतश्च माहात्म्यमाह त्रिभिः। भगवतो माहात्म्यं द्विविधम्। अदृष्टदृष्टभेदेन। तत्र प्रथमं चारत्रमाहात्म्यमाह-निबृतेति।

SRI SUBŌDHINI: In this verse, while asking for a description of the valorous deeds of Lord Vishnu, who is present everywhere, the word "part" (AMSA) has been used. A doubt may arise in the mind of devotees that only a 'Part' of Lord Vishnu manifested as Shri Krishna and hence, Shri Krishna cannot be deemed to be a "TOTAL AND FULL INCARNATION" of Lord Vishnu. Shri Vallabhāchārya clears this doubt by explaining that this word 'Part' is used with a specific purpose. Our Lord, who is present everywhere as Lord Vishnu, caused the dispelling of darkness, caused by his illusory power (MĀYA) from the prison of Mother Devaki only through the brilliance of His wondrous manifestation. He did not remove the darkness or ignorance caused by his illusory power, which was present everywhere else. If he had done this, then it would have meant the ending of this universe and He would not be able to play His Divine Leelas. Hence the Lord decided to remove the darkness of illusion only "partly" i.e. in the prison of Mother Devaki as there was no purpose to be attained by removing the illusion of the entire universe. As He removed the darkness of illusion only from the place where it was required, the term 'Part' is used.

The serpent Ādisēsha also had manifested himself with His full powers as being present everywhere. (Please see the verse in the second Canto.) Moreover the word 'part' also signifies the Lord had manifested with his "Pradhyumna" aspect, as the lineage of Yadu is connected with the aspect or part of our Lord as Pradhyumna. The word "having come down or manifested" used in this verse means, that the Lord had 'come down' from Shri Vaikuntam manifesting Himself on Mother Earth. Although the Lord could have attained the goals of His manifestation through a manifestation of His powers only,

He decided to come Himself and that is why the words "coming down" of Lord Vishnu, who is present everywhere, is used. King Parīkshit requested Shri Sukhadeva to describe the valorous deeds of our Lord, as the Lords' stories exhibit unthinkable glories and opulence beyond one's imagination leading to a full knowledge of His true exalted spiritual stature. "Shri Sukhadeva, please explain to me the beautiful stories of our Lord, giving me immeasurable joy and also will be a teaching of great spiritual value to me". King Parīkshit has used the word "we" or "for us" which signifies that, although he was very eager to listen to the glorious Divine Leelas of our Lord, he had a sincere desire and nobility that "all" or everyone should hear these stories and benefit by it.

Although our Lord had manifested, earlier, in the forms of the Great Fish (MATSYĀVATĀR), and others. King Parīkshit is specific in his request that he wants to listen, now, only to the Divine Leelas of our Lord, as Lord Krishna, who came in the lineage of Yadu. In this manifestation, the Lord exhibited countless valorous deeds, and stayed for a longer duration of time also. Moreover, as He came in the lineage of Yadu, the entire life-story of our Lord is righteous. Nay, our Lords' manifestation and Divine stories and deeds are supremely glorious and righteous than Yadu's righteous life. Hence instead of using the words which means "In the family of Yadu" the words which mean "of the family of Yadu" are used.

The word "Bhagavān" or the "Lord" has been used here to explain that the seven types of despair or sorrow (hunger, thirst, disease, bondage due to action, gambling, drinking of alcohol and attachment to lust) cannot, in any way, affect or influence our Lord. How? Because there are 6 Divine qualities in our Lord, and His' Being as the

personification of Dharma or righteousness, is the seventh quality; Hence these seven types of sorrow are absent in our Lord due to the presence of these seven Divine qualities.

King Parīkshit, by using the word "sustainer of the created" has understood that the main reason for our Lord's manifestation is to give joy and bliss to all and look after also the welfare of this entire universe. Our Lord, although manifested in this world, never becomes bound by this world, which is the fate of ordinary souls. Our Lord's manifestation enables these bound souls to liberate themselves from the bondage of this world of births and deaths, through the attainment of Love to our Lord, by listening to the Divine stories and Leelas enacted by our Lord.

When our Lord was capable of liberating anyone, through His mere wish, when He came down to this world with His Divine manifestation, why did He also enact so many beautiful Divine Leelas during His manifestation? This is to enable the devotees, who will be born after the withdrawal of our Lord's manifestation, to liberate themselves from this world through listening to the Divine Leela's of our Lord. This also, is the primary reason for the incarnation of Sage Vyasa, who, after directly experiencing all the Divine Leelas of our Lord, in his transcendental trance (SAMĀDHI), gave expression to all these Divine Leelas, in words, in Sri Bhāgavatam, so that the Devotees can liberate themselves by listening to the Divine Leelas. The Divine Leelas of our Lord will confer it's full benefit only on the soul, who understands the entire and sacred meaning of such Leelas. What is the nature of this full knowledge of the Divine Leelas? To understand this fully the word "Universal Being" (VISWĀTMA) has been

used in this verse. Our Lord, in fact, protects His Devotees by Himself, taking the initiative. He destroys the spiritual ignorance of His Devotees, by enacting His Divine Leelas in countless ways. These Divine Leelas confer, the spiritual benefit of Pure devotion to our Lord in the minds of even those Devotees, who are bereft of any spiritual effort (SĀDHANA). If our Lord does not, independently, cause this spiritual transformation in the minds of His Devotees, without any effort on their part, then the blemish of "dependent on each other " will be seen. How? That our Lord will Bless only those souls who will put efforts to develop Love for Him and independently, the Lord will not give His Grace to those who do not put any spiritual effort. In fact, this sort of anomalous situation makes our Lord's Grace, dependant on the devotion of the soul and also vitiates our Lords' independence and His Being as the Universal Soul. Hence, with a view to remove this blemish of "dependency on each other" and to emphasize the independent Gracious nature of our Lord, reference has been made to the Universal nature of our Lord's presence in everyone and our Lord's desire to bless and benefit His Devotees independently. When the soul understands this secret of our Lord's Gracious nature, then it profits and benefits fully from the Divine Leelas of our Lord.

Even though, the Divine story about our Lord, has been referred to in the second Canto and also through the reference to "the Lord went away from his father's home after birth ", King Parīkshit now requests Shri Sukhadeva to reiterate the Divine Leelas of the Lord in greater detail.

In this manner, after putting questions on our Lord's valour and Divine stories, King Parīkshit , now , in three verses speaks about the exalted glory of our Lord and His

Divine Incarnation. The Lord's greatness and glory can be seen in two ways viz; the glory which cannot be witnessed and the glory which can be seen.

Firstly, King Parīkshit is speaking about the glory of our Lord's Divine story and Leela in the verse beginning from "Devotees devoid of desires".

निवृत्ततर्षैरुपगीयमानाद्भवौषधाच्छ्रोत्रमनोऽभिरामात्।

क उत्तमश्लोकगुणानुवादात् पुमान् विरज्येत विना पशुज्जात् ॥ ४ ॥

VERSE No. 4: Meaning of the verse.

"The Lord's Divine story is sung by the Devotes who have conquered all their desires and cravings; this Divine story is the right medicine for the disease of materialism and attachment to the world; and also inspires bliss and joy through hearing and remembrance. Only those people will not be interested in hearing these glorious Leelas of our Lord, who are on the path of self-destruction."

स्वरूपात् फलतश्चापि महापुरुषयोगतः।

विषयोत्तमतश्चापि चरित्रं परमं मतम् ॥ १ ॥

मुक्तस्य कार्यमेतद्धि मुमुक्षोर्भवनाशकम्।

अनिन्द्यविषयश्चायं विरक्तोऽस्मिन् यतेद्भुवम् ॥ २ ॥

आत्मघाती कर्मजडो निन्दितार्थरतः सदा।

पशुस्त्रीव्यतिरिक्तश्चेद्विरक्तो न ततः पृथक् ॥ ३ ॥

Kārikas and Meaning of Kārikas : "The Lord's Divine story is supremely blessed, through His Divine nature and through , the result of spiritual wisdom conferred by listening to these Leelas, as the Divine Leelas deals with our Lord Himself and also due to the Divine nature of the subject matter itself viz: our Lord.

It is the duty of a liberated Soul to redeem those who are keenly desirous of liberating themselves from their worldly existence of births and deaths. This Divine story of our Lord is calumny-free i.e. none can find fault with this, nay, everyone will only sing its praise. Hence, it is necessary for those souls, imbued with a spirit of renunciation, to put determined effort to sing the glory of our Lords' noble attributes and Divine qualities.

But, if anyone, due to misfortune, ignores this opportunity to sing our Lords' glories and shows lack of interest in this, then, we have to regard him as belonging to any one of the five categories of people viz: (1) interested in destroying himself (2) attached to material worldliness (3) who does calumny and is critical of our Lord's Leelas (4) person of animal nature and (5) persons of evil nature. Except for these people, everyone else will be keenly interested to sing our Lords' glories."

Commentary : The bliss and joy conferred through listening to the Divine story of our Lord, is greater than the bliss of attaining Brahman or the Absolute Truth, as this listening itself is the effect of our Lord's Grace. (only those who have conquered all their desires and cravings will sing these Divine stories i.e. this listening itself is the 'effect' of the efforts already done.) Our Lord's Divine stories also mitigate the twin-evils of 'Ego' and 'Mineness', which are the products of spiritual ignorance. Hence reference is made to the medicinal nature of these Divine Leelas, curing the disease of worldly materialism.

The word 'coming into contact with great souls' means that we come into contact with our Lord Himself on listening to these Divine Leelas. Hence the stories of our Lord confer invaluable benefits. In the Kārika, this

special quality of our Lords' stories has been termed as 'Most Beneficial' (PARAMAM), thus signifying it's invaluable nature. Why? By listening and singing these Divine stories the soul will experience the true knowledge of our Lord who is Purushōttama. (Supreme Person)

In the second Kārika, the glory of 'repetition' or 'retelling' of our Lord's stories has been mentioned. By 'repetition' or 'retelling' we mean the proper listening to the stories of our Lord and then recanting and explaining them to others, with a view to make them understand the true meaning of these Divine stories. This is the duty, which the liberated souls, who have conquered the twin evils of 'Ego' and 'Mineness', and who have become devoted to our Lord, should perform without fail. Hence, in this verse reference is made to these noble souls as 'Devoid of Desires'.

Now, a doubt may arise, as to whether, the souls, who are worldly and attached to various desires, are prohibited from listening to the Divine stories of our Lord? To clarify this doubt, reference is made to these persons through the word 'those desirous of liberation'. In this way, our Lord's stories can be heard even by those, whose 'worldliness' has not ended and who have developed a desire in their mind to put efforts to destroy this evil of 'worldliness' to attain liberation. Why? The Lord's stories is the ideal medicine for the cure of the disease of 'worldliness', and hence, these Divine stories should be listened to, with sincerity and devotion. These Divine stories makes one get attached to the Love of our Lord. Listening to 'worldly' issues makes one to get attached to 'worldliness'. Hence our Lord's stories are termed as 'free from calūmny' and blemish-free.

Loving, Devotees who have developed the taste for the Divine Bliss of our Lord and who have removed their 'worldliness' should always put efforts to sing the glory of our Lord's most beneficial and blemish-free Divine stories.

In the third Kārika, mention has been made, that the singing of the glory of our Lord's stories, will destroy the defects of one's mind. Hence, if one does not put effort to sing the glory of our Lord's stories, and remains careless and lazy, then he is termed as one " who destroys his own self".

Recanting the Divine stories of our Lord to others is the sure path for one's liberation. He, who does not do this, although capable of doing this, is termed as 'lacking in performance of duty'.

Listening to the Blemish-free Divine stories of our Lord gives joy and bliss to both the ears and mind. Those, who are not interested to hear these blemish-free Divine stories are indeed full of blemish! Apart from the persons who are of the nature of 'self-destruction', 'lacking in performance of duty' and 'Full of Blemish and attached to sinful action', here, reference has been made of 'women' and 'animals' as not being interested to hear or tell about the Divine Leelas of our Lord. The persons of self-destructive nature, those who do not perform their duties properly and those who are attached to sinful actions and full of blemish, are termed here as 'killers of the self' [here the word 'animal' has to be understood as the soul (JĪVA) and the appellation 'Ghna' means 'killer'. Hence the correct meaning is of 'self-destructive' nature]. Women, as they are under the influence of Nature, and, animals, as they are devoid of discriminating ability

usually, are not interested in hearing and telling about the Divine stories of our Lord. [here the reference to 'women' is not for the 'Female' species or to 'women' per se. We should not misunderstand this reference as referring to 'women' as 'female'. This word is used to refer to all persons, both male and female, who are attached to and controlled by their respective material natures and propensities. Moreover there have been exalted Devotees among women. Hence by the word 'Female' or 'women', what is really meant here is that, those souls who are attached to the desires and fears pertaining to their own nature and hence, have no interest to listening or telling about the Divine Leelas of our Lord.] In fact both these categories of people have not been termed as 'killer of animals'.

श्रीसुबोधिनी : प्रथमतः फलरूपं चरित्रमेतदित्याह-निवृत्ता तर्षा तृड् येषाम्। तृष्णा अन्तःकरणदोषोपलक्षिका। निवृत्ताः सर्व एव दोषा येषामिति। नह्यल्पदोषवतापि भगवद्गुणा गातुं शक्याः उप समीपे गीयमानाद्गमनप्रयासो निवारितः। श्रवणानन्दत्वेन च विषयानुभवेपि प्रयासो निवारितः। बहुवचनेनावृत्त्या निवार्यदोषनिवृत्तिरपि सूचिता। अनिवार्यास्त्वग्रे फलिष्यन्ति। स्वतन्त्रफलत्वादेव सर्वत्रागत्य गानम्। अनेन रसाभिनिवेशो ज्ञापितः। एवं वक्तुः फलरूपत्वं, श्रोतुर्दोषनिवारकत्वं चोक्तम्। चरित्रस्य फलसाधकत्वमाह-भक्षौषधादिति। भवस्य संसारस्यौषधं निवर्तकम्। अत उपकारस्मरणादानम्। श्रोतुस्तु कर्मज्ञानभक्तिभ्य इदं परमं साधनं मोक्षस्य। औषधं हि रोगनिवृत्तौ न पुरुषव्यापारमपेक्षतेऽन्तःप्रवेशनातिरिक्तम्। अत्र चान्तःप्रवेशः श्रवणद्वारा। अतः फलत्वसाधनत्वे एव यद्यपि वक्तव्ये, तथापि श्रवणस्य प्रविष्टग्राहकमनसश्च यदि सुखकरं न भवेत्तदा पूर्वोक्तं न सम्भवतीति जघन्यत्वेपि विषयत्वेन पश्चान्निरूपयति-श्रोत्रमनोभिरामादिति। श्रोत्रं मनश्चापितो रमयतीति। प्रविष्टमेव तथा करोतीति ज्ञातव्यम्। अनिवर्त्यदोषेण चाप्रवेशः। उपेत्यप्राप्तिदोषो निवारितः। तृष्णाभावेन धनार्पणदोषः। गानेन शब्दमाधुर्यम्। जन्ममरणदुःखस्य बहुधानुभूतत्वात्त्रिवार-

मौषधमत्यादरेण सेव्यम्। कर्णाकटुत्वं परिणाममनोहरत्वं चोक्तम्। परलोकमभिव्याप्य रमयतीत्यभिशब्दार्थः। एवं स्वरूपगुणकार्यैश्चरित्र-स्योत्कृष्टत्वमुक्त्वा सम्बन्धोऽपि तस्योत्कर्षमाह— उत्तमश्लोकेति। उत्तमैः श्लोक्यन्ते ये गुणाः, उत्तमश्लोकस्य वा माहात्म्यख्यापकास्तेषामनुवादः कथनं यत्रेति वा भागवतादिरूपात्। गतदोषाणामप्युत्कर्षो भगवता। भगवतोऽप्युत्कर्षज्ञापका गुणाः। अनुवादस्तेषामप्युत्कर्षहेतुरिति समभिव्याहारादवगम्यते। पुमानिति। ये पञ्चवतारास्त्रयवतारास्तेऽत्र नाधिकारिणः। या अपि स्त्रियः श्रवणाद्यासक्तास्ता अपि निमित्तवशादेव स्त्रियः, स्वभावतः पुरुषा एव। अतः पुमान् कोपि न विरज्येत। इत उत्कृष्टरसस्य वैराग्यजनकस्याभावात्। निवर्तमानानां दैत्यत्वमिति वक्तुं दैत्यलक्षणपुरःसरमाह—विना पशुघ्नादिति। ये हि पशुघातिनस्ते दैत्याः। दित्युपाख्याने दैत्यानां दयाभावः स्वभावतः प्रतिपादितः। ते च नित्यं भगवत्प्रत्यनीका एवेति न तद्दोषः परिहार्यः। दैत्यानां च मुक्तिर्दोषस्यात्यन्तनिवृत्तिख्यापनाय। आविष्टानामपि मुक्त्यभावे पुनरन्यत्राविश्य तथा कुर्युरित्याधारभूतास्तु मुच्यन्त एव। अपुनरावृत्तिं तम एव तेषां मुक्तिः। विरक्तं दृष्ट्वाऽन्यो विरक्तो मा भवत्वित्येतदर्थमुक्तम् ॥४॥

SRI SUBODHINI: The Divine story of our Lord is a glorious blessing by itself. These stories are always sung and described by those devotees, whose desires, in their mind have been fully destroyed and who are without any trace of blemish. Such sinless devotees, only, sing the glories of our Lord residing very near to Him. Nay, the devotees need not put any effort to go anywhere else as the devotees are blessed with the bliss and joy of our Lord by just listening and singing about the glories of our Lord. It is a rule in this world, that one has to put effort to get the experience and joy of any material object or fulfillment of a desire. But, here, in the case of our Lord, no such effort is necessary, as our Lord is kind and compassionate to his devotees. The words 'those who have conquered all desires' is plural and means that devotees of our Lord sing

his glories , over and over again, so that all their sinful blemishes are mitigated, except those which are about to fructify. The Divine stories of our Lord confers highest benefits by itself and independently. Hence, when the devotees sing His glories, their hearts and minds are filled up with the Relish of our Lord's bliss and joy and they feel immersed in the ocean of our Lord's bliss. We should also understand that for those devotees, who sing the glories of our Lord, the stories themselves represent the highest result or blessing for them. The devotees, who listen to the Divine stories of our Lord attain the benefits of their sins and blemish being fully destroyed.

The Divine stories about our Lord, makes one attain the result and it acts as the medicine, which will cure the disease of 'worldliness or material existence'. Devotees, having understood, that the singing of our Lord's Divine qualities and stories will definitely help them, continue to always sing His glories. Those, who listen to these Divine stories, attain the highest benefit of liberation (MÖKSHA) apart from attaining the benefits of good deeds, wisdom and devotion to our Lord. The only human effort involved in using a medicine is just to imbibe it and then the rest of the works like curing, mitigation of pain etc. are done automatically by the medicine. Whereas ordinary medicine is usually taken through the mouth, this Divine medicine is imbibed into the inner mind through the ears! Why is it mentioned, that, these Divine stories will make both the ears and mind blissful and happy, through the use of the word 'making both the ears and mind joyful'. Shri Vallabhāchārya says that this is a 'strong' medicine, as it confers the ultimate human goal of the bliss of our Lord. If this medicine was not pleasant to imbibe in the mind and through the ears, then no one will use this. Hence our

Āchārya reiterates the fact, that this medicine, although a strong one, definitely confers great bliss to the ears and the mind and also destroys the disease of attachment to material worldliness. No sooner this medicine enters into the mind through the ears, the complete destruction of all sins and blemish, wherever they are, takes place. In other words whichever mind is unable to accept this medicine, the blemish and the sins of such a mind is 'Demoniac' and hence this medicine is denied entry into such minds.

The word 'singing near' used in the verse makes us understand that there is no necessity to put any special effort or to go to a different place to listen to the Divine stories about our Lord, as King Parīkshit was sitting near to Shri Sukhadeva, whose desires have been fully extinguished. The word used is 'singing' because singing enhances the sweetness of the words sung.

The individual soul has experienced the sorrow and pain arising out of numerous births and deaths. As this 'medicine' will end such sorrow, it is necessary to imbibe this medicine with great respect, as this is not only palatable to the ears, but gives lasting benefit to the inner mind. The word 'ABHI' (HEREAFTER) used in the verse signifies that these Divine stories will confer the bliss and joy in the life/lives to come also, after death, through loving attachment and Devotion to our Lord.

Our Mahāprabhu Vallabhāchārya, after explaining the greatness of the Divine stories of our Lord, through His form, His Divine qualities and His Divine deeds, now describes the glory due to 'relationship' of our Lord's Divine stories with the noble souls through the words, through listening, and expounding the Divine qualities of our Lord, by noble souls'. What is the true nature of these

Divine qualities? Noble and saintly persons sing the glory of our Lord's Divine qualities. These noble devotees, who have sung the praise of our Lord's Divine stories, have been described in the scriptures such as Shri Bhāgavatam and others. It is the supreme Grace of our Lord, which has bestowed them the status as true Devotees of our Lord, whose sins and blemish have been destroyed fully. Our Lord is great, noble and supreme, hence His Devotees also attain and imbibe our Lord's Divine qualities. By the process of recanting and retelling, the greatness of qualities is enhanced. Hence the use of this word "through listening and expounding the Divine qualities of our Lord by noble souls", enhances the greatness and glory of all the three viz: The Lord, His Divine qualities and the noble souls, in unison.

The word 'Man' has been used in the verse. What is the meaning? When a soul takes the form of an 'animāl' or a 'woman', the deciding factor is as to whether they love to hear the Divine stories of our Lord. Otherwise all of them are regarded as 'animals' only. Women who love to hear the Divine stories of our Lord have to be considered as 'Man' (PUMĀN) for the purpose of the meaning of this verse. These Divine stories are so beautiful and nectarian, that no one will hesitate to listen to these Divine stories. The reason being that, there is no other way to attain this supreme bliss of devotion to our Lord and true renunciation, except through the listening of the Divine stories of our Lord.

Our Āchārya now proceeds to describe the Demoniatic nature - with a view to bring out the inner meaning of "the self-destructive" Demoniatic nature. The word 'killer of animals' is referred to those who kill animals just to cater to their needs of taste. Such people, although, in a human

form, are indeed demons only. Demons, by nature, are bereft of compassion and this is proved¹ by the story of Diti. The demons also are enemies of our Lord and due to this reason only, they are unable to get rid of their sins or blemish. Demons can attain salvation only on the full destruction of their sins.

There are Demons, ever since their birth, like Demon Kālanēmi., who now took the form of Kamsa. Kamsa's salvation was possible as his body was used by Demon Kālanēmi for manifestation. On the destruction of the blemish and sin of this manifestation, Kamsa's salvation was possible. But salvation is not possible for persons who are naturally Demoniak, since their origin. Their salvation lies in their going into eternal darkness from where they usually do not return to this world once again to create and give pain and sorrow to others. Hence, the Lord, out of compassion to this universe, gives salvation to these demons also, who always give trouble and pain to others.

In this verse, a full description of the Five categories of people who do not listen to the Divine stories of our Lord, has been given, with a view to convince devotees, that they should not follow the example of these persons.

In this manner, king Parīkshit sang the glory of our Lords' Divine stories. These Divine stories confer Lords' Grace and Blessings by themselves- i.e. by listening to them. It is not the 'merit' (PUNYA) which accrues after listening to these Divine Stories which will confer the benefits- but the Divine stories themselves. To, clearly, make us understand this important aspect, in the following two verses, the praise of our Lord has been sung. In these two verses, this praise has been sung, with a view to deal with the two different aspects of our Lords' glory viz the 'seen' and the 'heard' Leelas of our Lord.

एवं चरित्रं स्तुत्वा पुण्यद्वारमात्रतां वारयितुं भगवन्तं स्तौति—पितामहा इति, द्वाभ्यां श्रुतदृष्टभेदेन।

पितामहा मे समरेऽमरञ्जयैर्देवव्रताद्यातिरथैस्तिमिङ्गलैः।

दुरत्ययं कौरवसैन्यसागरं कृत्वाऽतरन् वत्सपदं स्म यत्प्लवाः ॥ ५ ॥

VERSE NO. 5 : Meaning: " Aided with the help and Grace bestowed by our Lord, who acted as though he was a boat, my grandparents, the Pāṇḍavās, were able to easily cross the ocean consisting of the huge army of the Kauravās, who were victorious even over the celestial Gods- the ocean which was made difficult to cross, due to the presence of whales like Bhīṣhma and other warriors- as easily as anyone would walk and cross over the small pits of water made by the foot marks of a calf".

श्रीसुबोधिनी : मे पितामहाः पाण्डवाः समरे दुरत्ययं कौरवसैन्यसागरं वत्सपदं कृत्वा यत्प्लवा अतरन्निति संबन्धः। एक एव पौत्र उर्वरितः। पञ्चापि पितामहाः, त्रयो वा। क्षेत्रजेषु क्षेत्रस्य स्वकीयत्वाभावात् बीजिनः। यत्र पुनः क्षेत्रं यथाकथञ्चित् स्वकीयं तत्फलं बीजिन एव। समर इति। मरो मरणं, तत्सहिते। अवश्यं युद्धे मरणमिति। तथा सति कोपि न मृत इति भगवत्सन्निधिमाहात्म्यमुक्तम्। अमरञ्जया भीष्मादयः। तेषाममरञ्जयः संज्ञाहेतुरिव जात इति 'संज्ञायां भृतृवृजी'त्यादिना खशू। देवानपि जयन्तीतीन्द्रपुत्रत्वादिनापि न निस्तारसम्भावना, देवदत्तशस्त्रैश्च न प्रतीकारः। न च तेषां कदाचिदपि अमरञ्जयत्वं गच्छतीत्याह—देवव्रतेति। देववत् सत्तयसङ्कल्परूपं व्रतं यस्य। अनेन भीष्मस्य स्वधर्मत्याजनसामर्थ्यमपि तेषां जातमित्युक्तम्। देवव्रतो भीष्मस्तथात्वेन प्रसिद्धः। अन्येपि द्रोणादयस्तथा। देवव्रताद्या ये अतिरथाः। स चेदाद्यः, तद्रूपा एवान्ये। तथाभूता अप्यतिरथा अलौकिक-सर्वसामर्थ्यातिशययुक्ताः। 'अस्ति मत्स्यस्तिमिर्नाम शतयोजन-विस्तृत' इतिवाक्यात्तद्भक्षकस्ततोऽप्यधिकः सहस्रांशेन। अनेन तत्समुद्रे पतितस्तत्रत्योपि न जीवति, विजातीयस्य का वार्तैत्युक्तम्। तेषां दैत्यावेशेनातिक्रूरत्वाज्ज्ञातिघाताय तथोक्तम्। ततः सम्बन्धित्वेन पितामहत्वेन

वा त्यक्ष्यतीति निवृत्तम्। अविचारश्चोक्तः। गिलनेनास्थ्यादीनामिव सर्ववंशनाशकत्वं च। बहिःस्थितमपि ते मारयन्ति, किं पुनः स्वसेनापतितमिति समुद्रत्वम्। अत एव दुरत्ययं, साधनघातकत्वान्मकरादेः। कुरुवंशोद्धवाश्च नार्वाङ्निवर्तन्ते। सैन्यसागरमिति। चेतनसागरत्वेन स्वरूपतो नाशकत्वमुक्तम्। महानौकादिसाधनानामपि दुःखेनातिक्रमोतिक्रमणं यस्य। यो भगवान् प्लवो येषामिति। भगवतोल्परूपेण सन्निधिमात्रेण रक्षकत्वम्, अयुद्धयमानत्वात्। मनः शङ्कानिवृत्यर्थं वत्सपदं कृत्वेति। तुच्छकरणतरणयोर्भगवदाश्रयत्वमेव हेतुः। गीतायां भीष्मादिमरणज्ञानातुच्छकरणम्। तथापि सम्यगाश्रयणा-भावात्पाण्डवानां पिपीलिकात्वमेव, स्वदृष्ट्या भगवान् गृह्यत इति। भगवद्भावे कथमेवं स्यात्। तेषामवस्थापनातुच्छकरणम्। उभयमलौकिकं सकृदेव जातमिति। अन्ततस्त्रयाणाममाराणाद्वत्सपदम्। द्विधा विदीर्णो मुखस्थानीयोऽश्वत्थामा, वारद्वयमपकारकरणात्। प्लवमारुह्य तीर्णं तीर्णं समुद्रांशं शोषयन्तोऽन्ते किञ्चित्स्थापयित्वोत्तीर्णा इत्यर्थः। कीर्तेरपि प्राप्तत्वात्तत्कर्तृत्वम्। इदमत्यन्तमलौकिकम्। एवमेव पूर्वपूर्वसंसारमपि शोषयित्वा भगवत्सेवामात्रं संसारपदार्थपरिग्रहं स्थापयित्वा पारस्थितं भगवन्तं भगवदाश्रयाः प्राप्नुवन्तीत्युक्तम् ॥ ५ ॥

SRI SUBODHINI: My grand-parents, the Pāndavas , with the aid and help of our Lords' grace, acting as a strong boat, easily crossed the ocean of the army of the Kauravās, which was, indeed, very difficult to cross- so easily as one would cross/walk over the foot-pits made by a cow i.e. the huge ocean, with the grace of our Lord, appeared to them like a small pit of water, made by the footmarks of a calf!

King Parīkshit was the only surviving grandson of the Pāndavās. Parīkshit had five grandparents and through queen Kunti, he had Yudhishtira, Bhīma and Arjuna as his grandparents (As Nakul and Sahadeva were the children of queen Mādrī). The celestial Gods of Dharma (Yama), Vāyu (Wind) and Indra (King of the celestial world),

although responsible for the birth of the first three Pāṇḍavās brothers, through their powers, had no claim over them as they were born of Kunti who was the wife of Pāṇḍu- as the seeds of their birth were bestowed by these three celestial Gods on the king Pandu and not Kunti.

In this verse, the words used to describe the war, which was fought, is "SAMARA". Shri Mahāprabhu Vallabhāchārya, has given the true meaning of this word. "MARA" means "to die". The appellation "Sa" added to "MARA" will mean "definite and sure death" Now, despite this indication of "definite death" none of the Pāṇḍavās were killed in the war. Why? Because our Lord was their companion and protector. This also brings out the glory and greatness of our Lords' presence with the Pāṇḍavās.

Who were the warriors ranged against the Pāṇḍavās in this battle? The Kauravās, who were against the Pāṇḍavās, could easily defeat even the celestial Gods- they were so powerful and strong. The Pāṇḍavās, although the children of the celestial Gods and had also with them celestial weapons, cannot defeat the Kauravās, as the Kauravās were capable of defeating the celestial Gods also. How can the children of the celestial Gods defeat the conquerors of the celestial gods themselves? Only with the grace of our Lord this task could be achieved.

Bhīshma, although he was known as "Dēvavrata" (of godly vow or determination), now, due to his association with the Kauravās and by going against the will of our Lord (by taking the side of the evil Kauravās) came to be called as "Daityavrata" (of demoniac vow or determination) Other warriors, such as Drōṇa, were also of "godly

vow or determination" due to their association with Bhishma. Moreover, all these warriors, were supernatural and strong capable fighters (Here the words used is "ATIRATHA" meaning that each one of them could fight 10,000 others at one time).

In the ocean, there are whales, as long as hundred miles. The whale which can swallow such a huge one-hundred-mile long whales is known as "TIMINGHIL" or the "Monster-whale". When this monster-whale is present in an ocean, no other specie can survive. Now, even when this monster-whale gets destroyed, survival of others is inconceivable. This monster-whale is so powerfully demoniac and cruel that it destroys all it's offsprings. Bhishma is now compared to this monster-whale, as he had the demoniac tendencies in him, and it is inconceivable that he will spare the lives of relatives and grandsons, because demoniac persons lack discrimination and proper thinking. Just like the monster-whale destroys, even it's own offsprings, Bhishma, due to the presence of the demoniac tendencies in him, could easily destroy the Kauravās also, along with the Pāṇḍavās. Hence it is said, that the ocean, represented by the Kauravās' army and due to the presence of monster-whales like Bhishma and others, became uncrossable.

These Kauravās, like the whale in the ocean, destroying the boats used to navigate and cross the ocean, were now ready to destroy the Pāṇḍavās in the battle. The ocean by itself, as it is inanimate, cannot destroy the boats-but the whales in the ocean, being animate, can destroy them. Hence, the Kauravās are compared to these cruel whales capable of destroying the Pāṇḍavās. But, despite all this, no one could destroy the Pāṇḍavās-because our Lord is the protector of the Pāṇḍavās. Our Lord was the strong and

sturdy boat, which was used by the Pāṇḍavās to cross the ocean, safely. No one is capable of destroying this implacable boat, The word "Boat" (PLAVA) is used here to signify that our Lord protected the Pāṇḍavās by remaining with them and not through actual fighting.

Because, the Pāṇḍavās had surrendered to our Lord and due to this Divine protection , they were able to easily cross the huge ocean of the Kaurava army, like a person easily crossing/walking over the footprints made by a calf. In the Bhagvad Gīta, Shri Krishna told Arjuna "Oh Arjuna, you have only now become a cause and reason for killing these people. In fact I have already killed them before".

By listening to the reassuring words of our Lord, the ocean consisting of the army of the Kauravās looked like a small pit of water, made by the foot of a calf. In spite of this, as the Pāṇḍavās lacked complete surrender and dependence on our Lord. The ocean of the Kaurava army was regarded by them as difficult to cross- in the same way as the ants will feel it very difficult, nay, even impossible, to cross the water in a pit created by the foot of a calf! The Pāṇḍavās viewed Shri Krishna as one of themselves, treating him as an equal. This attitude of the Pāṇḍavās, prevented them from getting sincere and sure complete faith in our Lord. If they had the attitude of Divine reverence to our Lord Krishna, there would not have been a necessity, on their part, to feel the difficulties in crossing the ocean of the Kaurav army (i.e. they could have crossed it like anyone easily walking over the pit created by calf's feet) nor would they need to take up arms against the Kaurava army. But all this happened, due to them not surrendering completely to our Lord. If they had developed complete faith in Shri Krishna as the

Purushottama and the Lord Himself ,then, they would have surrendered to our Lord as Uttara did (and got fully protected by our Lord) and they would not have depended on their weapons, egoistically, to win the war by themselves! Inspite of this ego and lack of full faith on the part of the Pāṇḍavās, our Lord Krishna , who is ever compassionate, protected them with his Divine Discus, once again, emphasizing that the Pāṇḍavās always belonged to Him. If the Lord had not protected the Pāṇḍavās in this way, the Pāṇḍavās could not have achieved success in the war, through their own capacity and efforts. Nay, they would have been destroyed. Our Lord had also protected the Pāṇḍavās, earlier, on many occasions. The Pāṇḍavās forgot this help of our Lord. They also forgot the Divine glory of our Lord. This weakness on the part of the Pāṇḍavās can be compared to the smallness of ants and this is the reason for their feeling of vastness and enormity of the ocean of the Kaurava army-just like the awe and anxiety which an ant would feel on seeing the expanse of water in a small pit created by the foot of a calf!

Ipso Facto, complete dependance on our Lord makes moles out of mountains and vice versa, if there is no dependence!

In the Māhabhārata war, everyone else from the Kaurava army perished except Aswathāma, Kripāchārya and Krutavarma- thus reducing the ocean of the Kaurava army into a small puddle! Even, then, Aswathāma aimed the arrow of Brahma (Ultimate weapon) on the Pāṇḍavās- but the Pāṇḍavās were, again, protected by our Lord, through his Divine Discuss. Through our Lords' protection only, the Pāṇḍavās were able to cross the ocean of the army of the Kauravās- which now looked, to the Pāṇḍavās, due to the Grace of our Lord, like a foot of a calf-easy

to cross indeed! King Parīkshit says that his three grandparents were thus fully protected by our Lord.

Aswathāma perpetrated two bad deeds. Firstly, he killed the five children of the Pāṇḍavās when they were asleep. Secondly, he aimed the Ultimate weapon (BRAHMĀSTRA) with a view to kill both the princess Uttara and the Pāṇḍavās. Our Lord, on the both the times, protected the Pāṇḍavās. Thus the Pāṇḍavās, using the boat of surrender and dependence on our Lord, crossed the ocean of the army of the Kauravās and as this "Boat" advanced, the water of the ocean in the front became dry. In the end the Pāṇḍavās left a little water in the ocean and crossed to the other side with great glory and prestige. This entire journey on the boat is supernatural as our Lord had already destroyed the Kaurava army in His mind-but being compassionate and supremely exalted, our Lord gave the full credit and prestige to the Pāṇḍavās, by bestowing on them, the garland of victory. How can anyone, ever, know fully, the love and grandeur of our Lord?

Ideal devotees, who are fully dependant on our Lord give up their wealth and other possessions, earned from this world of "Me" and "Mine", thus drying up the ocean of such wealth and possession. They, then, seek and conserve only, that much Divine wealth, which will be useful in the loving service of our Lord and through this Divine service(SĒVA), these devotees attain our Lord, who is beyond everything and the highest wealth of his Devotees.

King Parīkshit, after describing, in the earlier verse, the glory of our Lord, which he had heard(not seen). Now in the next verse, he explains the glory of our Lord which he has seen.

एवं श्रुतमाहात्म्यमुक्त्वा दृष्टमाहात्म्यमाह—द्रौण्यस्त्रेति।

द्रौण्यस्त्रविप्लुष्टमिदं मदङ्गं सन्तानबीजं कुरुपाण्डवानाम् ।

जुगोप कुक्षिं गत आत्तचक्रो मातुश्च मेयः शरणं गतायाः ॥६॥

VERSE 6 Meaning: "My body, which represents both the Kaurava and Pandava clans, had got burned, through the Brahmāstra unleashed by Aswathāma. Please tell me the Divine story of the Lord who wielded the Discuss, with a view to protect me in the womb of my mother from Aswathāma's arrow, when my mother Uttara had surrendered to our Lord, praying for protection"

श्रीसुबोधिनी : सर्वथा पाण्डवाशक्तौ स्वयमपि कृतवानिति वदन् स्वस्मिन् कृपातिशयमप्याह। माहात्म्यमारणेपि पितृनाम्ना द्योतिते। द्रोणो ह्यस्त्रविद्यायां मूलभूतः। पितृमारणं चाप्रतीकार्यं वैरम्। तस्य चानिवर्त्यब्रह्मास्त्रेण विप्लुष्टं विशेषेण दग्धमिदं मम शरीरम्। अर्जुनस्य वैष्णवत्वाद्वंशात्मकं बीजभावावशिष्टमत एव सन्तानबीजम्। कुरूणामपि मुक्तिदानाद्वंशाभावे न मुक्तिरिति कुरूपाण्डवानां ग्रहणम्। कुरुभिः सहिताः पाण्डवाः कुरुपाण्डवाः। कौरवाः पाण्डवाश्चेतिपक्षे 'जनपदे लुबि'तियोगविभागाल्लुप्। अन्तर्बीजमात्ररूपेण स्थितं देहं दग्धैरप्यंशैरदग्धभावनयाऽन्यथाप्रतीतैः सह जुगोपेत्यर्थः। दाहानन्तरं रक्षणमशक्यम्। दाहो धर्मरक्षार्थः। मोक्षे प्रतिबन्धाभावार्थश्च। इदमित्यविकलत्वायाङ्गुल्या निर्देशः। मदङ्गमिति स्वानुभवो दर्शितः। सन्तानस्य वंशस्य बीजमिति तदानीं रक्षायामिदानीं चारक्षायां हेतुः। कुरुवंशोद्भवा ये पाण्डवा इति मूलतो भक्तत्वम्। कुक्षिगत इति प्रकारान्तरेणान्यतो रक्षाभावो दर्शितः। आत्तचक्र इति तत्त्वसहितं स्वस्वरूपं दर्शितवान्। उत्तरत्र ध्यानार्थं इत्युपकार उक्तः। न तु चक्रेण रक्षा, अस्त्रतेजोदूरीकरणं वा। अत एवास्त्रतेजः स्वगदयेत्यनेनाविरोधः। कालनिग्रहार्थं वा चक्रग्रहणम्। अत एवं भगवति सानुभावे निवृत्ते तच्चक्रं परिभ्रान्तमितीदानीमियमवस्था। मातुर्मेयो ज्ञेयः। चकारान्ममापि। शरणं गतत्वादर्शनं, कुक्षिप्रवेशोपि। माहात्म्यस्यानुभूतत्वाद्भवदुक्ते विश्वासो भविष्यतीति भावः ॥ ६ ॥

एवं स्वस्य भगवच्छ्वणाधिकारं बोधयित्वा पूर्वपृष्ठं भगवच्चरित्रं पुनः
प्रकारान्तरेण फलसाधकमिति वदन्ननुवदति—वीर्याणीति।

SRI SUBODHINI: King Parikshit says that, the Lord completed certain tasks which the Pāṇḍavās could not achieve. "This is due to the unique grace of our Lord to me. Why did Aswathāma unleash the Brahmāstra arrow on me? Because, my grand parents, the Pāṇḍavās, had killed his father, Dronācharya and Aswathāma thought that he should seek vengeance. Hence, he aimed the Brahmāsthra arrow on me". Aswathāma is referred here as "DROWN" or son of Dronāchārya - just to emphasize that Dronāchārya had died because of Pāṇḍavās and he was a great teacher and proficient in the science of archery. Aswathāma's arrow was so powerful, that, none could destroy its power. "Through this arrow, my body got burned: but I did not die as my grandfather Arjuna was a Devotee of Lord Vishnu and he, himself was an incarnation of "NARA" (divine symbol of man). Due to this, I escaped the ordeal, as the only surviving member of both of the Kuru clan. As the only surviving member, I was able to perform all the ceremonies for the dead in connection with the deaths of the entire Kaurava clan, as no one else survived from the Kaurava clan".

To save our body, after, it is burnt, is very difficult. It is said that the fire created by the arrow had burnt only the external portion of king Parikshit but life was intact—"although the external portion of my body also looked like that it was not burnt! The gracious Lord saved and protected such a body of mine". Why did the Lord not protect the body of King Parikshit before it was burnt? Our Lord is the protector of the Vedās. The Brahmāsthra arrow's presiding deity is Lord Brahmā and this arrow is

unleashed only after chanting Holy Vedic verses. Hence it was necessary to show adequate respect to the Vedic tenets, especially by our Lord, who's duty is to protect the Vedās and it's practices. Hence our Lord, with a view to fulfill and respect the injunctions of the Vedās, did not intercept the arrow in the middle, although he was fully capable of this. He allowed the destruction of the gross body of King Parīkshit through this arrow- thus upholding and respecting the Vedic rules regarding this arrow. This act of our Lord shows His mighty power and respect for the wholesome Vedic traditions. Our Lord, now, saved the subtle body of king Parīkshit and then restored his earlier form- thus ensuring that there is no hurdle in the way of liberation of the Kuru-Pandava clans. King Parīkshit points to his body, which was saved by our Lord, through His compassion, when it was burnt by the Brahmāstra arrow. As, he was protected by Lord Krishna, no defect was caused to his body due to this trial. By the use of the word "My part" King Parīkshit says that this protection by the Lord was his direct experience.

Our Lord, although, He protected the king in the womb of his mother, why did He not protect him from the curse of the Brāhmin boy? It was our Lord's will that he wanted to protect king Parīkshit, as he was the only surviving member of the Kuru-Pāndava clan. Our Lord protected king Parīkshit, as Kuru was a great devotee of our Lord. Thus, our Lord considers the task of protecting his devotees as his first duty - hence He protected his devotee, king Parīkshit.

King Parīkshit had children and as his family lineage will now grow, there was no necessity for our Lord to protect King Parīkshit from the curse of the Brāhmin boy. "The Lord enacted his Divine Leela, by appearing in the

womb of my mother, with a brilliant form, weilding His Divine Discus. He was compassionate to show this form to me, so that, later I can do meditation on this Divine form. The Lord did not, at that time, use the Divine Discus to save me or to destroy the power of the Brahmāstra arrow. He had destroyed the power of the arrow through his Mace". Usually the Divine Discus is used only to ward off evils created by time (KĀLA) as the Divine Discus is the form of time. Time, now, did not destroy King Parikshit. Hence, there was no necessity for the Lord to use the Divine Discus. Our Lord stopped the power of "time" through His Discus, and thus King Parikshit was completely saved. Later the Lord withdrew His form from the womb of Princess Uttara.

After the withdrawal of His form, the Divine Discus of our Lord, representing the Wheel of Time, continued it's eternal revolving and the King was also bound by this Wheel of Time. Hence, neither he asked for saving his life now, nor the Lord thought it necessary to do so.

" The Lord, who gave the Divine experience to my mother, has given me also the same experience. My mother had surrendered to our Lord and due to this, the Lord entered her stomach with a view to protect both of us".

King Parikshit says, " in view of the above direct personal Divine experience, I have developed strong and abiding faith in the Divine stories which you are going to narrate to me. Moreover I am also deeply interested in the way you have been telling the Divine stories of our Lord".

Thus, King Parikshit, after describing humbly as to how he is entitled to listen to the Divine stories, now requests Shri-Sukhadeva, to explain the Divine stories of

our Lord once again, in a different way, so as to benefit those, who will be later born, when there is no manifestation or incarnation of our Lord, as these devotees will be benefited through their spiritual practice of listening to the Divine stories of our Lord..

वीर्याणि तस्याखिलदेहभाजामन्तर्बहिः पुरुषकालरूपैः ।

प्रयच्छतो मृत्युमुतामृतं च मायामनुष्यस्य वदस्व विद्वन् ॥ ७ ॥

VERSE 7: "Oh, erudite Sukhadeva, please describe the glorious deeds of the Supreme Lord Krishna, who took a human form, although, He is the indwelling principle, both inside and outside of all those who have physical bodies, and also the giver of immortality and death through his eternal form as Time, but who is regarded as a human being only by the ignorant persons".

श्रीसुबोधिनी : केचिदिमं प्रश्नं पूर्वस्माद्विन्नमाहुः—यच्चरित्रं मानुषभावेन कृतं सर्वजनीनं, तत्पूर्वं पृष्टम्। यत् पुनरवतारसम्बन्धरहितं वरुणलोके गत्वा नन्दादिविमोचनरूपं वैकुण्ठप्रदर्शनादिरूपं वा तत्पुनःप्रश्नविषयमिति। तथासत्यस्य चरित्रस्यामृतत्व- सम्पादकत्वं वक्ष्यमाणं फलं भवेन्नान्यस्येति चिन्त्यम्। तस्य कृष्णस्याखिलदेहभाजामन्तर्बहिर्भेदेन पुरुषरूपैः कालरूपैश्चामृतं मृत्युं च प्रयच्छतः पुरुषोत्तमस्यैव मायामनुष्यस्य वदस्वेति सम्बन्धः। अनेन भगवतात्रावतारे रूपद्वयं प्रदर्शितं मूलरूपमवताररूपं च। इदमेव मूलरूपमिति तन्माहात्म्यं वा। तस्येति रूपान्तरव्युदासाय। माहात्म्यज्ञानाय वीर्याणीति। अखिलेति प्रकारान्तरव्युदासाय। न हि केषामपि भगवद्व्यतिरेकेणान्यस्मान्मृत्युरमृतं वा भवति। देहभाजामिति आत्मत्वेऽपि निमित्तवशात्तेषां तथाकरणमिति सूचितम्। पुरुषरूपाणि मत्स्यादीनि, कालरूपाणि विषया इति केचित्। भगवद्भयानरूपाणि पुरुषरूपाणीत्यन्ये। कालरूपाण्याब्रह्मरूपतृणस्तम्बरूपाणि। यद्यपि सर्वाण्येव रूपाणि भगवत्तत्स्थाप्यन्तर्बहिर्भेदकृते विशेषोऽयमित्याह- अन्तर्बहिरिति। अतः कथमपि साधनैर्बहिर्मुखा मृत्युमेव प्राप्नुवन्ति। अन्तर्मुखास्त्वमृतमेव। तथात्वे तस्य किं

सामर्थ्यं, किमन्तर्बहिष्कृतमेव, मर्यादार्थं तथेच्छा वाऽतस्तादृशस्य पराक्रमे ज्ञातेऽयं सन्देहो निवर्तत इति तदवश्यं श्रोतव्यम्। एतत्, गोकुलवासिनां वैकुण्ठगमने निर्णोतं भविष्यति। मानुषभावे नैतत्सम्भावितमिति- शङ्काव्युदासायाह-मायामनुष्यस्येति। बुद्ध्यावरिका सेति पुरुषोत्तमत्वबुद्धिमावृत्य मनुष्यत्वबुद्धिं करोतीति तया कृत्वा तथाज्ञानविषयस्येत्यर्थः। न केवलं भगवद्दीर्यकीर्तनमस्मदुपकारायैव, किन्तु कीर्तनफलं तवापि भविष्यतीत्यात्मनेपदम्। विद्वन्निति ज्ञानं सर्वत्र हेतुः ॥ ७ ॥

SRI SUBŌDHINI: How is this question different from the earlier one? Human beings can easily appreciate and understand the Divine Leelas of our Lord done through a human form. Questions on this subject have been asked earlier.

Now King Parikshit is asking a different type of question, which is not concerned with our Lord's manifestation in a human form e.g. getting his father Nandagopa and others released by going to the world of Varuna (sea-lord), showing Shri Vaikuntham (Lord Nārāyana's eternal holy abode) etc. Questions pertaining to these Divine Leelas are beyond the understanding of human beings. King Parikshit, now splits his questions in two parts so that the result of listening to these varied Divine stories, which is nectarian in nature, will benefit him and others immensely.

King Parikshit is asking Shri Sukhadeva to describe the story of Lord Krishna, who is Purushōttama or the Supreme Person, who is residing both inside and outside the bodies of everyone, as the life and death principles, representing the principle of Time. These two ideas are interconnected.

In the verse, the word "HIS" (TASYA) is used to describe our Lord, as the same Eternal Divine principle

which has been described in the Vedās as of the form of being "whole" (BHŪMA) and "relish" (RASA). If this Lord is the one described in the Vedās, why does He now look like a human being? To clear this doubt the word "of an illusory -human being" is used i.e. out of our own ignorance only, we regard the supreme form of our Lord, who is full of Divine Relish (RASA) as a human being. " Oh Lord! You have taken, out of your volition, this beautiful Relish-full (RASAMAYI) form, only to please your devotees". Our Lord has also put a curtain of his illusory power (MĀYA) on the understanding of the human beings, so that we will regard His manifested form, although Divine and Supernatural, as being only human. This is created by the will of our Lord only to enable, each and every soul, to have their particular vision of our Lord as per their entitlement and desire. Hence, we have to understand, that, in this incarnation as Shri Krishna, our Lord has manifested both His "permanent" and the "incarnation" forms. That is why, in this verse, reference is made to Shri Krishna as the "permanent form" (MOOLAROOPA) and His glories are being described.

Our Lords' glory is "immeasurable". Hence the plural word of "valourous deeds" has been used.

"Residing in all bodies"- in this, the word "all" signifies, that only our Lord is capable of bestowing the states of death or immortality to any one, and none else can do this. Both these results are given by our Lord only. There are no separate givers for each of these. The reason for this, is that our Lord only, is the Indweller in all the bodies and is also present everywhere, both inside and outside. All those, who have bodies, represent the soul of our Lord, and with a view to enact His Divine Leelas*,

the Lord has bestowed on each soul, different kind of bodies. Hence each one passes through different types of death or immortality (*our Lord gives 'death' also to the souls which represent His Divine nature only, so that He can perform His Leelas or Divine Leelas properly to His satisfaction. The scriptures say "One cannot play with himself, so he desired a second person". This is the wish of our Lord which started the process of creation, in which, our Lord, manifested in endless forms and ways. With this desire, He told himself "let me, the one, become the many". The Lord became the 'many' and it resulted into this vast creation like sparks of fire, emanating out of a huge fire. The Lord created from Himself, the souls as His Eternal parts. Our Lord also willed that these souls should, loose the six Divine qualities of our Lord and this resulted into the bondage and Division of the souls in the following manner (1) The loss of the Divine quality of our Lord viz. opulence (AISHWARYA) resulted in the soul regarding itself as dependent on others. (2) The loss of 'valour' (VEERYAM) resulted into the sorrow of the soul (3) The loss of 'FAME' (YASH) resulted into the soul getting into an inferiority-complex, forgetting His Divine origin. (4) The loss of 'wealth' (SRI) made the soul pass through several births and deaths. (5) The loss of 'WISDOM' (JNĀNA) resulted into the soul regarding his body as the most important with its 'Me' and 'Meum' (EGO and attachment) and got wrong-understanding. (6) The loss of 'detachment' (VAIRĀGYA) resulted into the soul getting attached to all things and materials which are worldly, forgetting his Divine origin.

In this manner, the Lord, enacting His Divine Leelas, out of His own desire, caused the removal of the six Divine qualities from the souls (who are His parts only,

created by Him to have the enjoyment of His Play). In this play, for newness and to keep the interest in His Play, He also causes death and disappearance of the manifested forms. Hence all this happens due to the Divine game played by our Lord, and none should have a doubt about this. Hence, a wise soul, will not only regard Himself/ Herself as a Divine part of our Lord but also develop the vision to see the Lord everywhere and as everything.

Shri Mahāprabhu Vallabhāchārya now begins to describe the various forms, taken by our Lord, in which we can see His "Divine" nature manifested and also the manifestation of his 'Time' (KĀLA) nature. (1) Our Lord's incarnation as the Great Fish(MATSYA) etc. signifies His Divine nature as Supreme Person. The manifestation of His Divine nature as 'TIME' is represented by the faculties as sound, touch (feeling), form, relish and fragrance . (2) The Divine forms of our Lord, on which, the Devotees do meditation represent His 'Divine nature as the Supreme Person' and His 'TIME' nature is represented by everything else, in the creation, from Brahman (all-pervasive Divine principle of our Lord) to a blade of grass. Shri Mahāprabhu has emphasized this difference between these two manifestations of our Lord, although all the forms belong to our Lord and are manifested by Him only, because of the existence of different qualities in each of these two manifestations. How? Our Āchārya cites an appropriate example. The soul, whose actions, whatever be it's nature, are 'externally' oriented i.e. towards worldly materialism will meet with 'death' and the soul, whose actions, are 'internally' oriented, will definitely attain our Lord, who is immortal.

The worldly people, attached to materialism are subjected to 'death' by the Lord, even through His

manifestation as the Great Fish (i.e. His Divine nature as the supreme person) by our Lord transforming himself as of the nature of 'TIME'. Conversely, those souls, who are 'internally oriented' (i.e. attached to spiritual efforts) are rewarded by our Lord, with immortality, although they may use all the material objects in their daily life. The purport of this analysis is that the 'material objects', although represent the Lord's nature as 'TIME' now gets transformed into our Lord's nature as the Divine Supreme Person (PURUSHA), because, the souls, who use them are 'internally' oriented i.e. are of a Divine spiritual nature. In this verse, the Lord is also referred to as One, who confers the benefit of immortality to His Devotees, who are 'internally' oriented, through, both His natures as the Divine Supreme Person and as the principle of Time. Thus, for the Devotees of our Lord, the principle of 'time' also becomes the gracious Divine Person of our Lord, protecting them from the trials and tribulations caused by time.

From this, we should clearly appreciate the difference between 'Death' and 'Immortality'. The Lord has the capacity to achieve anything He wills. Now, we have to ask a question. Does our Lord Krishna play these types of Divine Leelas? Are they expressions of His innate and inherent Divine capacity or are these Divine Leelas the expressions of His 'internal' and 'external' natures as Supreme Divine Person or as Time? Or is it that, our Lord, wanted to respect the traditions and conventions in acting these Divine Leelas? We will get answers to all these questions and doubts only when we realize the full truth about the Divine valour and deeds of our Lord Shri Krishna. This wisdom will dawn on us only, when we listen to His Divine stories. Hence, it is absolutely

necessary to listen to our Lord's Divine stories. The doubt created by the questions raised will be cleared through listening to the Divine story of our Lord when He led the entire Gōkulam, along with all the Gopās and Gopīs, to His own abode viz; Shri Vaikuntam. [In this Divine Leela, our Lord, made immortal, even those who were 'externally' oriented]. We will realize, then, the supernatural and Divine nature of His Leelas.

Our Lord, if He was a mere human being, could not have exhibited such valorous Divine Leelas. Hence, reference is made to our Lord as a 'human being through illusion' -meaning- that our Lord represented, at all times, the Supreme Divine Person but we, through our ignorance, regard Him only as a human being. Once again, as our Lord, was not a mere human being, He wielded His powers of 'doing', 'undoing' and 'doing it differently', at all times, being fully capable of doing anything and everything. Hence, everything is possible to our Lord and our doubting, about the capacity of our Lord to perform supernatural deeds, is due to our ignorance only

"Oh Erudite One" - King Parīkshit addressed Shri Sukhadeva in this manner. This word means ' You are divinely wise, through a deep understanding of our Lord's Divine Leelas and when you sing the glory of our Lord's valorous deeds, not only will I be benefited , but benefits will accrue to you also. The word 'Erudition' also means that King Parīkshit understood that Shri Sukhadeva had the full knowledge about the sacred meaning of our Lord's Divine Leelas.

King Parikshit, after asking questions regarding the Divine stories of our Lord, now, in the next 5 verses, requests clarifications for his doubts created by the 'seemingly' contradictory Divine stories of our Lord.

एवं भगवच्चरित्राणि पृष्ट्वा सन्दिग्धान् युक्तिविरुद्धानर्थान् पृच्छति—रोहिण्या इति पञ्चभिः।

रोहिण्यास्तनयः प्रोक्तो रामः सङ्कर्षणस्त्वया।

देवक्या गर्भसम्बन्धः कुतो देहान्तरं विना ॥ ८ ॥

VERSE 8 Meaning: King Parīkṣhit said "Oh Shri Sukhadeva, you had told me that Shri Balarāma (nee Sankarshana) was the son of Mother Devaki, although He is well-known as the son of Mother Rōhini. How can this happen when Mother Devaki had no physical relationship for this birth of Shri Balarāma?

श्रीसुबोधिनी : 'बलं गदं सारणं चे'त्यत्र रोहिण्यास्तनयः प्रथमत उक्तः। 'वसुदेवस्तु देवक्यामि'त्यत्र 'कीर्तिमन्तमि'तिगणनायां सप्तमोऽहीश्वरो गणितः, 'सङ्कर्षणमहीश्वर'मिति। यद्यपि तत्र भगवत्प्रभाव एव कारणं, तथापि लौकिकप्रकारविषयः प्रश्नः। देहान्तरं विनेति। तस्मिन्नेव जन्मनि कथमुभयत्रोत्पत्तिः ? ॥ ८ ॥

SRI SUBODHINI: In the 24th chapter of 9th Canto, the verse 49, refers to Shri Balarāma as the son of Mother Rohini. In the same chapter, through verse 54, both Mother Devaki and Shri Vasudeva, have been referred to as the parents of Shri Balarāma. This is "seemingly" contradictory, and hence, king Parīkṣhit now wants a clarification. The answer to this question will prove that everything is possible for our Lord and all this "seemingly" contradictory events happened due to the Divine Power and Will of our Lord.

What was the reason, for our Lord's, leaving Mathura?

भगवतो मथुरापरित्यागे को हेतुरिति पृच्छति—कस्मादिति।

कस्मान्मुकुन्दो भगवान् पितुर्गोहाद्व्रजं गतः।

कृत्वा वासं ज्ञातिभिः साकं कृतवान् सात्वतां पतिः ॥ ९ ॥

VERSE-9 Meaning: "Why did our Lord leave His parent's house and go to Brindāvan? Where did He, the Lord of all harmonious devotees, live, along with his relatives and family members, in Brindāvan?"

श्रीसुबोधिनी : कालादिभयनिवारकस्य शुद्धब्रह्मणो भयाभावे ब्रजगमने को हेतुरिति मुकुन्दपदेन सूचितम्, सर्वेभ्यो मोक्षदाता मुकुन्दः। बृहद्वनवृन्दावनादिषु मध्ये नन्दादीन् ज्ञातित्वेन परिकल्प्य ज्ञातिभिः सह क्व वासं कृतवान्? अथवा असज्ज्ञातिभिः सम्यग्ज्ञातिभावरहितैः क्व वा साकं सहभावं कृतवान्। भगवतस्त्ववतारः सतामेव संरक्षार्थः। यतः स सात्वतां शुद्धसत्त्वे प्रतिष्ठितानामेव पतिः ॥ ९ ॥

SRI SUBODHINI : Our Lord, who is fearless and confers "fearlessness" to His Devotees, why did he give up his parents' home and move to Brindāvan, although He is the one who dispels the despair and fear created by 'Time' and also confers the benefit of liberation to His Devotees? What was the reason for this move? Where did He stay in Brindāvan forest, making Nandagopa and other Gopās as His family members? In fact, as the Lord had no relationship or kinship with Shri Nandagopa and other Gopās, nor was there any acquaintance with them, how did our Lord make them his associates and where and how did He live in Brindāvan? Especially, when the Lord is the master of those divinely harmonious devotees and His incarnation was taken with a view to bless these devotees, how come the Lord went and lived in a place, where only persons devoid of harmonious divine nature (in fact had a spiritual-ignorant nature) and belonging to a different clan lived? (King Parīkshit has made a statement that our Lord had no relationship with Shri Nandagopa, This ignorance is due to king Parīkshit not having, as yet, listened to the full story about our Lord as contained in the 10th Canto. Our Lord, in fact, had identical relationship with Shri

Nandagopa, as He had with Vasudeva. Hence Shri Krishna has referred to Himself as always "performing the tasks of grazing the cows" and He also addressed Shri Nandagopa "Oh father, please listen to me". But as the king, was ignorant of these statements made by our Lord in the later portions of Shri Bhāgavatam, he thought that Shri Krishna belonged to the family of Yadu only. Hence, the king, termed Shri Nandagopa and Gopās as "others").

What did our Lord Krishna do, living thus in Brindāvan?

प्रश्नान्तरम्—व्रजे वसन् किमिति।

व्रजे वसन् किमकरोन्मधुपुर्यां च केशवः ।

भ्रातरं चावधीत्कंसं मातुर्द्धाऽतदर्हणम् ॥ १० ॥

VERSE - 10 Meaning : "Please explain to me, what are the two types of tasks undertaken by our Lord, residing in both Brindāvan and Mathura; why did the Lord, perform the condemnatory act of killing Kansa who was His own uncle?"

श्रीसुबोधिनी : तज्जात्यनुकरणतद्भावानुकरणलीलाप्रश्नः । पूर्वोक्तानुवाद एव वा। व्रजे च वसन् किमकरोत् ? कंसवधादिकं स्पष्टमपि लोके विगर्हितमिति पृच्छति भ्रातरमिति। मातुर्भ्रातरमद्धा स्वहस्तेन। मातुलस्य मान्यत्वादतदर्हणं वधानर्हम्। कस्मादिति पूर्वस्यानुषङ्गोऽत्र ज्ञेयः। व्रजे मथुरायां च के के उद्धृताः? कंसस्यापि का व्यवस्थेति प्रश्नः ॥ १० ॥

SRI SUBODHINI: There are two questions in this verse viz what did the Lord do while living in Brindāvan and what did he do in Mathura? Clarifying the first question Shri Mahāprabhu says that king Parīkshit asked "did our Lord, reside in Brindāvan, dress, converse and graze the cows etc. like the cowherds of Brindāvan?"

The second question is more clear. Kamsa had given sorrow and pain to Mother Devaki and Shri Vasudeva. Even then, killing one's own uncle, through one's own hand, is considered as condemnatory, as one's uncle is usually held and treated with great respect. In spite of this, why did our Lord kill Kamsa? What was the reason for this 'seemingly' wrong action? The main purport and essence of these questions is this- who were the two categories of persons which our Lord, redeemed, while residing in Brindāvan and Mathura? How much time did our Lord, spend in Dwāraka? King Parīkshit asks this question in the following verse.

द्वारकायां कियत्कालं स्थितवानित्याह—देहमिति।

देहं मानुषमाश्रित्य कति वर्षाणि वृष्णिभिः।

यदुपुर्यां सहावात्सीत् पत्न्यः कत्यभवन् प्रभोः ॥ ११ ॥

VERSE 11 Meaning: " For how many years our Lord, taking a human body, lived in Dwāraka? How many wives He got married to ?

श्रीसुबोधिनी : अन्यन्तनटोपि प्रहरमात्रं वेषं करोति, कपटमानुषवेषं कियत्कालमास्थाय स्थित इति कालप्रश्नः। तत्र स्थितस्य विशेषप्रयोजनाभावाद्देहं मानुषमाश्रित्येति तत्रैवोक्तम्। वृष्णिभिर्यादवैः सहेति असमानसमानतापि बहुकालमयुक्तेति सूचितम्। यदुपुर्यामिति परस्थाने वासः। अवात्सीदिति वासे न सन्देहः। लक्ष्मीसमानभाग्यं कियतीनां जातमिति पत्न्यः कत्यभवन्नितिप्रश्नः। प्रभोरित्यनेन सर्वसामर्थ्यं तस्य वर्तते इति सङ्गोप्य नान्यथा कथनीयमिति सूचितम् ॥ ११ ॥

SRI SUBODHINI: The King, in the first instance has asked as to how much time or for what duration the Lord resided in Mathura ? An ordinary actor, usually, can change his real self for a little time. But an experienced and clever actor can remain in his transformed self even

for an hour or more! Our Lord, who has taken now, a human form, as a clever actor- for how much time did He keep this ' changed and transformed' human form in this world? Although there was no special reason for our Lord to reside in Dwāraka- even then for how much time did He reside in Dwāraka? Despite being not entitled or deserving, how did our Lord permit the people of Dwāraka to reside with Him for so much time? The main reason for our Lord deciding to reside in Dwāraka, was to use the Yādava clan to destroy the sinful and evil-minded Kings, who, at that time, resided in this world. "Hence please tell me all the Divine Leelas of our Lord in full and explain to me the sacred secrets behind all the Divine Leelas of our Lord".

To bestow the capacity to the Yādavas, so that they can successfully destroy all the evil-minded Kings, our Lord resided in Dwāraka, nay, He veritably entered into the Yādava clan and stayed, till all the evil-minded Kings were destroyed. By the word "resorting to a human form" would also mean that our Lord entered into the Yādava bodies, in a dexterous manner, and destroyed the evil Kings. Hence, this act of entering into the bodies of Yādavas by our Lord, is signified by the words " resorting to a human form". Please see the difference in meaning, for this in comparison, to the words "residing in a human form". The Lord entered into the bodies of the Yādava race, with a view to give them, enough capacity to destroy the evil Kings. Due to this only, our Lord had stated, that no one can humiliate the Yādava clan in any way. The main reason for this invincibility of the Yādavas was the strength given by our Lord on their surrendering to Him and the Lord also accepting them as His own. The word " YADUPURĪ" signifies our Lord's stay in Dwāraka

although He is present everywhere. King Parīkshit now asks "please tell me, the number of wives (Shri Laxmi) our Lord had, through His Divine Leelas, who became lucky to have His association and courtship, in Dwāraka? Here the Lord is referred to as "PRABHU" meaning "one of capacity and power ". This means that our Lord was capable of doing anything. He also did not differentiate between people who are big or small, belonging to Him or to another. Thus in all His relationships, our Lord showed equality and sameness. In fact, our Lord was enacting all His Leelas as Divine Leelas. King Parīkshit now says to Shri Sukhadeva to explain all the Divine stories of our Lord, even if some of them may be seen as "seemingly" contradictory - but " please remove and explain the contradiction through your Divine understanding so that, an ordinary human being like me can also understand the sacred secret nature of our Lord's Divine Leelas".

अन्यदपि युक्तिविरुद्धं सोपपत्तिकं वक्तव्यमित्याह—एतदन्यच्चेति।

एतदन्यच्च सर्वं मे मुने कृष्णविचेष्टितम् ।

वक्तुमर्हसि सर्वज्ञ श्रद्धधानाय विस्तृतम् ॥ १२ ॥

VERSE 12 Meaning: " Oh noble sage! You have the full wisdom about the Divine Leelas of our Lord. Please describe to me, who is sincerely interested with Devotion to hear, not only the Divine Leelas, which I had requested earlier, but also describe the other Divine Leelas of our Lord, in greater detail, as you, only, are capable of fulfilling my ardour".

श्रीसुबोधिनी : अन्यदपृष्टं सर्वं भगवत्कृतम्। म इति तदीयत्वान्ममैतदेव कृत्यमिति। मुनइति ज्ञानार्थं सम्बोधनम्। कृष्णविचेष्टितमिति स्वतन्त्रफलत्वम्। 'कृषिर्भूवाचकः शब्दो णश्च निर्वृतिवाचकः। तयोरैक्यं परं ब्रह्म कृष्ण

इत्यभिधीयत' इति सदानन्दः कृष्ण उक्तः। तच्चरित्रमपि सदानन्दरूपमेवेति फलत्वात् सर्वमेव वक्तव्यम्। एतन्मर्माभिज्ञस्त्वमेवेति वक्तुमर्हसि। वीर्याद्यरूपेपि केवलचरित्रेऽप्यहं श्रद्धानः। विस्तृतमिति तादृशोपि विस्तारो वक्तव्यः। सर्वत्रैव चरित्रे चतुर्विधेपि विस्तारः। वीर्याणि, सर्वगेयचरित्राणि, अलौकिकवीर्याण्यगेयचरित्राणीति चातुर्विध्यम् ॥ १२ ॥

SRI SUBODHINI: King Parikshit has addressed Shri Sukhadeva as 'MUNI' (SAGE) - this means that the King knew that Shri Sukhadeva was full of Divine wisdom about the real purport of our Lord's Leelas. " Please tell me not only about the Divine Leelas, which I had asked earlier, but describe to me also all the Divine Leelas, unknown to me. (hence not asked for). It is my duty to hear the Divine stories of our Lord as I belong to Him".

In the verse the words " Divine Leelas of our Lord Krishna " need to be explained in detail. Shri Krishna, being the Supreme Lord of everlasting Bliss is of the nature of "independent" conferor of spiritual benefit. How? (Except Shri Krishna, all other spiritual results are dependant on spiritual effort. Shri Krishna alone enables the Devotees to attain Him, through His own Grace and not due to any spiritual effort. In the Upanishad, it has been mentioned " He, who is chosen by the Lord, attains Him". Hence, only such a Devotee, who has been chosen by our Lord can attain Him. Hence our Lord is hailed as of "independent result"). Our Lord and His Divine Leelas " independently " confer divine results, nay, they represent and symbolize the 'result' itself! Scriptures have stated 'the word 'KRUSH' in our Lord's holy name, means 'always present' and the word 'NA' means 'Bliss'. By joining these two words we have our Lord's name as 'KRISHNA' - meaning 'the Lord who is eternally present and Blissful' (SADĀNANDA). He is the absolute truth

which is always Blissful, as explained in the Vedās. Hence, His Divine Leelas also exhibit His nature of being always Blissful and of eternal value. These Divine stories, themselves, give the spiritual benefit to an ardent listener. Hence King Parīkshit says "please tell me all the Divine stories which I am requesting you, because you only know the inner meaning of these Divine stories. I am, now, interested only in hearing about our Lord's Divine stories. I have now full devotion to listen to all the Divine Leelas of our Lord in detail, even, if some of them are of non-valorous nature". Our Lord's Divine stories can be categorized in Four ways. (1) Valorous (2) to be sung by everyone (3) supernatural and (4) subtle and secret.

Thus, in this manner, King Parīkshit asked Shri Sukhadeva, in 12 verses, to tell about the Divine stories of our Lord. He, now, says "Please describe the Divine Leelas of our Lord to me. Otherwise, my life itself will be in danger of being affected". This is described below.

एवं द्वादशभिः प्रश्नं निरूप्य सर्वथा कथनार्थमकथने वा बाधकमाह—नैषेति।

नैषाऽतितदुःसहा क्षुन्मां त्यक्तोऽमपि बाधते।

पिबन्तं त्वन्मुखाम्भोजच्युतं हरिकथामृतम् ॥ १३ ॥

VERSE 13 Meaning: "Even, though, hunger and thirst are difficult to be put up with, I have given up, even, the drinking of water also, as I am drinking the life-giving waters from the waterfall of the nectarian Divine Leelas about our Lord, rushing out of your Lotus like face. Hence, hunger and thirst do not bother me at all".

श्रीसुबोधिनी : आर्त्तिकथनान्यैषेति । अप्रयोजकत्वं वारयति-
अतितदुःसहेति । क्षुन्मामिति प्रमाणकथनम् । उदकत्यागः प्रकारान्तरेण

देहरक्षाभावार्थः। एषा परमोत्तमाधिकारस्थितिः। उदकस्योभयनाशकत्वात् तथोक्तम्। क्षुधो भ्रातृव्यत्वश्रवणादवश्यबाधककत्वात्तदेवोक्तम्। शीघ्रकथनाय वर्तमानप्रयोगः। अम्भोजत्वममृतस्त्रावात्। कथाकथने वक्तुः परवशत्वापादकं चरित्रमिति ज्ञापयितुं च्युतमिति। पानमन्तःप्रवेशनमविस्मरणाय। इदानीमपि पूर्वोक्तकथनानु-सन्धानाद्वर्तमानप्रयोगः। सम्भावनयेत्यन्ये। आनन्दत्वचेतन-त्वद्योतनायाह-हरीति। विशेषतो दुःखनाशकत्वं तत्र प्रसिद्धमिति। विशेषतो हरिकथा अमृतमिवेत्यमृतपदे यौगिककोर्थो गृहीतः। असङ्कोचान्मुक्तिरेव फलति। अतस्त्वमेव मोक्षदातेति वक्ता स्तुतः ॥ १३ ॥

SRI SUBODHINI: King Parikshit, in this verse, shows his sincere and devoted ardour and interest in listening to the Divine stories of our Lord. He says that hunger and thirst, which are very difficult to be put up with, now, are not giving him any difficulty or sorrow/pain. He was not concerned with the protection of his body. Drinking water, in the absence of food, protects the body from hunger and thirst. King Parikshit says that, he has given up consuming water also. This shows, as to how eager King Parikshit was devoted to our Lord and his deserving entitlement to be blessed with our Lord's Grace? He gave up everything to listen to the Divine stories of our Lord.

Instead of referring to thirst, hunger has been referred to - because hunger is an enemy, who will give, like anyone's enemy, pain and sorrow and create unhappiness quickly. Hence the word 'affects' is used in the present tense.

Shri Sukhadeva's face is compared to a Lotus , because, life-giving nectar, in the form of divine Leelas of our Lord, was flowing out of his face. The speaker who expounds, the divine stories of our Lord, goes into ecstasy, due to the divine nectarian nature of the stories

themselves, and he is not usually aware of what exactly is happening as he gets immersed in the divine rapture and trance created by the beauty and sacredness of the divine stories. The speaker usually forgets everything else due to the divine nature of these stories. Hence the word 'flowing' is used - meaning that the nectarian divine stories of our Lord was automatically flowing, without Shri Sukhadeva, being, actually, aware of it ! How? Just like a ripe fruit falling to the ground, automatically, from the tree! The King says "I am drinking the Divine stories - not just hearing them only. I am also imbibing and implanting them in my mind, so that I can remember them always". Here the word 'Drinking' is also used in the present tense - meaning that King Parīkshīt is also remembering here, the various Divine stories which he had heard earlier from Shri Sukhadeva.

Some other commentators are of the view that the present tense used in the referred to words, signify that King Parīkshīt desired that Shri Sukhadeva should expound the divine stories of our Lord very quickly and without any waste of time.

Our Lord's name, here, is referred to as 'HARI'. The well-known meaning of this holy name of our Lord is 'Dispeller of Sorrow'. Shri Mahāprabhu says that this holy name 'Hari' has been used, here, with the meaning of 'Blissful' and 'Divine consciousness' - to signify the fact that the twin qualities of 'Bliss' and 'Divine consciousness' are present always, in the Divine stories of our Lord. In fact the Divine stories of our Lord Shri Hari (Shri Krishna) is nectar itself. Here, we should not commit the error to regard this 'nectar' with the 'nectar' which the heavenly gods secured after the churning of the ocean of milk, in the olden days, and became

immortal by drinking it. This 'nectar' of our Lord's divine story is 'spiritual' in nature and confers the benefit of liberation, from the cycle of births and deaths, on the devotee who drinks it. The King says 'Shri Sukhadeva, you are now the giver of liberation to us as you are making us hear the divine stories of our Lord, which represents Truth, Consciousness and Bliss'. In this manner King Parīkshit praises the glory of Shri Sukhadeva.

• Now, Suta alerts the sage Saunaka and others, as Shri Sukhadeva is about to begin the Divine story of our Lord.

शौनकादीन् सावधानतयाभिमुखान् करोति सूतः—एतमिति।

सूत उवाच—

एतं निशम्य भृगुनन्दन साधुवादं,
वैयासकिः सभगवानथ विष्णुरातम्।
प्रत्यर्च्य कृष्णचरितं कलिकल्मषघ्नं,
व्याहर्तुमारभत भागवतप्रधानः ॥१४॥

VERSE 14 Meaning: "Oh sage Saunakji, who gives great joy to his father sage Brighu, please know that Shri Sukhadeva, who is the best among our Lord's devotees and praiseworthy, now began to expound the divine story of our Lord Shri Krishna, which destroys the evil of this Kaliyuga, praising King Parīkshit, who was fully protected by our Lord".

श्रीसुबोधिनी : परस्पराभिनन्दनेनायमर्थः स्फुरतीति तथा प्रतिपाद्यते। एतस्य प्रश्नस्य मूलत्वात् प्राधान्येन निर्देश एतमिति। पुनः पुनः प्रश्ने वक्तुरुद्वेगः सम्भवति। आक्षेपे क्रोधः। तदुभयं निरस्यति—निशम्येति। नितरां श्रुत्वा, अर्थतोभिप्रायतश्च समीचीनमिति, न तु दाक्षिण्येनेत्यर्थः। विश्वासाथं भृगुनन्दनेति सम्बोधनम् हेतुभूतं विशेषणं साधुवादमिति। शब्दतो वदनं वादः साधूनां वादः साधुवादः, साधवः पदार्था भगवत्सम्बन्धिनोस्मिन्नुच्यन्त

इति। साधूनां वादो यस्मादिति वा। वीतरागा भगवत्कथामेव कुर्वन्तीति निरूपितप्रमेयस्य साधुवादत्वज्ञापनाय विशेषणम्। भगवद्भक्ताश्चेन्मिलन्ति तदैवं वाक्यं प्रष्टव्यमिति महता कष्टेन व्यासो भगवदुणप्रतिपादकमिदं शास्त्रं चकार। तस्य प्रवर्तनार्थं च शुकः प्रवृत्तः। तादृशं प्रश्नरूपं साधुवादमेवापेक्षते। महता प्रयासेन भगवन्मतप्रवर्तकत्वात्। तदाह—वैयासकिरिति। तथापि भगवच्चरित्रस्य दुर्ज्ञेयत्वात्कथमुत्तरमत आह—सभगवानिति। भगवता सहितः। तदन्तः स्थितो भगवानेवोत्तरं प्रयच्छतीत्यर्थः। नन्वेवं भगवान् स्वयमुत्तरं प्रयच्छति कथमित्याशङ्क्याह—विष्णुरातमिति। अथेति भिन्नोपक्रमे। एतावत्कालं शुकः स्वयमेवाह। इदं चरित्रं तु तत्र स्थितो भगवानेवाऽऽहेति भिन्नः प्रक्रमः। विष्णुना एतदर्थमेव रक्षितः। अन्यथा पुरुषार्थो न सिद्ध्यतीति किं रक्षणेन। श्रवणे निमग्नचित्तत्वात् प्रत्यर्चनम्। पूर्वं शुकः स्तुतः। तेन शुकोपि तमग्रे स्तौतीति प्रत्यर्चनम्। पूज्यो हि भगवान्, तदुणाश्च। ते चोभयत्र पूर्णा इति परस्परं पूजा। एवमेव भगवत्कथायां परस्परार्चनं शास्त्रसिद्धम्, 'येऽन्योन्यतो भागवता इति वाक्यात्। एतावदुद्योगस्य फलमाह—कृष्णेति। अवतारचरित्रत्वे—नालौकिकत्वमुक्तम्। पापस्य प्रतिबन्धकत्वान्नात्र श्रद्धा भविष्यतीत्याह—कलीति। षण्णां शोधकानां देशादीनां धर्महेतूनां चाभावाच्चरित्रमेव शोधकम्। अन्यथा युगे धर्मप्रवृत्तिर्मोक्षो वा न स्यात्। महता प्रक्रमेण समारम्भे हेतुः—भागवतप्रधान इति। भागवता एव प्रधानं यस्येति। विशेषेणाहर्तुं वक्तुमारम्भं कृतवान्। अत एव मननपरित्यागेन कथामेव कथयति, सभाजयति च तामेव, न ज्ञानादिकमिति भावः ॥ १४ ॥

SRI SUBODHINI: If the speaker and the listener , both have respect for each other and praise each other, then , it is very easy to understand the truth about the subject discussed viz our Lord's divine story. King Parikshit, as he had the full knowledge about the glory of Shri Sukhadeva, was convinced that Shri Sukhadeva will only tell the truth about our Lord's divine Leelas. Conversely , the speaker also becomes happy when he sees that the listener is sincere to imbibe the teachings, after full understanding. Hence Shri Sukhadeva did not hesitate to

reveal the inner secret meanings of these divine Leelas to King Parīkshit, who listened to these divine stories with enlightened attention. The words 'For this question' used here refer to the questions asked for by King Parīkshit, for which Shri Sukhadeva now replies by describing the divine story of our Lord.

If a listener asks questions, again and again and with a view to bring out only the blemish in the story or in a condemnatory tone, then the speaker gets anxious, nay, he may even get angry. The word 'having heard' is used here to show the absence of these two negative reactions on the part of Shri Sukhadeva. This word 'having heard' contains two words viz: 'Ni' and 'Śamyā' - meaning that Shri Sukhadeva listened to the queries of King Parīkshit with a peaceful mind and also thought that the attitude of King Parīkshit and essence of these questions were praiseworthy and laudable, as they were never asked with any hidden cunningness - nay, these questions, were indeed asked with great spiritual fervor and devoted attention. Sage Saunaka's father, sage Brighu, has been referred here, as this sage had great faith in the words of our Lord and Suta, desires that, sage Saunaka, being the son of sage Brighu should also have the same faith.

Shri Sukhadeva listened to the questions of King Parīkshit, peacefully and with love. The reason for this can be seen from the use of the word 'expounding of Truth by saints' - meaning that the questions posed by King Parīkshit contained the beautiful rapture of our Lord's divine Leelas. Those divine souls, from whose heart the attachment to this world and its objects has disappeared, when they meet each other, they discuss only the divine stories of our Lord and nothing else. This applies to King Parīkshit, as he wanted only to hear about our

Lord's divine Leelas. Shri Mahāprabhu advises, all of us, that we should always converse about our Lord's Leelas only instead of indulging in useless gossip. Sage Vyāsa has written with sincere effort the Divine scripture of Shri Bhāgvatam which makes a devotee understand and appreciate the true glory of our Lord and Shri Sukhadeva, in turn has put efforts to expound this scripture to the entire universe. It is, indeed, really 'Expounding of Truth by saints' (SĀDHUVĀDA) when sage Vyāsa had taken so much trouble to write this scripture and a noble sage like Shri Sukhadeva, who is beyond all desires and who wanted nothing from this world, became 'ready', at all times, to expound the divine Leelas as contained in this scripture Shri Bhāgvatam. Hence the term 'Expounding of Truth by saints' used is very appropriate.

Shri Sukhadeva is given, here, two qualifying appellations viz: 'son of Vyāsa' and 'along with the Lord'. How can anyone make another appreciate the inner core meaning of the divine stories of our Lord, which is very difficult to understand? To ward off this difficulty and doubt, we have to realize, that the answers are being given by Shri Sukhadeva, who is son of sage Vyāsa, to whom, these Divine Leelas of our Lord were revealed and experienced in a divine trance (SAMĀDHI). Hence, Shri Sukhadeva is able to answer all the questions and in his heart, the Lord being present and it is the Lord Himself who is giving all the answers! What is the reason for our Lord giving all the answers? To answer this, we have to see the meaning of the word 'Beloved of Lord Vishnu' used in this verse - meaning that King Parīkshit, to whom this name has been given, was saved by Lord Vishnu, when he was in his mother's womb. The Lord, now decided to liberate King Parīkshit by making him His

devotee, with full spiritual wisdom, through the hearing of His divine stories, told by the Lord Himself, seated in the heart of Shri Sukhadeva. The spiritual purport of this is, just as in the mother's womb, the Lord saved the King from an external enemy viz: Aswathāma, in the same way the Lord now, through His divine stories, decided to save the King from the enemy of attachment to worldliness and materialism and make him immortal, bestowing on him His divine Bliss.

In the verse the word 'NOW' is used to convey, that, up to now Shri Sukhadeva was telling the divine stories. From, now on, it will be our Lord Himself, who will tell the stories to come. [Shri Lālu Bhatji has said in his 'YŌJANA' that all the divine stories, up to the 9th Canto, have been told by Shri Sukhadeva himself. From now onwards, all the divine stories, will be told by our Lord Himself. The reason being, that the divine Leelas of our Lord can be fully known only to our Lord. In the Bhagavad Gīta the Lord has said "The seers and the heavenly gods cannot understand My splendour and glory" in the 10th Canto, all the divine Leelas of our supreme Lord Krishna have been described-which even Shri Sukhadeva cannot explain fully by himself. Hence, our Lord, seated in the heart of Shri Sukhadeva, told His story by Himself. Shri Sukhadeva was an Incarnation of Lord Siva, who is a devotee of Lord Vishnu and, that is why, our lord, occupying Shri Sukhadeva's heart began to tell His own stories

Our Lord undertook to tell the stories Himself, so that the King could be liberated from the cycle of births and deaths. Shri Sukhadeva became immersed in the ardent spiritual earnestness contained in the questions asked by King-Parīkshit, and , appreciating the illuminat-

ing quality of the questions themselves, praised the King, giving him due respect. King Parikshit had paid due respect to Shri Sukhadeva and this practice of paying respect to each other, is sanctioned by the scriptures. Our Lord and His Divine virtues are worthy of loving adoration. These virtues having entered both the king and king Parikshit, made them worthy of worshiping each other, which they did now. This fact can be clearly understood from the words "Devotion to each other" used here. The main purpose and effect of this effort is our Lord Shri Krishna only and the king had asked only for this supernatural Divine story of Shri Krishna, which confers great spiritual benefit by itself.

If there was any blemish or sin involved whilst hearing these Divine stories, then there will be lack of interest in listening to them properly. To clear this doubt, the word 'Destroyer of the ills of kaliyuga' has been used in this verse. The purport of this word is that these Divine stories of our Lord will definitely destroy the sins and ills of this Kaliyuga, which, usually prevent one from listening to the stories of our Lord. All other remedies are powerless to destroy these ills of Kaliyuga. Only these Divine stories of our Lord can achieve this. If this was not so, then, in this Kaliyuga, no one will do righteous action nor anyone will be capable of attaining liberation. Thus the Divine stories of our Lord destroys all the ill effects of this Kaliyuga and these sins and ill effects cannot stand in the way of devoted souls, from listening to our Lord's Divine stories, with sincere devotion.

Shri Sukhadeva began to tell this Divine story with great enthusiasm and in an impeccable way, because the majority of listeners were noble and sincere devotees of Shri Krishna. Shri Sukhadeva, also, desired to drink deep

into the Relish (RASA) of our Lord's Divine Leelas. Hence with zeal and enthusiasm, He began to describe the Lord's Divine Leelas. Now, Shri Sukhadeva concentrated on actually telling the divine stories instead of contemplating on them. He gave importance to the telling of the Divine Leelas of our Lord and did not give attention to tell about any spiritual theory or thought.

Shri Sukhadeva, saw the King, with the same enquiring mind, and deeply interested to hear the Lord's Divine Leelas. In the following two verses, he praised the King and his questions.

समानशीलव्यसनं दृष्ट्वा राजानं प्रश्नं चाभिनन्दति द्वाभ्याम्—सम्यगिति।

श्रीशुक उवाच—

सम्यग्व्यवसिता बुद्धिस्तव राजर्षिसत्तम ।

वासुदेवकथायां ते यज्जाता नैष्ठिकी रतिः ॥ १५ ॥

VERSE 15 Meaning: "Shri Sukhadeva said "Oh, glorious, royal-sage! You have a sincere and stable love to hear the Divine story of our Lord Shri Krishna. This is a good decision of your intellect."

श्रीसुबोधिनी : भगवति लयात्पूर्वं स्थिरप्रज्ञतैव सर्वोत्तमा। सम्यग् व्यवसायं भगवत्कथैव श्रोतव्या, नान्यत्किञ्चिदित्यध्वसायं प्राप्ता। ब्रह्मर्षीणामप्येतद्गुल्फं, तव तु जातमित्याश्चर्येण सम्बोधनं-राजर्षिसत्तमेति। राजा स्वधर्मनिष्ठः, स च लौकिकः। ऋषिर्वैदिकधर्मनिष्ठः। स चासौ सन् भगवद्धर्मनिष्ठः। तत्राप्युत्कर्षो भगवदङ्गीकारात्। अत एव तवैतादृशो व्यवसाय उचित इति भावः। द्विधा च निश्चयः सम्भवति, शास्त्रार्थनिश्चयात् स्वरुच्या वा। तत्राद्यो मध्यमः। त्वं तूत्तम इत्याह-वासुदेव इति। यत् यस्मात् कथायां रतिर्जाता। सापि न चञ्चला, न केनाप्यन्यथाकर्तुं शक्या। निश्चयस्य सम्यक्तत्त्वपोषिका रतिः। यस्मान्निश्चयाद्वासुदेवकथायां रतिर्जातेति वा। अथवा हेतुद्वयं राजाभिनन्दन एव। दुर्लभत्वं कथारतेर्वदन् कारणभूतं निश्चयमाह।

साध्यसाधनयोर्निष्पन्न-त्वात्सभाजनम्। प्रश्नेन चैवम्भावस्तस्याभि-
ज्ञातोऽतोर्थात्प्रश्न एव स्तुतः ॥ १५ ॥

SRI SUBODHINI: If the intellect of a devotee gets stabilized in our Lord, before it gets fully merged or rested in our Lord, then, the wavering tendencies of the mind gets stopped; thus the mind attains quietitude and this is a good sign of spiritual progress. "Your intellect has now finally decided to hear only the divine story of our Lord and nothing else. This is praiseworthy indeed! Your intellect is full of firm determination which is rare, even, for those sages who have realized the Absolute Truth (BRAHMAN). Hence you are the best among the royal-sages."

A king, usually, rules and protects his land and people. Added to this usual duty, if a king is committed to, and follows the righteous actions prescribed in the Vedās, then he is referred to as a royal-sage. While discharging, his royal duties well and also fully committed to follow the Vedic traditions, if the king is also sincerely devoted to our Lord, then he is considered as the best among the royal-sages. "You are more glorious as you have been accepted by the Lord Himself. Hence, it is but appropriate, that you have a firm intellect before you get merged in our Lord. When this "firm intellect" attains our Lord, then it gets fully merged or rested. The Devotee gets a supernatural and divine body - hence Shri Mahāprabhu says, that it is necessary to have a firm and determined intellect or attitude, before the devotee gets merged with our Lord. "Determination" is of two kinds.(1) which arises out of reading or listening to scriptures - "it is good to have devotion to the Lord" - this hearing leads to development of "determination" to love our Lord.(2) which arises from one's own inherent devoted

nature ie. which is self-evident from birth. The "determination" arising out of reading or listening to scriptures is considered as of the 'middle' order only. On the other hand, to have a natural and spontaneous love for the Lord, born out of an inherent "determination" is considered, as the most ideal one following the Path of Grace (PUṢHTIMĀRGA) "Oh king, you are in the highest category among the devotees, as you have a loving, determined and inherently spontaneous intellect to listen to the divine story of our Lord-which no one can destabilize, as your love for the Lord has already made your intellect firm and determined to hear only the divine stories of our Lord "

A firm determination increases the love for listening to our Lord's stories. In the first part of the verse, there are two reasons given, with a view to praise the king. It is very rare, indeed, to be blessed with the love and interest to hear the Divine story of our Lord. "Although rare, you have been blessed with the love to listen to the stories of our Lord, due to your firmness and determined intellect. Although, in this assembly, Oh king! we see several heavenly, Brahmic and royal sages present, only you have exhibited this rare love to listen to the divine story of our Lord: You have now attained both the effort and result, in the form of your determined love to listen to the divine story of our Lord, and, hence, you deserve respect and homage. Oh king! What is your real and inherent natural state? Your spontaneous nature is well understood by me, by the nature of the questions you have now asked. By thanking you, I am also praising the questions you have asked." In the following verse, Shri Sukhadeva praises the king's questions, in a different way - as the questions pertained to the subject of our Lord Shri Krishna.

प्रकारान्तरेणापि साक्षात् प्रश्नं स्तौति-वासुदेवेति।

वासुदेवकथाप्रश्नः पुरुषास्त्रीन् पुनाति हि।

वक्तारं पृच्छकं श्रोतुंस्तत्पादसलिलं यथा ॥ १६ ॥

VERSE 16 Meaning: "The Divine stories of our Lord, purifies all the three types of persons viz. those who ask or request for it's description, those who reply describing these stories, and also those, who listen, with devotion, to these stories - How? Like the Holy Ganga river, which makes, Lord Brahma, Lord Shiva and the King Bhagiratha, sacred and holy"

श्रीसुबोधिनी : वासुदेवस्य मोक्षार्थत्वात् तत्सम्बन्धि यत्किञ्चिद्वस्तु तत् पवित्रयत्येव। तत्रापि कथा तत्सम्बन्धिगुणदोषाभिनिवेशजनिका। तत्रापि प्रश्नस्तज्जिज्ञासाया दाढ्यहेतुः। त्रीन् पुरुषान्। प्रश्नानन्तरं कश्चिद्वक्ता, कश्चिच्छ्रेता मध्यस्थः, प्रश्नकर्ता च त्रयो भवन्ति। स्तब्धचित्ततया पूर्वं वक्ता भगवदुणाभिज्ञोपि तूष्णीं स्थितः। तत्र भगवदुणेषु तूष्णीम्भावः पापादेवेत्यध्यवसीयते। प्रश्ने च यदुद्गता भवन्ति गुणास्तत्पापनाशादेव। श्रोतॄणामपि विद्यमाने पापे भगवत्प्रवणं चित्तं न भवतीति, प्रश्ने च जायत इति तत्पापनाशकत्वमपि। प्रश्नं करिष्यामीति यदा मनसि प्रश्न उद्गतस्तदा पापे विद्यमाने मुखान्न निःसरति। यदा पुनर्निःसरति तदा तस्यापि पापं नाशयतीति ज्ञायते। अतस्त्रीन् पुरुषान् पुनातीति युक्तं, तदाह-हीति। प्रश्नकर्तुः पितृपितामहादयो भविष्यन्तीति तद्व्यावृत्त्यर्थं गणयति-वक्तारमिति। वक्तारमुत्तरस्य। पृच्छकः प्रश्नकर्ता। श्रोता मध्यस्थः। यद्यपि श्रोतृत्वं पूर्वयोरप्यस्ति, तथापि निमित्तं भिन्नमिति तदेव प्रयोजकत्वेनोक्तम्। पुरुषपदं पूर्ववत्। तत्र कार्यान्तरार्थान् वारयति-त्रीनिति। पावित्र्यमनेकविधं सम्भवतीति तद्व्यावृत्त्यर्थं पावनत्वं विशिनष्टि दृष्टान्तेन-तत्पादसलिलं यथेति। प्रश्नः क्वचिदुद्गतः। कश्चित् प्रेरितवान्। कश्चिदभिमुखीचकार। नैतावता परमः पुरुषार्थः सिद्धः, यदा पुनस्त्रयाणां चित्तं भगवदेकनिष्ठं करोति तदा हि सफलता। गङ्गा च पुनः साक्षाद्भगवत्सेवौपयिकं शरीरमुत्पादयति पूर्वसम्बन्धि पापं तत्कार्यं नाशयित्वा, तथा भगवत्कार्योपयोगि चित्तं यावत्या भवति तावतीं शुद्धिं करोतीत्यर्थः।

त्रीन् त्रिलोकस्थान् सात्त्विकादिभिन्नान् वा। कूलद्वयस्थितान्मध्यस्थान् वा।
ब्रह्माणं महादेवं भगीरथं च वा ॥ १६ ॥

SRI SUBODHINI: The meaning of the word "VĀSUDEVA" is liberation from the cycle of births and deaths. Hence, anything and everything belonging and related to our Lord confers the benefits of purity and sacredness. But, the divine stories of our Lord whether endowed with defects or merits, makes the listener develop a loving faith in our Lord e.g. in the eyes of ordinary people, killing of PŪTANA by our Lord is seen as full of merit and killing of KAMSA, is seen as "defective" as the Lord killed His own uncle! The interest with which one has to listen to these Divine stories also enhances and increases the faith in our Lord. Because, on listening to these Divine stories, one gets true knowledge about our Lord, which, on turn, confers a mind, full of sincere faith and devotion in our Lord.

Wherever the Lord's stories are expounded, there are always three types of people, present viz the one who asks questions, the one who replies and the few who will listen to both. If the speaker observes silence, even though he is fully knowledgeable about the Divine qualities of our Lord, then we should conclude that his silence is due his sins, which prevent him from speaking about our Lord. Questions, pertaining to the divine stories of our Lord, destroys all sins and confers merits on the one, who asks these questions. But, only he will or can ask such questions, whose sins have been already destroyed. Unless, a listener becomes sinless, he will not get attached and devoted to our Lord. When questions, pertaining, to the divine stories about the Lord are asked and replied, then the sins of those who hear such divine stories of our

Lord get destroyed, and these listeners get devoted attachment to listen more and more about our Lord and His divine stories. Imagine, there is a desire to ask this question about the divine Leelas of our Lord, but actually one doesn't ask the questions at all- this shows that the sins have not been fully destroyed, in such a wavering mind. When these questions come out of one's mouth, then this act itself destroys the sins of the devotee, who puts the questions. Hence the questioner, the speaker and the listener- all of them get purified.

Really speaking, both the speaker and the one who asks the questions, can be deemed as 'listeners' only - but are called differently for the sake of convenience. The common love for our Lord - which is the reason for their coming together - is the primary purpose.

Reference is made, in this verse, to the divine stories purifying three persons (PURUSH) and the meaning of this word 'PURUSH' (person) is the same, as it has been explained in the verse 4 earlier viz: those who are of demoniac and worldly nature are not considered as 'PURUSH' (persons) at all. Only this type of persons cannot be purified by listening to the stories of our Lord - all others will get fully benefited. Moreover, these divine stories do not also purify those who are really interested to do/achieve material goals, than getting purification of their mind after listening to our Lord's divine Leelas.

Purification or 'becoming sacred' are of many kinds. What kind of 'purification' takes place after listening to our Lord's divine stories? Here, the example of the purification caused by the holy Ganga river is given. How? (1) The questions asked about our Lord themselves purify as the Ganga water. Just, by asking questions, at a place, to a speaker, by few persons, about our Lord's

divine stories and listening to them, casually, does not confer the spiritual benefit. Only, when, the divine story makes the minds of all these people, fully devoted and sincere, in the love for our Lord, then, the full spiritual benefits accrue to them, with the Grace of our Lord. The Holy Ganga river destroys, firstly, the sinful tendencies and the actual acts of sin from the minds of the devotees and secondly, converts their bodies fit for the service of our Lord. In other words, the river purifies the inner-minds of the devotees, so that they now are able to use their mind in the service of our Lord. (2) Like the divine stories, Ganga also purifies three kinds of persons viz: spiritually purifies all those who reside in the three worlds in different ways according to their inherent nature of divine harmony etc (b) Those, who stay and reside on the two banks of the river. (c) Those who take bath or drink the waters of the Ganga. Ganga also purifies Lord Brahma, Lord Siva and the King Bhagīratha. In this manner, the divine stories, purify the three types of persons who are divinely endowed and prepare their bodies to be useful in the service of our Lord.

Now Shri Sukhadeva, with a view to make the king understand, the real purpose of our Lord's incarnation, praising the questions, made by the king, as they related to our Lord, began to describe the divine story.

एवं भगवत्सम्बन्धित्वेन प्रश्नमभिनन्द्य भगवदवतारप्रयोजनज्ञानार्थं
कथामारभते-भूमिरिति।

भूमिर्दृप्तनृपव्याजदैत्यानीकशतायुतैः।

आक्रन्ता भूरिभारेण ब्रह्माणं शरणं ययौ ॥ १७ ॥

VERSE 17 Meaning: "Mother Earth, laden with the heavy weight of sorrow and pain, caused by countless egoistic and ruthless deceptive kings, along with their

armies, who were demons having taken the human forms, now, came to surrender to Lord Brahma (in the Brahmaloka or the abode of Lord Brahma)"

भक्तानां दुःखनाशाय कृष्णावतरणं मतम् ।

भूमिनिर्माता तथा चान्ये भक्ता वै त्रिविधा मताः ॥ १ ॥

KĀRIKA 1: Meaning: " All the scriptures emphasize, that, the main reason for the manifestation as Shri Krishna, by the Absolute Divine principle of Brahman, is to destroy the sorrow and pain of His devotees. These 'devotees' are of three kinds."

Mother Earth, His own mother and other devotees - these are the three types of devotees, referred to, here.

सर्वेषां च महदुःखं नान्येन विनिवार्यते ।

यदा तदा हरिः कृष्णः प्रादुरासीदिति स्थितिः ॥ २ ॥

KĀRIKA 2: Meaning: " Our Lord Sri Hari. who destroys the sorrow of his devotees, now, manifested in the form of Shri Krishna, as there was no other solution or remedy for the mitigation of the most painful sorrows of His devotees. This is the main reason for Sri Hari's manifestation as our Lord Sri Krishna."

Commentary 1 and 2 : The real reason for our Lord Shri Krishna's Incarnation, is to fully redeem the sorrows of His devotees, as this ending of sorrow can never be done or achieved, through any other spiritual practice. In other words, when all other spiritual practices become ineffective, to end the sorrows of the devotees, then, the Lord has to come down, in His Incarnation, as Shri Krishna. Our Lord redeems all the sorrow of His devotees, removing their sins, through His divine Leelas. In the third Canto, it has been said that " when the Lord sees, the peaceful souls, suffering from the pain and

sorrow caused by the souls who are violent and demonic, then, out of compassion for these who suffer, He manifests Himself like fire from wood, although He is the original "Unborn" principle". In this manner, the Lord manifests Himself, to mitigate the sorrow of His devotee. Why did king Parikshit ask the question again even after hearing this? We should not doubt this, as the questions were again asked only to emphasize the Lords' compassionate nature of redemption.

Although, there are many reasons for our Lords' Incarnation, there are two principal reasons for His manifestation. (1) According to the truth of the scriptures (2) Through His Grace.

When the devotees, suffer pain and sorrow, and when all the spiritual practices and celestial gods become incapable of redeeming this sorrow, then our Lord manifests Himself as Shri Krishna. This is, according to the truth of the scriptures. Hence the manifestation is "According to the truth of the scriptures"- and, secondly, the appearance of our Lord, specially taken to give His vision to His devotees is based on His 'Grace'. When the devotees pray to our Lord and when it is for His direct vision, then our Lord manifests himself with a view to make His devotees Blissful and Joyful e.g. as He gave His vision to Shri Prahlāda and Shri Nārada. Shri Nārada says, in the third Canto, that our Lord gave His vision to his inner mind, no sooner the Lord was prayed for: Shri Prahlāda also always enjoyed the vision of our Lord.

ये भक्ताः शास्त्ररहिताः स्त्रीशूद्रद्विजबन्धवः ।

तेषामुद्धारकः कृष्णः स्त्रीणामत्र विशेषतः ॥ ३ ॥

KĀRIKA-3 : Meaning: "Those devotees, who are unable to follow the spiritual discipline prescribed in the

scriptures , women, and all others like persons belonging to the Fourth Caste, Brahmins and all other twice-born are redeemed only by our Lord Shri Krishna, who, in this manifestation, specifically redeemed the womenfolk in a special way".

In the first Kārika by the word 'others', reference has been made to other devotees apart from Mother Earth and Mother Devaki. Now the word 'others' is fully explained here. As our Lord remains always, with all His Divine Potencies in tact, He redeems all types of souls, who are devoted to Him like womenfolk, persons of the fourth caste including the twice-born (Brāhmins, Kshatriyās and the Vaisya). Among these, the Lord is described to have redeemed the women-folk in a 'special ' way, as they are, usually, not able to perform and observe difficult spiritual disciplines. But our Lord, to prove His Grace of redeeming, even those, who have not been able to practice any spiritual discipline, now redeems all the devoted women-folk of Brindavan. In the other incarnations also, it is Shri Krishna, only, who redeemed the devotees like Sabari and Kirats Why? Those, who are not entitled to be redeemed and also those who lack spiritual discipline, can be redeemed only by the Love and Grace of our Lord and this Love and Grace are always present in our Lord only.

येषां निरोधकं शास्त्रं योगादि विनिरूपितम् ।

शेषभावस्तत्र हरेर्न कदाचिद्विनिश्चयति ॥ ४ ॥

KĀRIKA-4: Meaning: " In the practice of Yoga, where the Yogīs put efforts to attain total control over their thoughts, the form of Lord Hari is meditated upon as a spiritual practice, for the purpose of attaining such control. They never get out of this spiritual practice of making Lord Hari, as a 'Means' (SĀDHANA) instead of attaining Him with love as the 'Goal' (SIDDHI).

Commentary : The Lord does not become the redeemer of those souls, who solely depend on their spiritual discipline only, for their redemption. How come? This doubt is clarified as under.

In the practice of Yoga and other spiritual discipline, the spiritual aspirants attain only control over the thought-process and they never attain Total Devotion to our Lord (NIRŌDHA). Why? During this type of practice, meditation is made on the form of our Lord and His form, is made a cause or means for the control of thoughts, which becomes their goal. These spiritual aspirants are not blessed by our Lord with Total Devotion arising out of His Grace - which He, out of His Grace, bestows on those, who are fully dependent on Him only (and not dependent on any other spiritual effort or practice) This Supreme Bliss of Total Devotion is granted by our Gracious and Compassionate Lord, only, on those who have renounced all types of spiritual discipline and fully surrender themselves to our Lord and depend entirely on our Lord's grace only. On the other hand, spiritual aspirants, engaged in various kinds of spiritual discipline, do, indeed, attain the result for their efforts viz: control over their thoughts and other realizations. This spiritual result is completely different from the spiritual Bliss arising out of Total Devotion to our Lord, caused by forgetting of this material worldly existence and deep devotion and love for our Lord. Yogīs, who do not surrender to our Lord and completely depend upon His Grace, never attain Total Devotion. Hence, all kinds of Yōgic spiritual practices, where Lord Hari is made a 'means' or 'cause' for controlling of thoughts and to attain different types of spiritual heights or progress, are considered as of a lower order .

संसारदुःखव्यावृत्तयै निरोधोऽत्र निरूप्यते ।

अतो निरोधो ज्ञानात्मा दुःखरूपा च संसृतिः ॥ ५ ॥

KĀRIKA-5: Meaning: 'Control and conquests over thoughts, as caused by illusion, is considered by those, who practice this control, as the remedy for the mitigation of pain and sorrow of this material existence. This material existence, they say, is caused by ignorance, and strengthened by 'Me and Mine' . They further say, that only the dawn of Wisdom and Knowledge will destroy this ignorance. Hence, in this spiritual path of JNĀNA or Knowledge, the rise of knowledge becomes the result and effect of all spiritual practices (NIRŌDHA = Knowledge).

But in our path of Total Devotion to our Lord, material existence (with all it's joys and sorrows) is considered as a Divine Leela of our Lord and, hence, accepted joyfully by the devotees, as part of our Lord's Leela, conferring happiness and blessings, at all times Due to this reason, for a devotee this path of Devotion is, indeed, wonderful with the full and entire dependence on our Lord, without depending on one's spiritual discipline. Hence, our Lord, who blesses the devotees who depend on Him only, manifest Himself, for the purpose of redeeming His 'surrendered' devotees, whose only spiritual discipline is 'complete dependence and surrender' to our Lord."

एवमेकं फलं प्रोक्तं द्वयं वा न विरुद्धयते ।

साङ्गस्य प्रक्रिया युक्ता ततः स्कन्धोऽपि युज्यते ॥ ६ ॥

KĀRIKA-6: Meaning: "Even if one or two spiritual results occur, in the case of followers of the path of knowledge, and although, these cannot be deemed to be of the nature of Total Devotion, there is no cause for worry

or anxiety, as our Lord only, confers these benefits according to their individual qualification and merit. But in the 10th Canto, where our Lord has enacted all His Divine Leelas, with His full Divine potency and Love, the main purpose of our Lord viz: to give Total Devotion (NIRŌDHA) to his devotees is fulfilled ".

Commentary : The "completely dependent and surrendered devotees" of our Lord, attain Total Devotion (NIRŌDHA) to our Lord, in the form of deep love to our Lord, by fully forgetting the 'Me and Mine' syndrome. Hence, although, our Lord's incarnation is specially undertaken to bless these devotees, as our Lord is the redeemer of all (each and every one), He , only, confers the respective spiritual results on those, who practice spiritual discipline with a view to mitigate the pain and sorrow, associated with material existence. But there is a subtle difference. Our Lord, destroys the pain and sorrow of worldly material existence of those, who depend on and vigorously pursue yogic spiritual practices, but to the devotees, who fully depend on Him only, He confers the spiritual Blessings of Total Devotion, which makes the devotee forget the pain and joys of his world, nay, even all the events, which occur in their lives. *Whatever may happen during the course of one's material existence the devotees live with a firm conviction, that they are happening due to the supreme and loving grace of our Lord, and as conferring only divine benefits i.e. no joy or sorrow is seen per se - only God's Leela or sport is seen in them. The Lord bestows His Grace on his chosen devotees, by making them experience that all that is happening in their lives is only His divine Leela - hence every situation /joy/ sorrow is accepted as one of joy, as our Lord is present in each and every event - as they are His Leelas! This*

'total devotion' is the crowning glory of those devotees, who do not depend upon their own spiritual discipline, but depend only on the Grace of our Lord. Hence, there is no contradiction here, because of our Lord, conferring different benefits/results, according to the qualification/entitlement of the spiritual aspirants. In fact, the Lord's incarnation is manifested only to confer Total Devotion to His devotees and in the 10th Canto, as our Lord has enacted His Divine Leelas, with His full Divine Potency, the main theme of this Canto is only to describe Lord's divine Leelas so that Total Devotion is attained by His devotees.

अवतारो निरोधाङ्गं तदङ्गं दुःखमेव च ।

धैर्यार्थं सान्त्वनं प्रोक्तं भूमिमात्रोर्न चान्यथा ॥ ७ ॥

KĀRIKA - 7: Meaning: " The Lord's incarnation takes place to confer the Blessing of 'Total Devotion' to His devotees, whose sorrow and pain, makes the compassionate Lord to come down with His incarnation. The Lord gave assurance of protection and instilled courage, for both Mother Earth and Mother Devaki."

Total Devotion to our Lord cannot take place without our Lord's incarnation, which, in turn, is manifested by our Lord, to mitigate the pain and sorrow of His devotees. The Lord gave assurance to both Mother Earth and Mother Devaki, of His love and protection, and through this, they attained courage to face the difficulties and lead their lives, which, they now preserved, so that they can enjoy later, the divine Leelas of our Lord, subsequent to His incarnation.

अन्ते दुःखं भक्तकृतं प्रादुर्भावाय वै हरेः ।

आकाशवाणीवाग्देवः सर्वमुक्त्यर्थमुद्गतः ॥ ८ ॥

अशक्तः संस्तथा चक्रे तथा नारद एव हि ।

KĀRIKAS - 8 and 8 ½: Meaning: " For quickening the advent of our Lord's incarnation, Shri Nārada told Kamsa, that, in Brindavan, celestial gods have taken births in the form of Nandagopa and others, so that, Kamsa, in turn began to give more sorrow and pain to them. The 'celestial word', also, were uttered to Kamsa regarding the imminent incarnation of our Lord Shri Krishna, only with a view to make Kamsa, more violent and afraid, so that he will give more pain and sorrow to our Lord's devotees - and - this will enable the Lord to hasten His incarnation. The 'celestial word' (ĀKĀSHVĀNI), by itself, could not, cause the manifestation of our Lord, which is necessary for the mitigation of pain and sorrow, caused by Kamsa, to our Lord's devotees."

The 'celestial word' gave the assurance of our Lord's incarnation. Kamsa could not figure out, as to which of the sons of Mother Devaki as the incarnation of Shri Hari will kill him. So Kamsa began to give sorrow to all, being anxious and worried about his life. The devotees were unable to find a solution to their, everyday mounting, pain and sorrow; thus they came to depend fully on our Lord, as all their efforts became futile. Now, our Lord, who protects His devotees, who depend on Him only, manifested Himself to mitigate their pain and sorrow, and to redeem them.

दशभिः सान्त्वनं भूमेः पञ्चत्रिंशत्तमैस्तथा ॥ ९ ॥

अष्टभिर्नारदोक्त्यैव सर्वेषां दुःखमञ्जसा ॥ ९½ ॥

KĀRIKAS - 9 and 9 ½ : Meaning: " The assurance of protection, given by our Lord to Mother Earth and Mother Devaki, are contained in 10 and 35 verses respectively. In eight verses, the pain and sorrow, perpetrated on our Lord's devotees, on Kamsa hearing the words of Shri Nārada, are explained.

श्रीसुबोधिनी : तत्र दशभिर्भूमिसान्त्वनं वाचा। उपायेन देवक्याः पञ्चत्रिंशद्भिः। ततोऽष्टभिः सर्वेषां दुःखं भगवदवतारार्थं हेतुभूतमुच्यते। उद्यमः स्वदुःखनिवेदनेन दैन्यम्। ततो भक्तानां भगवत्समीपगमनम्। निवेदनार्थं स्तोत्रम्। ततो भगवद्वाक्यनिवेदनम्। शब्दतस्तदर्थश्चतुर्भिर्विवृतः क्रियाजन्मसङ्कर्षणमायाभिः। तत उपसंहार इति। तत्र प्रथमं भूमेरुद्योग उच्यते। व्यापिवैकुण्ठ एव हरिः प्रकटः। अन्यत्र सर्वत्र गुप्त इति। भगवत्स्थाने न गता भूः। ब्रह्मणा च जनिता। अत उपायत्तरणार्थमेव भूम्युद्धरणवदधुनापि करिष्यतीति तत्र गमनम्। भूमिर्वस्तुतो दैत्यानाम्। 'यावदासीनः परापश्यति तावद्देवानां मतस्तावद्रूपेण देवोपयोगिना गमनम्। शीघ्रं बाधाभावाय। कार्यवश्यकत्वाय च शरणगमनम्। दैत्याः सर्वे मायादेवताः कापट्येनैव भूमिं रसातलं नेतुं राजरूपेणावतीर्णाः। राज्ञां दैत्यत्वज्ञापकं लक्षणं दृप्तत्वमुच्छास्त्रवर्तित्वम्। एतदेव सर्वत्र लक्षणम्। हता अमुक्तास्ते देवेष्वपि प्रविष्टा इति देवा अपि तथा। अतस्तेष्वन्ते निराकृताः। अवतारे तद्धर्मा भविष्यन्तीति तद्व्यावृत्त्यर्थमाह—व्याजेति। ते च दैत्या नोपभोगार्थमागताः, किन्तु घातार्थमिति ज्ञापयितुमाह—अनीकेति। दैत्यानामनीकानि तेषां शतान्यसंख्यातानि तानि चायुतान्यमिलितानि तत्र तत्र पुञ्जीभूय स्थितानि। अत एवासमन्तात् क्रान्ता, यथा सर्वतश्च शीघ्रं निमग्ना भवति। भूरिभारेणाक्रान्ता। दैत्यत्वं भारजनकत्वम्। यथा उन्मत्त एकोऽपि नौकारूढो नौकां मज्जयति। बलाक्रमणे च भारः। पूर्वं ब्रह्मणा उद्धारे उपायः कृत इति ब्रह्माणं शरणं ययौ ॥ १७ ॥

SRI SUBODHINI: In this division, Mother Earth was given the Divine assurance, through the celestial word, in 10 verses. Through 35 verses, assurance has been given to Mother Devaki. Then, in 8 verses, the reason for our Lord's manifestation, which consists of the pain and sorrow of all the devotees, is given. In the 10th verse, the efforts of Mother Earth, taking the form of the Cow, are explained. In the 18th verse, Mother Earth, has explained her pitiable state of pain and sorrow. In the 19th verse, a description is made about the devotees, making the journey to see our Lord. In the 20th verse, the prayer

of the devotees is contained in the praising of our Lord's glory. In the 21st verse, Lord Brahma informs all the devotees and the gods, the advice and assurance of our Lord which was heard by Lord Brahma. The four verses from 22 to 25, have explained, the inner meaning of our Lord's words of assurance viz: (1) Celestial gods taking births in the Yādava clan (2) The manifestation of our Lord (3) manifestation of Sankarshana (as Shri Balarāma) and (4) the power of illusion (MĀYA) created by our Lord.

From the above description, we understand that the Mother Earth put efforts to - approach, for pleading with Lord Brahma. Our Lord Shri Nārāyana is present, everywhere, unseen, except in Shri Vaikuntam, where He is present in a manifested form. Mother Earth remembered her protection by the Lord, manifesting Himself as the Great Boar (VARĀHA), through the prayers of Lord Brahma. " let me go again to Lord Brahma, through whom, my sorrow will definitely end". Hence I have to go to Lord Brahma only. Earth belongs to the demons only [Shri Purushōtamji in his 'Prakāsh' explains this concept in detail, by referring to the scriptures. At first, the Earth, belonged to the demons. Only, that much Earth belonged to the celestial gods, on which a human being can sit on and see backwards. It is said that, once Lord Indra took the form of a female dog and begged, for this earth, to the demons. The demons asked Lord Indra 'how much earth do you want?'. Indra replied ' as much as I am able to cover, through, my circumbulating this earth three times'. Agreeing to this, the demons, gave back this earth to the gods, on Lord Indra completing his circumbulating the entire earth. From, now on, the Earth came to belong to the celestial gods]. Only that much part of the Earth,

belonged to the celestial gods, on which a human being can sit on and see backwards. Mother Earth took the form of a small cow, instead of going to Lord Brahma, with perusnal huge form, as once again the demons may put obstacles in her efforts. The demons, now, had taken the form of bad and cruel kings, through their power of magic and illusion, so that they can carry away the Earth, to their world viz: Rasātala. All these kings were indeed demons, as they were egoistic and acted against the scriptures.

The demons, who were killed, but not liberated, now entered into the forms of celestial gods, and many of them exhibited the demonic qualities. The word used 'cunningly' in the original verse, shows, that the demons had now taken the forms of the kings cunningly, and, instead of protecting the people, began to give them trouble and sorrow - which the demons usually do.

These demons had taken the forms of the kings to give sorrow to the people with a view to ultimately destroy them, hence, the reference to the vast armies of bad people, gathered by them and the Mother Earth, looked, as though she has drowned herself in this sea of sorrow, created by the weight of sins, perpetrated by these demons. Hence Mother Earth came to Lord Brahma for protection.

SRI SUBODHINI: Mother Earth, now, took the form of a cow and went to pray to Lord Brahma. Why the form of a cow? Because the form of a cow evokes sympathy and she is humble and gentle and the gods can be helped only through this humble form. Moreover, the demons would have put obstacles, if the earth had gone to Lord Brahma, in her usual form. The purpose of celestial god's protec-

tion would not be achieved otherwise. The following verse explains this.

रूपान्तरेण गमनं देवानां हितकारि न भवतीति हविर्द्वानिरूपेण गतेत्याह—गौर्भूत्वेति।

गौर्भूत्वाश्रुमुखी खिन्ना रुदन्ती करुणं विभोः ।

उपस्थितान्तिके तस्मै व्यसनं समवोचत ॥ १८ ॥

VERSE - 18: Meaning: " Full of tears in her eyes and crying, a heart filled up with endless sorrow and evoking sympathy and pity, Mother Earth, taking the form of a cow, now came near to Lord Brahma, and began to describe her sorrowful condition".

श्रीसुबोधिनी : गौर्भूत्वा अन्तिके उपस्थिता तस्मै व्यसनं समवोचतेति सम्बन्धः। अश्रूणि अप्रोञ्चितानि निरन्तरं प्रवृत्तानि मुखे समायान्ति। अन्तःखेदात्मके तापे स्वेद एवाश्रूणि भवन्ति। खेदोपि ज्ञानजनितश्चेत्तदा ज्ञानद्वारा नेत्रयोर्निर्गतः स्वेदोऽश्रुशब्देनोच्यते। दैत्यानामभिप्रायज्ञानेन शोकः। अन्तःस्थितधर्मविसंवादि वाक्यमप्रमाणमिति धर्मप्राकट्यपूर्वकं धर्मकथनम्। बहूनां तादृशानां सम्भवान्निर्द्धारार्थं कथनम्। अधिकारित्वादविचारदशायां न सर्वज्ञतेति युक्तं कथनम्। खिन्नेति दुःखसन्ततिरत्यन्तं निरूपिता। दौर्बल्यं कान्त्यभावश्च तस्य ज्ञापकौ। तस्यास्ततोऽन्योपायबोधननिवृत्त्यर्थं तथोक्तम्। रोदनं शब्दात्मकं करुणं यथा भवतीति पितृवियोगजनितखेदाभावाय। अधिकारित्वात् कार्यान्तरव्यावृत्त्यर्थं रोदनम्। विभोरिति ब्रह्मणः सामर्थ्यं प्रतीकारे द्योतितम्। उप समीपे भगवत्येवाऽन्तर्यामिणि स्थिता बहिरन्तिके स्थिता ब्रह्मणः। व्यसनमप्रतीकारदुःखम्। स्वं सम्यगवोचतेत्यर्थः ॥ १८ ॥

SRI SUBODHINI: Mother Earth, began to describe her sorrow, to Lord Brahma, standing near to him. She was crying and it looked, as though, her sorrow was flowing out as tears, through her eyes.

Mother Earth felt great sorrow as she understood clearly the cruel intentions of the demons. Her words now

expressed the innermost pangs of sorrow, she felt, ie: her words were genuine and they also expressed her innermost feelings.

The sorrow of mother earth came out in the form of flow of tears. Although tears can express sorrow, when there are so many types of pain and sorrow suffered, it is necessary to speak out, so that all of the sorrow can be clearly explained and the listener also can understand them fully. Hence, mother earth began to explain her sorrow. Lord Brahma, being Omniscient, was capable of understanding the sorrow of mother earth. What was, then, the necessity for speaking out or giving expression to her sorrow through words? To clear this doubt, we have to understand that Lord Brahma, although 'all-knowing', now, was acting as an advisor; hence the prayer made by mother earth was indeed appropriate. The word 'endless sorrow' used, here, refers to the series of pain and sorrow undergone by mother earth. The evidence for this pitiable state could be seen by the emaciated nature of her body and she had also lost her brilliance and power to protect herself. Just like a loving father will protect his adorable daughter, mother earth went to her father, Lord Brahma, for protection. Mother earth, could not put up with the pain and sorrow heaped on her by the demons. Although, she cried like a daughter, who has to undergo separation from her father, at the present instance, she wept because of her sorrow at the hands of the demons. "You are my father. Please redeem my sorrow quickly". Lord Brahma, had so many other tasks to be attended to; Hence he may not attend to the plea of his own daughter first; Hence the daughter had to gain 'priority attention' through weeping and crying, which mother earth did now.

Mother earth addressed Lord Brahma, her father, as 'Oh Lord!' - meaning that Lord Brahma was capable, indeed, to mitigate her sorrow. Hence, 'I have come to surrender to you'.

In the verse, the words 'standing near' means that mother earth, was, indeed, really praying to our Lord, who is seated in the heart of Lord Brahma, standing 'near' to Him, explaining her sorrow, because mother earth is an ideal devotee of our Lord and desired to inform, about her sorrow, only to our Lord - which she now did, through an act of inner meditation, *following the traditions of the path of Devotion to our Lord i.e. a devotee attains, quite easily, 'nearness' and 'proximity' to our Lord, when the Lord's beautiful form and sacred names are meditated upon.* The word 'near' (UPA) is used, in the verse, to emphasize this fact - that mother earth was seen externally as standing near Lord Brahma, but in reality, she was 'internally' praying to our Lord only. Hence the word 'inside' (ANTIKE) has been used in this verse. In this verse, the word 'spiritual sorrow' (VYASANA) has been used, instead of 'sorrow' (DUKHA) - to emphasize the fact that only our Lord can mitigate this sorrow and no one else can achieve this. Hence, mother earth began to describe her sorrow to our Lord.

Lord Brahma, now got a doubt in his mind as to whether, mother earth, having now approached him, in the form of a cow, is praying for the mitigation of her sorrow only. Lord Brahma, solved this doubt himself, through his divine knowledge and contemplation, after understanding the inner noble motives of mother earth [Shri Laloo Bhatji in his " YŌJANA " has explained that Lord Brahma, indeed, got two doubts. (1) Mother earth, being an ideal

devotee of our Lord, would not have approached him only to solve her sorrow- but also would have, definitely desired, for the manifestation of our Lord, so that the demoniac and cruel kings could be destroyed. (2) It is also possible, that, Lord Brahma, thought of mother earth's earlier connection with the demons, and, she, now, with selfish motives to protect herself only, has come to him, to mitigate her sorrow. Perhaps, mother earth never desired for the manifestation of our Lord. Both these doubts, were solved by Lord Brahma himself, through his power of divine contemplation and due to the following reasons. (1) Mother earth is an ideal devotee of our Lord. (2) Although, having an earlier connection with the demons, mother earth has no 'self-centered' motives or desires. (3) Mother earth is really praying for the manifestation of our Lord, so that, both the tasks viz. mitigation of her sorrow and the destruction of the demoniac kings can be completed]

ततो ब्रह्मा दैत्यसम्बन्धित्वाद्भूमेः सहायार्थमाकारणशङ्काव्या-
वृत्त्यर्थमालोचनज्ञानेन तदुक्तार्थं निश्चित्य प्रतीकारं कृतवानित्याह-ब्रह्मेति।

ब्रह्मा तदुपधार्याथ सह देवैस्तया सह ।

जगाम सत्रिनयनस्तीरं क्षीरपयोनिधेः ॥ १९ ॥

VERSE 19: Meaning: " Lord Brahma appreciating the inner meaning of the prayer of mother earth, now in the form of a cow, made the journey to reach the banks of the Ocean of Milk (which is the Holy Abode of Shri NĀRĀYANA), taking along with him mother earth, Lord Shiva and other celestial gods".

श्रीसुबोधिनी : ब्रह्मत्वात्तथासामर्थ्यं ज्ञानात्मकत्वात्। अथेति स्वनिश्चयानन्तरं, न तु भूमिवाक्यमात्रेण। देवानां नयनमाज्ञापनार्थं, आलोचने प्रतीकारं ससाधनं ज्ञातवानिति। महादेवस्य नयनं दैत्यानामुपायान्तरोपदेशाभावाय।

भूमेर्नयनं निमित्तज्ञापनाय। अत एव त्रिनयनपदम्। त्रिष्वपि देवदैत्यमनुष्येषु नयनं यस्येति। श्वेतद्वीपं भगवतः प्रियं धामेति व्यापिवैकुण्ठद्वारस्य तत्र नैकट्याद्वा क्षीरपयोनिषेस्तीरं जगाम, भूमावासक्त एव भूम्युपकारं करिष्यतीति ज्ञापनार्थं च ॥ १९ ॥

SRI SUBODHINI: Lord Brahma, being blessed with the wisdom of the Absolute Truth (BRAHMAN), understanding, with this divine knowledge, the inner meaning of mother earth's prayer and clearing his own doubts, with his own divine thinking (and not through the words of mother earth), now, took all of them, as a group, and reached the banks of the ocean of milk. He had taken the celestial gods also with him so that our Lord could give them instructions directly at Shri Vainkuntam. In his divine contemplation, Lord Brahma, not only cleared his own doubts but also got to know the solutions for the ending of sorrow of everyone. Lord Shiva was now taken along, so that the demons, are prevented from putting obstacles, on the way. Mother earth was taken along, to show to our Lord, her sorrow, so that the Lord would manifest himself. In this verse, Lord Shiva has been referred to as of "three eyes" (TRINAYAN) and it means that, Lord Shiva, blesses, with three Gracious eyes, the celestial gods, demons and the humans. The " White-island" is the loving abode of our Shri Nārāyana and the entry into the vast expanse of Shri Vaikuntam, is situated near the banks of the ocean of milk, situated, in this island. Hence, Lord Brahma and others reached the banks of this ocean. Mother earth is an ideal devotee of our Lord and all of them stopped on the banks of this ocean, sincerely praying that the lord, who is loving and gracious to his devotees, will now bless all of them, solving their problems. --

What was the necessity of praising our Lord there? This 'praise' was done, so that, our Lord, who was "unmanifested" there at the time of Lord Brahma's visit, will now manifest Himself, after hearing their prayer. This is described in the following verse.

तत्रापि भगवतस्तिरोभावात् स्तोत्रं कृतवानित्याह—तत्र गत्वेति।

तत्र गत्वा जगन्नाथं देवदेवं वृषाकपिम् ।

पुरुषं पुरुषसूक्तेन उपतस्थे समाहितः ॥ २० ॥

VERSE 20 Meaning: "Lord Brahma, having reached the banks of the ocean of milk, establishing himself in his divine contemplation and meditation, began to praise our Lord, who is the Lord of all gods, the loving master of this entire universe and the enjoyer of the noble results of all sacrifices, through the Vedic PURUSHASŪKTHA, verses".

श्रीसुबोधिनी : गमनमात्रेणैव स्तोत्रं कृतवानिति ज्ञापनार्थं गत्वेत्यनुवादः। तत्र गत्वा समाहितो योगारूढः पुरुषसूक्तेन उपतस्थ इति सम्बन्धः। स्वयं कथं न प्रतीकारं कृतवानिति शङ्काभावायाह—जगन्नाथमिति। जगतां स एव नाथस्ततः स्वस्याकरणम्। ननु जगन्नाथत्वे दैत्यानामपि नाथ इति प्रतीकारं न कुर्यादित्याशङ्क्याह—देवदेवमिति। देवानामपि स एव देवः। देवैर्दीव्यतीति वा। 'प्रजापतेः प्रजापतिरग्नेरग्निः सूर्यस्य सूर्य' इति। अतो देवानां भगवानाधिदैविकरूप इति न दैत्यहितं करिष्यतीति भावः। जगन्नाथो मर्यादया। सांप्रतं दैत्यानामतिक्रमात् पक्षपातः। ननु भूमे रसातलगमनेपि स्वर्गे देवैः सह क्रीडा देवहिताचरणं च सम्भविष्यतीत्याशङ्क्याह—वृषाकपिमिति। वृषो धर्मो यज्ञादिरूपः, तस्यासम्भन्तात् कं सुखं फलं स्वर्गादि तत् पिबतीति। सर्वयज्ञफलभोक्ता। भूम्यभावे ततो यज्ञाभावः। देवानां च देवत्वं यज्ञफलभोगादेव। नन्वदृष्टोऽसंनिहितश्च कथं स्तूयत इत्याशङ्क्याह—पुरुषमिति। स हि स्वहृदय एव वर्तते। 'पुरुषो वा नारायणः स्वपिते'ति। ततः कार्यावश्यम्भाव इति ज्ञापनार्थम्। पुरुषसूक्तेनेति वैदिकेन भगवत्प्रेरणया प्राप्तेन भगवतोऽतिप्रियेण।

पुरुषसूक्तं च तेजोमयम्। उपस्थानविद्यया तेजोमयः परितुष्यतीत्यन्तर्यामिपुरःसरं
स्तोत्रकरणात् तत्सूक्तेनैव स्तोत्रमुचितम् ॥ २० ॥

SRI SUBODHINI: In the nineteenth verse, reference is made to the words "they went"- meaning Lord Brahma and others went to Shri Vaikuntam. Again the words "having gone" have been used in this verse - meaning that the Lord Brahma, no sooner he reached the bank of the ocean of milk, began to sing the praises of our Lord, without any waste of time, through the chanting of the Vedic praise of "PURUSHASŪKTHA", after going into a divine trance. Lord Brahma did not attempt to solve the sorrow of mother earth by himself. Why? He thought that Sri Nārāyaṇa was the Lord of the universe viz. JAGANNĀTHA, and He only has the authority and capacity to solve these problems. A question may, now, arise - if our Lord is the Lord of the entire universe, He is the Lord for the demons also; then how come He is asked to solve the problems of sorrow suffered by the celestial gods only? To answer this, we have to realize that, for our Lord, this entire creation is a play - manifested and directed by Him, independently. He is known as "God of gods" as He, usually, plays His divine Leelas with the celestial gods only, and not with the demons, although He is the Lord of demons also - but this Lordship is based on spiritual injunctions, which the demons, now, have broken and dishonored. Hence, the demons, did not deserve the help and support of our Lord. Moreover, our Lord, is the inner-core of divinity of all the celestial gods (in the scriptures it is described- "the Lord is the Prajāpati of Prajāpati, the fire behind fire, the sun of the sun"- meaning He is the divine basis and substructure of all the celestial forces and powers i.e. all divine powers are established and caused by our lord).

Hence, it was necessary for our Lord to help and support the celestial gods.

Even, if the demons take away, mother earth to their own abode of Rasatāla, there will be no cause of concern for the celestial gods, as the Lord can play His divine Leelas with them in the heaven. Hence, it was not appropriate to sing the praises of our lord requesting Him, only to help the celestial gods and to check and destroy the demons. To clear this doubt, our Lord has been referred to in this verse as "VRUSHĀKAPI" - meaning "the enjoyer of the fruits and results of noble sacrifices". It would not have been appropriate, if the Lord, had not manifested Himself, with a view to help and protect the celestial gods and also destroy the demons. How can noble sacrifices, as provided in the scriptures, be performed, if there is not mother earth at all? - having been carted away by the demons to their own abode, the Rasātala! Without the performance of the noble sacrifices, as prescribed in the Vedās, the celestial gods will lose their divinity and power- as they feed themselves and live only on the noble sacrifices performed by the human being residing in the earth.

Now, another doubt arises. How can Lord Brahma sing the praises of our Lord, who was not visible or situated near by? To clear this doubt the word "PURUSH" is used- that our Lord is the supreme divine person, who was seated in the heart of Lord Brahma also, although present everywhere. Moreover Shri Nārāyana is the father of Lord Brahma and He will do everything to Lord Brahma, as an ideal father will do.

Now the praise of our Lord was sung through the Vedic chanting of "PURUSHASŪKTHA", as this praise is very dear to our Lord, and whose origin was inspired by

our Lord only, This 'praise' is full of divine brilliance and potency and our Lord is also full of divine splendour and brilliance as He is the Lord Nārāyana, seated in the heart of the Sun. Thus Lord Brahma thought it appropriate to sing the praise of our Lord, through this "Purushasūktha" - as this praise is loved by our Lord, who is seated in the heart of everyone and as this particular praise clearly describes this spiritual truth about our Lord, as the Lord "seated in the heart of everyone" (ANTARYĀMIN).

Another doubt arises now. Will the divine manifestation to come, be taken only by the Supreme Person Shri Lord Krishna (PURUSHŌTHAMA) or whether the manifestation will be only of the "PURUSHA" or an ordinary manifestation? The Lord cleared this doubt of Lord Brahma, in a subtle manner, which Lord Brahma understood in his mind. As the answer was given, in a subtle way, naturally, the celestial gods could not understand it. Hence, Lord Brahma, began to describe the words of our Lord, in the following verse.

ननु पुरुष एव तथा सत्यवतरिष्यतीत्याशङ्क्य तन्निराकरणपूर्वकं भगवत्
उत्तरं जातं स्वान्तःकरणे उपलभ्यातिसूक्ष्मत्वाद्देवानामगम्यं तान् ज्ञापितवानित्याह—
गिरमिति।

गिरं समाधौ गगने समीरितां निशम्य वेधास्त्रिदशानुवाच ह।
गां पौरुषीं मे शृणुतामराः पुनर्विधीयतामाशु तथैव मा चिरम्॥ २१ ॥

VERSE 21 Meaning: "After listening, in his divine trance, to the celestial words, Lord Brahma told thus " Oh celestial gods, please listen to the words of our Lord Nārāyana. Act accordingly quickly without wasting any further time".

श्रीसुबोधिनी :- समाधौ यो भावितो भगवान् सलोकः। तत्राकाशे
भगवद्वाक्यं भगवतोक्तं श्रुतवान्। तत्र प्रमाणमाह—वेद्या इति। अन्यथा कथं

विदधाति भगवदाज्ञाव्यतिरेकेण। ननु देवा अपि ब्रह्मतुल्याः कथं न श्रुतवन्तस्तत्राह—त्रिदशानिति। तिस्रो दशा येषां, बाल्यं कौमारं यौवनमिति। अनेन तेषामुत्पत्त्याज्ञापि युक्ता भवतीति ज्ञापितम्। अकस्मात् क्षणं स्थित्वा किञ्चिद् विचार्य उक्तवानिति सर्वेषामाश्चर्यं हेत्याह। स्वतः कथनं वारयति—पौरुषीमिति। गामित्यखण्डनाय। तस्या वाचो दोग्धृत्वाय च। म इति प्रमाणार्थम्। न हि ब्रह्मवाक्यमन्यथा भवति। पुरुषसम्बन्धिन्येव मतो वा श्रोतव्येति। आदौ भगवत आज्ञापनमाह—अमरा इति। प्रथमतः श्रुत्वा पुनः पश्चाद्विधीयताम्। चिरं मा विलम्बो न कर्तव्यः। सामग्रीमेव सम्पादयितुमादौ बोधयति पश्चाद्वक्ष्यत्याज्ञाम्। अग्रे च वक्तव्यमंशावतरणम्। तद् देवानां मरणानन्तरं भवतीति शङ्खव्युदासाय अमरा इति सम्बोधयति। शृणुतेति सावधानार्थं वचनम्। पुनःपदं च पूर्वं रामावतारे रावणभीतेन ब्रह्मणा पूर्वमपि देवा आज्ञप्ता अंशावतारणार्थमिदानीमपि तथैवाज्ञेतिज्ञापनार्थम्। पूर्वं विलम्बेन कृतं तव्युदासायाश्चित्। पुनस्तथैवांशावतरणं विधीयतामित्यर्थः। तथैवेति। यो देवो यावतांशेन जातः पौर्वापर्येण वा। पूर्वं दशरथो नावतीर्ण इत्याज्ञया तमवतार्य षष्टिसहस्रवर्षानन्तरं स्वयमवतीर्णो तो विलम्बः। तां शङ्कां प्रकृते वारयति चिरं मेति ॥ २१ ॥

SRI SUBODHINI: Lord Brahma, as he was in a divine trance, was able to listen to our Lord's words, conveyed to him, as celestial words in his heart. He was able to understand the meaning of these words also as he represented the Vedās, being the creator and originator of the entire creation and also had the capacity to understand the words of our Lord. Hence Lord Brahma could understand the divine words and also advice the celestial gods accordingly.

Although, the celestial gods were also divine, how come they didn't hear the divine words of our Lord? To answer this question, in this verse, the celestial gods, have been referred to as "of three stages" (TRIDASA)- meaning that, the celestial gods, also passed through, like human

beings, the three stages of childhood, youth and old age - but as Lord Brahma is beyond these three stages, the celestial gods are not comparable to Lord Brahma. Now, it is appropriate, that our Lord, instructed the celestial gods to take births in the Earth, as they are used to pass through the three stages of a human life.

For a split second, unconsciously, Lord Brahma became completely silent. Then he began to speak, after much thinking. The celestial gods got surprised when Lord Brahma became suddenly silent - this is referred to in the word 'and' (CHA) used in this verse. Lord Brahma, did not say anything as his own opinion. He now told them ' Oh celestial gods! Please listen the divine words of our Lord, which have been conveyed to me. These divine words are truthful and not worthy of disrespect or disobedience. Just like milk is the end - effect of rearing and milking of a cow, the end result of listening and acting on these divine words of our Lord will be also leading to the welfare of everyone, and the words are conveyed through me, Lord Brahma. My words are never untrue. Hence please realize that the divine words are always truthful'.

Lord Brahma described the divine words of our Lord in the same way and manner, which the Lord told and described. ' Oh immortal Gods! Please listen first and then act quickly accordingly to the instructions of our Lord. Do not cause any delay in the performance of this task. Firstly, prepare and collect all the ingredients necessary for the due performance of this task and then follow this with the actual work and effort. Please take birth with the help of your divine potency and do not delay this. I will tell you, later, what exactly is to be done after your taking the births.'

The celestial gods now thought, that they have to pass through death of their bodies as celestial gods to take the human birth. To clear this doubt of the gods, Lord Brahma, called them as 'immortal gods' and not just 'celestial gods'. He told them 'you are all immortal gods. You will not lose your immortal nature at all by taking birth in a human form, using a part of your immortal nature'. In this verse, the words 'please hear' (Srunuta) are used - meaning 'please listen with concentrated attention'. In the verse the word 'again' (PUNAHA) is used - meaning that in the earlier incarnation of our Lord as Shri Rāma, the celestial gods, who were afraid of the demon Rāvana, were instructed to take births - so here also, they are once 'again' instructed to do likewise. Lord Brahma now says to the gods not to delay their action. Hence the word "Be alert (AĀSU) is used in this verse. The celestial gods were told to take their respective human forms in the same manner, using their particular immortal nature, as they did "earlier" (The word "TATHAIVA" denotes this). During the earlier incarnation of our Lord, as Sri Rāma, at first king, Dasaratha did not take his birth and he was made to take his human birth after repeating the divine instructions to do so. This delay caused 60,000 years, as wasted time, for the appearance of our Lord as Sri Rāma. Now, the earlier mistake should not be repeated. Hence the word "quickly" (AĀSU) is used in this verse. Once again, to reiterate that no further delay should occur again, like before, Lord Brahma says to them "Don't delay" (as indicated in this verse through the words "MĀCHIRAM").

The celestial gods, had suffered so much, during their earlier births as monkeys and others when our Lord had manifested as Sri Rāma. Hence, they are now eager to

know as to the nature of prayer, which Lord Brahma made and our Lord's reply to this prayer. To mitigate this doubt, Lord Brahma, now answers them, in the next verse.

ननु त्वया किमुक्तं किं वा भगवतोक्तमिति शङ्कां दूरीकुर्वन् पूर्व वानरेष्ववतारं प्राप्य खेदो भूयान् प्राप्त इति देवाशङ्कां च परिहरन् भगवदुक्तमाज्ञापनमाह पुरैवेति।

पुरैव पुंसावधृतो धराज्वरो भवद्भिरंशैर्यदुषूपजन्यताम्।

स यावदुर्व्यां भरमीश्वरेश्वरः स्वकालशक्त्या क्षपयंश्चरेद्भुवि॥ २२ ॥

VERSE 22: Meaning: " Our Lord, has fully understood, even earlier the sorrow of mother earth. Our Lord, has, now ordered me to inform you , that, all of you, the celestial gods, should take births in the Yādava clan, with your divine power. All of you should also remain in this earth, till such time, that our Lord, who is the supreme God of all gods, causes the destruction of all evil and sinful persons in this birth, through his divine power as 'time' (KĀLA - Our Lord's power of 'time' (Kāla) destroys everything over a period) and remains on this earth."

श्रीसुबोधिनी : भूमेः पीडाकथनात् पूर्वमेव भगवता धराज्वरोऽवधृतो निश्चितः। तत्र हेतुः पुंसेति। पुरुषो हि भार्या स्पृशति। ज्वरस्तु स्पर्शमात्रेणैव ज्ञायते। अतोऽस्मत्कृतं ज्ञापनं नापेक्षितम्। अतो भगवान् मद्वाक्यात् पूर्वमेव स्वयमेवोक्तवान्। आज्ञामाह भवद्भिरिति। भगवानप्यवतरिष्यति ततः पूर्वमेव भवद्भिरुपजन्यतां भगवज्जननसमीपे जन्यताम्। आवश्यकत्वायांशैरिति। भवन्तो हि भगवदंशा हस्तापादादय इव सेवकाः। प्रभुः ससेवक एव सर्वत्र गच्छति। पूर्वस्माद्वैलक्षण्यं यदुष्विति। भगवानपि यदुष्ववतरिष्यति। अतो लोके प्राकट्याभावाय समीपे जन्यतामित्याज्ञा। इदं जननं सेवार्थत्वात् स्थितिपूर्वकम्। तत्र किर्यत्कालं स्थातव्यमित्याकाङ्क्षायामाह यावदिति। यावत् स भगवान् यदुषु चरेत् तावदुपजन्यताम्। समीपे स्थातव्यम्। जननं

पुत्रपौत्रादिरूपेणाऽ-ऽन्तमुत्पत्यर्थमुक्तम्। स्थितिस्त्वर्थादेव भविष्यतीति तत्रोक्तम्। भगवानपि कियत्कालं स्थास्यतीत्याशङ्कयामाह उर्व्यां भरं स्वकालशक्त्या यावत् क्षपयंश्चरेदिति। तदपि कियत्कालमित्याशङ्कयामाह ईश्वरेश्वर इति। ईश्वरं एव स्वच्छन्दचारी। तेषां सर्वेषां कालादीनामपि य ईश्वरः स कथं नियन्तुं ज्ञातुं वा शक्यत एतावत्कालं स्थास्यतीति? अनेनैव नियतभोगयुक्तानां देवानामकरणशङ्कापि व्यावर्तिता। दैत्या अस्मान् मारयिष्यन्तीति न शङ्कनीयं यतः स्वकालशक्त्यैव भारं दूरीकरिष्यति। चरेदिति। भारभूता दैत्या नैकत्र तिष्ठन्तीति तदर्थं चरणम्। कालनियमस्य चाज्ञानम्। अज्ञातस्तु न भविष्यतीत्याह भूवीति। न हि भूमौ जातोलौकिकं करोति ॥ २२ ॥

SRI SUBODHINI: Even before, being told by Lord Brahma, about the sorrow of mother earth, Our Lord had fully realized her sorrow - as our Lord is the husband of mother earth. As our Lord is her husband, He knew the suffering of his wife, viz: mother earth. Lord Brahma said "There is no necessity for me to explain, to our Lord, the sorrow of mother earth. He already, was aware of her plight. I, only, praised the Lord, through the Vedic chants of PURUSHASŪKTHA. Hence, our Lord, has already given His instructions, even before I told Him about the sorrow of mother earth."

Lord Brahma, now, informed the celestial gods, that Our Lord will manifest soon and, they should, also, take their births in the Yādava clan, at the same time. "You are all needed, as you are parts of our Lord's divine play - like hands and feet for a human body." A master travels always to all places, along with his servants only.

To bring out the 'quality difference' between the earlier incarnation as Sri Rāma and the present incarnation to be, as Sri Krishna, the celestial gods were instructed to take births in the Yādava clan. In the incarnation as Sri Rāma, Our Lord took a human body

and the celestial gods were born as monkeys. Now both the Lord and the celestial gods will take births in the Yādava clan only. A master always keeps his servants near him. Hence, all the celestial gods were told to take their births only, in the same place, as the Lord will manifest Himself, so that He can accept their service without any interruption.

The celestial gods, during their earlier births, when our Lord had manifested as Sri Rāma, suffered much as they lived for a longer time. To mitigate this concern on the part of the celestial gods, Lord Brahma told them " Please stay very near to our Lord, till He manifests Himself and lives in the Yādava clan. When you stay with our Lord, you will also have the blessing of our Lord to be His sons and other relatives." In the verse the words ' take births nearer to our Lord' fulfils this assurance.

To clear the doubt as to how much time our Lord will stay in this earth, Lord Brahma clarifies that our Lord, being the supreme Lord of all gods and being independent of the controls imposed by the power of Time, nay, being the controller of Time itself, will decide on this Himself, as no one can know His mind and no one can bind Him within a time-frame.

Although, the celestial gods, are used to enjoy the pleasures of the heaven, which are ordained by our Lord only, they will be able to do service to our Lord, now, by obeying His instructions to perform all the allotted tasks, as the hands and feet obey a person. Hence, the doubt as to whether, they will be able to perform all the tasks, as per the instructions of our Lord, who is the supreme Lord of all gods, till He, resides on this earth, is not appropriate.

Lord Brahma said " Oh celestial gods, please do not entertain the fear, that, the demons will destroy you, as our Lord will mitigate the sorrow of this earth through His power of Time (KĀLA). Our Lord, without staying in one place only, will move from place to place, till all the demons are destroyed, as the demons are residing in many places. When the Lord, will manifest Himself and, as to how much time or period, He will reside on this earth - I do not know as I am not capable of knowing the divine Leelas of our Lord. But our Lord's manifestation and His divine Leelas, being of a divine nature, cannot be concealed at all, as only our Lord can display such divine powers and enact supernatural divine Leelas - no ordinary human being can perform this."

Although, Lord Brahma, didn't know as to the exact time of our Lord's manifestation, appreciating the keen desire of the celestial gods to know, as to where the Lord will manifest Himself, Lord Brahma now describes the place, where Our Lord will manifest Himself.

तथापि क्वावतरिष्यतीत्याकाङ्क्षायामाह वसुदेवगृह इति।

वसुदेवगृहे साक्षाद्भगवान् पुरुषः परः।

जनिष्यते तत्प्रियार्थं सम्भवन्तु सुरस्त्रियः ॥ २३ ॥

VERSE - 23 Meaning: " Our supreme Lord, Shri Krishna, will manifest Himself in the house of Vasudeva. The wives of celestial gods should also take births, with a view, to serve our Lord."

श्रीसुबोधिनी : तस्याप्यंशवतरणव्युदासायाह साक्षाद्भगवानिति। न तु चक्रादिरूपेण सत्त्वव्यवधानेन वावतारः। भगवच्छब्दो गौणेष्वपि वर्तत इति तव्युदासार्थं पुरुषः पर इति। पुरुषोत्तम इत्यर्थः। ब्रह्माण्डात् परस्य कथनादर्थदेव प्रकृतिप्रवर्तकः समागतः। ततः परस्तु पुरुषोत्तम एव। स च जनिष्यते।

अतस्तत्प्रियार्थं तत्सेवार्थं सुरस्त्रियः सम्यक् सर्वसौन्दर्यपुरःसरं तस्य योग्यस्थानेषु सम्भवन्तु। सुरस्त्रियोप्सरसो लक्ष्म्या सहिताः समुद्रादुत्पन्नास्तासां भोगो भगवता न कृत इति स्वजन्मसाफल्यार्थमेव तासामवतरणम्। तत्प्रियार्थमिति वचनाद्देवानां स्त्रीत्वेनावतरणं निवारितम् ॥ २३ ॥

SRI SUBODHINI: In this verse, two key words are used viz: 'really Himself' (SĀKSHĀD) and 'the Lord' (BHAGAVAN). These words are used to show clearly that the Lord, did not take birth with a part of His self only in the house of Vasudeva, nor did He manifest covering and hiding Himself behind the quality of only His divine harmony (SATWA) - *but our Lord came Himself in His full Divine glory and power.* A doubt may arise now, as to the correct meaning of the word 'the Lord' (Bhagavān), which, is also used to describe sages like Narada also. To clear this doubt only, the words 'supreme person' (PURUSHA) and 'beyond' (PARĀ) are used - thus we should clearly realize that the word 'the Lord' is not used in the same manner, as sage Nārada and other noble souls are referred to with this appellation - but this word is used to refer to our Supreme Lord, Shri Krishna only and not the Immutable Brahman (AKSHARA BRAHMAN). Hence the words 'beyond' and Supreme Lord' refer only to our Lord. The word 'the Lord' (Bhagavān) is used to refer to Shri Nārāyana only, as He represents the fourth spiritual state of the truth viz: TURĪYA (which is beyond the three usual mental stages of a human being viz: waking, dreaming and deep sleep.)

In the Bhagavad Gita, the reference to the Immutable Brahman, who is beyond and apart from the manifested world, is made from the point of view of only explaining the difference between the two, and the Immutable Brahman, is not the same as our Supreme Lord Shri Krishna,

who is beyond this Universe and whom, Lord Brahma now, could not see. This supreme Lord, Shri Krishna represents the power behind the origin, maintenance and withdrawal of this entire creation. Hence, it is our Lord Krishna who is described here. As the supreme Lord Shri Krishna, will now, manifest Himself in the house of Vasudeva, the wives of celestial gods, who were born, along with Sri Lakshmi, when the ocean of milk was churned, were instructed also to take their births, with a view to serve our Lord. They were instructed to take births, with all their celestial beauty and divine qualities, at appropriate places, awaiting our Lord's manifestation. In the verse the word ' for his service' are used only to caution that the celestial gods should not take births taking the female forms i.e. their wives should take births for serving our Lord.

In the next verse, before the manifestation of our Lord, with a view to make proper arrangements for the service of our Lord, the manifestation of Lord Sankarshana (one of the Four Divine forms of Shri Krishna), on whom Shri Nārāyana lays down as the Ādisesha serpent, is described.

भगवदवतरणात् पूर्वमेव सेवासावधानार्थं भगवच्छय्यारूपस्य शेषस्य
सङ्कर्षणसहितस्यावतारमाह वासुदेवेति।

वासुदेवकलानन्तः सहस्रवदनः स्वराट्।

अग्रतो भविता देवो हरेः प्रियचिकीर्षया ॥ २४ ॥

VERSE - 24 Meaning: "With a desire to serve our Lord, and with a view to please Him, the thousand headed Adisesha serpent, will now manifest himself as Sri Balarāma, who is divinely self-effulgent and an integral part of our Lord, Shri Krishna" (as Lord Sankarshana)

Before the manifestation of our Lord, as arrangements have to be made for the fruition of our Lord's divine Leelas, Lord Sankarshana along with the Ādisēsha serpent, on whom our Lord Nārāyana lays down, will manifest as Sri Balarāma.

Mahāprabhu Sri Vallabhāchārya has described, in the following four verses (Kārikās), the full meaning of this divine manifestation as Sri Balarāma.

सान्त्विकेषु तु कल्पेषु यः शेते सलिले हरिः।

वासुदेवः स विज्ञेयस्तस्यांशोनन्त उच्यते ॥ १ ॥

KĀRIKA - 1 Meaning: " During the aeons of Time, marked by divine harmony (Satwa), Our Lord Sri Hari who is referred to as 'Vasudeva' and His divine part is Anantha (Sri Balarāma)".

Commentary: Why the word 'divine part of Sri Vasudeva' has been used in verse no.24? In this Kārika, our Āchārya gives the reason for this. The word 'who' refers to the most important divine part of Shri Hari viz: Vasudeva, (We have already seen that our Lord Hari has four divine parts viz: Vasudeva, Sankarshana, Pradhyumna and Aniruddha) who has the authority and power to do divine incarnation. A part of this divine power of Vasudeva is in Anantha or Sri Balarāma, who is considered as another form of our Lord Shri Krishna - but He is only a different form but not Lord Krishna Himself. That is why, in the original verse, this manifestation as Sri Balarāma (as Anantha) has been referred to as a "divine part of Vasudeva". In other words Sri Balarāma, represented a divine part of Vasudeva, which form, indeed, is a manifestation of our Supreme Lord, Shri Krishna.

कालात्मा च स विज्ञेयो भूभारहरणे प्रभुः।

तत्र सुप्तो हरिश्चापि तदाविष्टो भविष्यति ॥ २ ॥

KĀRIKA-2 Meaning: "Sri Balarāma, representing the Wheel of Time, is capable of destroying the sorrow of this earth. Lord Hari, who sleeps on the Ādisēsha serpent, has entered, with His divine power, into Sri Balarāma"

Commentory: We have already seen that the words 'Divine part of Vasudeva' and "Anantha" refer to the same person viz. Shri Balarāma and their tasks, also, are same. Moreover Shri Balarāma also represents the Wheel of Time. Our Lord, now, entered with His divine power, into Shri Balarāma. Lord Sankarshna's power entered into the serpent Ādisēsha (Anantha) and, in turn, our Lord's divine power entered into Lord Sankashana, which is the real form of Sri Balarāma. Sometimes our Lord's full manifestation enters into Shri Balarāma, to perform certain divine Leelas, which should be deemed to have been enacted by our Lord only (and not by Shri Balarāma) as there is no difference here, between, the whole and it's part (AMSA and AMSI)

अतोनुशयनं विष्णोर्बलभद्रेण नात्मनः।

एकवत् प्रोच्यते कृष्णो द्विवल्लोकैः प्रतीयते॥ ३ ॥

KĀRIKA-3 Meaning: "Hence, only the divine part of Vasudeva has entered into Shri Balarāma, and not the full power and potency of our Supreme Lord. Although, Shri Krishna and Shri Balarāma are always referred to as 'One' (ie. from One principle), they appear, as two different entities, to the outside world."

Commentory: When Anantha (Ādisēsha serpent) takes incarnation, along with the entry of power of Lord Sankarshana, the divine power of Vasudeva enters into Sankarshana, during the times of divine harmony (Satwa). We should not conclude that the divine Leelas described in the 10th Canto, are pertaining to the 'divine part of

Vasudeva' having entered into Shri Balarāma. To clear this doubt, our Mahāprabhu has used the word "Not His own" (NA ĀTMANAHA), which clarifies that the divine Leelas of Shri Balarāma will not represent the divine Leelas of our Lord, which will confer, Total Devotion (NIRŌDHA) as in Shri Balarāma, our Lord's full entry and manifestation are not there (as only a divine part of Vasudeva was manifested, which again is only one divine part of our Supreme Lord Shri Krishna).

Why, then, some of the divine Leelas of Shri Balarāma are referred to as conferring Total Devotion (NIRŌDHA)? In the second part of this kārīka, our Ācharya has clarified this doubt. In Shri Balarāma, a divine part of Vasudeva always remained and as Shri Krishna, represented the "whole" (AMSI) and it was His part (AMSA), which was in Shri Balarāma, (through Vasudeva), we may safely infer, that in reality, there was no difference between them. They were both, thus, two forms of the same Supreme Lord and the divine Leelas of them, also, should be considered as having been enacted by our Supreme Lord only. Hence, all the divine Leelas performed by them represent the divine Leelas of Total Devotion (NIRŌDHA LEELA), which is the main theme and purport of the 10th Canto.

Although it appears, that our Lord Shri Krishna's and Shri Balarāma's lives and actions, are different and both of them showed themselves, as two different divine personages, we should consider them as 'One' only. Just like the truth of Absolute Brahman, is described in the scriptures in various ways, and hence looking different from description to description, (although all of them are describing One Absolute Truth only), in the same manner, here, although Shri Krishna and Shri Balarāma appeared,

as two different divine persons, they are indeed considered, One, both in their enactment of divine Leelas and manifested forms.

देवक्यां शयनस्यैव सम्भवो न हरेः स्मृतः।

रोहिण्यामपरस्येति कर्षणात्रैव हीनता॥ ४ ॥

KĀRIKA 4 Meaning: "Devaki gave birth and manifestation to Lord Sankarshana, who represented the Ādisēsha serpent, which is the bed on which our Lord sleeps. Vasudava's divine part was manifested in Rōhini, through the power of Divine illusion (MĀYA) of our Lord, and no blemish can be attributed to this divine event".

The divine power of illusion (Māya) of our Lord carried the foetus from mother Devaki, on our Lord's specific instructions, and placed it in the womb of Rohini. This may appear to tarnish the glory of Lord Vasudava, who is the Giver of liberation to all souls. Clarifying this doubt, our Āchārya says that, in the womb of devaki, there was no part of Vasudeva. Only, Ādisēsha serpent had manifested himself with the power of Sankarshana. The divine part of Vasudeva was already in the womb of Rōhini, who was staying in the home of Nandagopa, after she had conceived. The divine illusion power of our Lord, had carried only the divine part of Ādisēsha serpent from the womb of Devaki (Lord Sankarshana) and placed this divine part in the womb of Rōhini. Hence there is no tarnishing of the glory of Lord Vasudeva.

श्रीसुबोधिनी : तं सङ्कर्षणमन्यस्माद्भिन्नतया ज्ञातुं विशिनष्टि वासुदेव इति। वासुदेवस्य प्रथमतः कला धर्मरूपः। सोऽपि शयनरूप इत्यनन्तः कालात्मा। स हि स्वाश्रय एव शेते। तत्राधिदैविकरूपमपि स्थितमिति ज्ञापयितुमाह सहस्रवदन इति। सङ्कर्षणो हि सहस्रवदनो

वेदात्मा। शेषोपि केवलस्तथा भवतीति तद्व्यावृत्त्यर्थमाह स्वराडिति। यः स्वर्गेऽपि राजते। सङ्कर्षणरूपो यः "सितकृष्णकेशः" सोऽग्रतो भविता। ननु तेनैव चरितार्थत्वे किं भगवदवतारेणेत्याशङ्क्याह देव इति। स हि देवरूपेणैवावतीर्णो नाधिक कार्यं करिष्यति। तर्हि किं तदवतारेणेत्याशङ्क्याह हरेः प्रियचिकीर्षयेति। स हि भगवान् सर्वेषां दुःखहर्ता। दैत्यानां सुखार्थं भूभारहरणार्थं च साहाय्यकरणाद्भगवतः प्रियं करिष्यतीति ॥ २४ ॥

SRI SUBODHINI: The word 'Vasudeva' has been used in the verse to differentiate from 'Sankarshana', who is only a divine part of 'Vasudeva' representing the principle of righteousness- and not fully Vasudeva himself. Being of the form of the serpent Ādisēsha, Sankarshana also represents the Wheel of Time. Lord Vasudeva, always sleeps only on this Ādisēsha serpent. Hence this bed forms a part of His divine power. There, the divine part as Lord Sankarshana is also present and that is why in the verse he has been referred to as one with 'thousand heads'. Lord Sankarshana also represents the Vedās. Without Lord Sankarshana, can the serpent Adishesha have the same status and equality? ; to clarify this doubt, our Āchārya says, emphatically, that Lord Sankarshana is greater and He will, first manifest in Brindāvan. Then, what is the purpose of Our Lord's incarnation, if Lord Sankarshana was to have his incarnation in the first instance? To clarify this doubt, in the original verse, the word 'Diety' (DĒVA) has been used for Lord Sankarshana - meaning Lord Sankarshana will do all the works as a 'witness' only. He will not enact any special divine Leelas. Hence, it was absolutely necessary for our Lord to manifest Himself. Now if Lord Sankarshana will perform all the tasks, only as a witness, then what is the actual purpose and what will he achieve through this incarnation? Clarifying this doubt, our Āchārya says, that Lord

Sankarshana's manifestation, was intended only to please our Lord, through devoted service to Him. Lord Sankarshana mitigated the sorrow and pain of everyone. With a view to liberate the demons and to mitigate the sorrow and pain of mother earth, Lord Sankarshana will assist in our Lord's efforts and serve him, in this manner.

If our Lord's manifestation takes place with his entire divine potency, causing full cessation of his illusion power, then, everyone within universe will attain liberation-leading to the ending of our Lord's creation to continue his divine play. In the following verse, this doubt is removed.

एवं ससामग्रीकस्य गमने सर्वमुक्तिर्भविष्यतीत्याशङ्कयामाह विष्णोरिति।

विष्णोर्माया भगवती यया सम्मोहितं जगत्।

आदिष्टा प्रभुणांशेन कार्यार्थे सा भविष्यति ॥ २५ ॥

Verse 25 Meaning: "Lord Vishnu's illusion power Goddess Yōgamāya who infatuates this entire universe, will also manifest herself, through her divine part, after getting the order of our Lord and with a view to fulfill his tasks".

श्रीसुबोधिनी : यो हि विष्णुर्मायोद्घाटनेनावतरिष्यति सा तदंशभूता माया कार्यार्थे भविष्यति। सापि भगवती षड्गुणैश्वर्ययुक्ता भगवत्प्रसादात्। अतस्तस्याः स्वस्थानत्यागेन गमनेपि न दोषः। अत्रापि स्थास्यति कार्यमपि करिष्यतीति। सर्वमुक्त्यभावश्च तत एव भविष्यतीत्याह यया सम्मोहितं जगदिति। कदाचित् तस्या अनागमनशङ्कां व्यावर्तयति आदिष्टा प्रभुणेति। अनेन यत्र सर्वव्यामोहिका भगवदाज्ञयावतीर्णा तत्र के भवन्त इति गर्वाभावोपि ज्ञापितः। कार्यं यशोदायाः स्तन्यं सङ्कर्षणं कंसादिव्यामोहो वसुदेवादिमोचनमिति ॥ २५ ॥

SRI SUBODHINI: The Lord Vishnu, removes His power of illusion only from that place where, He desires

to manifest Himself. Now, the same illusory power of our Lord, which has been removed by Him, earlier, from the places, where He is going to manifest Himself, will now act with a view to fulfill our Lord's commands. Although, this illusory power, happens to be a part of the Divine illusory power, with the grace of our Lord, she will be invested with all the six Divine attributes of our Lord. Hence, she will not have the blemish of leaving her usual place, and she will complete her task in this world, although stationed in Shri Vaikuntam. She has enveloped this entire universe, with her illusory power, so that, not everyone will get liberation from the cycle of births and deaths. Is there a remote possibility that there will not be the manifestation of this illusory power? No, she will definitely manifest herself, as it is our Lord, who has ordered her to do so. Now, the celestial gods are told not to get into the web of their personal pride and ego, when, even the universal illusory power (MĀYA) follows our Lord's instructions in a humble manner. Of course, the celestial gods, are always considered as inferior to this immense illusory power of our Lord.

Our Āchārya describes the nature of the tasks, which this illusory power of our Lord will perform (1) Endowing and causing milk (for our Lord's feeding) in mother Yasodha. (2) Removing the seventh foetus from mother Devaki and establish this in mother Rōhini. (3) Causing Kamsa, into a state of (forgetfulness) of events which are yet to happen and for getting Vasudeva and Devaki released from the prison.

Lord Brahma, having now instructed the celestial gods, went away from there. This is being described in the words of Shri Sukadeva.

एवं सर्वान् ज्ञापयित्वा ब्रह्मा ततो निर्गत इत्याह इत्यादिश्येति।

श्रीशुक उवाच—

इत्यादिश्यामरगणान् प्रजापतिपतिर्विभुः।

आश्वास्य च महीं गीर्भिः स्वधाम परमं ययौ ॥ २६ ॥

VERSE - 26 Meaning: Shri Sukadeva said, " Lord Brahma, who is the Lord of all Prajapatis, went back to his own divine abode, after giving instructions to the celestial gods, on the basis of advice given to him by our Lord, and, after reassuring mother earth through his kind words."

श्रीसुबोधिनी : अनेकविधा देवाः। ते च स्वस्वमुख्याज्ञाकारिणः। अत एव सर्वानेव गणपतीनाज्ञापितवानित्याह अमरगणानिति। तर्हि ब्रह्मणः कथं नावतार इत्याशङ्क्याह प्रजापतिपतिरिति। प्रजापतीनां स नियन्ता। अन्यथा सृष्टिर्न स्यादित्यर्थः। ननु साक्षाद्भगवता नोक्तमिति देवा न करिष्यन्तीत्याशङ्क्याह विभुरिति। ब्रह्मा स्वत एव समर्थो देवानाज्ञापयितुम्। अनेनैव वृत्तान्तेन भूमिः कृतार्था जाता तथापि गीर्भिरपि महीमाश्वास्य स्वधाम सत्यलोकाख्यं ययौ। गीर्भिरिति भूमेः प्रशंसावाक्यानि बहून्युक्तानीति ज्ञायते। भूमौ भगवदागमनं पूर्वं न सम्भावितमधुना जातमिति तद्भाग्याभिनन्दनं युक्तमिति ॥ २६ ॥

SRI SUBODHINI: The celestial gods had several divisions, each of which had a leader. Lord Brahma now explained to all of them, the instruction given to him by our Lord. Now, a doubt may arise. Why the Lord, did not ask Lord Brahma also to manifest himself? Especially when Lord Brahma is also one of the celestial gods? To clear this doubt, Lord Brahma's 'special' glory and status are referred to here, through the words " Lord Prajāpati's (PRAJĀPATIPATI), which denotes that Lord Brahma is not an ordinary celestial god but the Lord of creation. Hence our Lord, did not order, Lord Brahma to take an

incarnation, as He wanted Lord Brahma to fully devote his attention to his duty of creation.

Our Lord, did not directly give orders to the celestial gods, as His instructions were given through Lord Brahma. We should not doubt here that the celestial gods may ignore the instructions given through Lord Brahma. To clear this doubt, Lord Brahma, has been referred to here as "The Lord and Master" (VIBHU)- meaning that, Lord Brahma, had the authority to give instructions to the celestial gods. Although, mother earth became happy after having the instructions given to the celestial gods, Lord Brahma, now, with a view to specially make her happy, gave her several assurances which gave mother earth great relief. Mother earth was not sure, earlier, of our Lord's own incarnation on the earth, but, after having Lord Brahma's word, she was convinced that the Lord will manifest Himself on earth. Hence praising the luck of mother earth is, indeed, appropriate.

In this manner, mother earth was comforted. Now mother Devaki has to be given relief. But, as it was necessary to explain as to how mother Devaki got into this sorrow, Shri Sukadeva is explaining in the next 10 verses, the cause of mother Devaki's sorrow.

एवं भूमेः सान्त्वनमुक्तवा देवक्याः सान्त्वनं वक्तुं तस्याः प्रथमं दुःखप्रापणोपायमाह शूरसेन इति दशभिः।

शूरसेनो यदुपतिर्मथुरामावसन् पुरीम्।

माथुरान् शूरसेनांश्च विषयान् बुभुजे पुरा ॥ २७ ॥

VERSE 27 Meaning: "In the city of Mathura, the king of the Yādava clan, king Sūrasēna ruled the kingdoms of Mathur and Sūrasēna".

श्रीसुबोधिनी : सहस्रार्जुनस्य पुत्राणां मध्ये ये पञ्चोर्वरितास्तेषां द्वितीयः

शूरसेनः। यादवानां राज्यं ययातिना निवारितम्। ततः पुष्ट्यैव राज्यम्। यो महान् भगवदंशो भवति स राजेति। तत्र सहस्रार्जुनो भगवदंशः पुष्ट्या राजा बभूव। स जीवन्नेव शूरसेनाय मण्डलद्वयं दत्तवान् मथुराशूरसेनात्मकम्। ज्येष्ठस्तु माहिष्मत्यामेव।

SRI SUBODHINI: King Arjun, who had thousand heads, had five children (who were the only survivors) and Sūrasēna was his second child. As the king Yayāti had divested the Yādava clan, through his curse, from their rulership, only those who has the grace of our Lord could become the rulers of this Yādava clan. Hence, as Arjun, with the thousand hands, had the grace of our Lord, he was able to become the ruler of the Yādava clan. He made his second son, Sūrasēna, as the king of both Mathura and Sūrasēna territories. His elder son was made the king of Māhishmati.

सर्वोत्कर्षे तु यदुःखं तदुःखं खल्वप्ये स्मृतम्।

देशतः कालतश्चैव अवस्थातः स्वतोऽन्यतः ॥ १ ॥

द्रव्यतो मानतश्चेति सप्तैव सुखदाः स्मृताः ।

तथाभूता शब्दवशात् प्राप्ता दुःखं तदा पतिः ॥ २ ॥

प्रतिक्रियां समारेभे नवभिश्च प्रतिक्रिया ॥ २ १/२ ॥

KĀRIKAS - 2 and 2 1/2: "Mother Devaki, who was happy in everyway, now, due to this joy and happiness, conferred on her, by the place, time, status, of hers and others, materials and honour, became unhappy and sorrowful on hearing the celestial words. Her husband Vasudeva now, began to find a solution to her sorrow".

In this spiritual path of devotion to our Lord, the manifestation of our Lord takes place when the devotee becomes sorrowful. Mother Devaki now enjoyed the seven types of happiness and joy. Even, a little sorrow and pain,

in view of the immense joy she now enjoyed due to her wedding to Vasudeva, seemed to be big enough to upset her. No sooner she heard the celestial words she got afraid. But our Lord, who is very gracious and compassionate to his devotees, destroys even the smallest of fears in the mind of His devotees, caused by even the pettiest of reasons!; and this is proved by the scriptorial injunctions. Hence, there was no necessity to be anxious about this fear. We have to deal with only, here, the reason for mother Devaki's sorrow.

When mother Devaki, after her wedding, was being escorted to her in-law's home, accidentally the celestial words were heard. In these kārīkas, the reasons for mother Devaki's happiness are also described. When Vasudeva was born, the celestial musical instruments of Ānaka and Dundhubhi were played (i.e. the celestial gods were happy at his birth - as he will become the father of our Lord Krishna.) Mother Devaki also became happy at the honour given to her and her husband at the time of the wedding and when she was being escorted to her in-laws home. The " seven" reasons for mother Devaki's happiness are (1) She will be staying with her in-laws in a good place viz: Mathura - hence she became happy due to a good place. (2) Moreover Mathura was the capital city of the two kingdoms she became happy due to the factor of "Time" viz. it was her joyful wedding (3) Her new status as the 'married daughter-in-law' made her happy. (4) She became happy herself, as her inner mind exhibited joy (5) Kamsa, son of king Ugrasēna, did the charioteering himself - which is a great honour to his sister Devaki - due to which she became happy. (6) Through the word 'Four Hundred' and 'female assistants or servants' referred to in the verse, Devaki's happiness grew manifold due to

the future material comforts. (7) The verse, beginning with reference to 'playing of instruments like Conch' signifies 'honour' and 'prestige' - through which mother Devaki became happy.

But, in spite of all these joyful and happy tidings, no sooner she heard the celestial word, she became very unhappy and the sorrow became unbearable. Now, her husband Vasudeva, began to find a solution to end her sorrow and this is described in the next nine verses.

श्रीसुबोधिनी : तत्र प्रथमं देशस्योत्कर्ष उच्यते। पूर्वं शूरसेनः शत्रुघ्ननिर्मितायां मथुरायां तत्रत्यमानन्दमनुभूय निवासं कृतवान्। स च यदुपतिः। यादवानां प्रभुः। तन्नाम्ना जातानपि शूरसेनान् विसृज्य मथुरामेवावसन् उभयान् देशान् बुभुजे। अनेन यादवानां मथुरा स्वदेश इत्युक्तम् ॥ २७ ॥

SRI SUBODHINI: Out of the 'seven' happy events or tidings, the first one is the happiness caused by the place viz. the Mathura city, which was founded by Satrugna, (brother of Sri Rāma), where, now, king Sūrasēna was ruling, as the master of the Yādava clan. The territory was also known as 'Sūrasēna' due to him. But, the king, came to live in the Mathura city, giving up living in the Surasena territory, although it was named after him. The king ruled from here, both the territories of Mathur and Sūranēna. Hence, he city of Mathura became the territory of the Yādava clan.

Mathura, over a period of time, became a prominent and prosperous city.

कालभेदेनापि सा महती जातेत्याह राजधानीति।

राजधानी ततः साभूत् सर्वयादवभूभुजाम्।

मथुरा भगवान् यत्र नित्यं सन्निहितो हरिः ॥ २८ ॥

VERSE - 28: Meaning: "Then, the city of Mathura,

where our Lord Hari is always present, became the capital city of the kings of all divisions of the Yādava clan.

श्रीसुबोधिनी : ततः प्रभृति यावन्तो राजानः कंसपर्यन्तं स्वबलाज्जाताः खण्डमण्डलाधिपतयस्तेषां तत्रात्यन्तं सुखानुभवान्मथुरैव राजधान्यभूत्। सर्वे च ते यादवभूजश्च। ततः शूरसेनप्रभृति। राजा धीयते प्रीयते यस्यामिति सा राजधानी। निधीयते पट्टाभिषिक्तः क्रियत इति वा। अनेन तत्र राज्यलक्ष्म्या नित्यं स्थानमित्युक्तम्। तत्र स्थितानामानन्दे हेतुर्भगवान्। यत्र नित्यं सन्निहित इति।

SRI SUBODHINI: From king Sūrasēna, to Kamsa, all the kings of the Yādava clan had become kings only due the their strength. Although they had intense joy, through these relationships, they were only ruling parts and divisions of the entire land, and Mathura city became the capital. All the kings belonged to the Yādava clan. Mathura city was prosperous and the people lived there happily. The root cause for this all-round welfare and happiness was our Lord, who lives in the city of Mathura, at all times.

सर्वतत्त्वेषु यो विष्टः स भूमावपि सङ्गतः ।

स नित्यं क्वचिदेवास्ति तत्स्थानं मथुरा स्मृता ॥ १ ॥

तत्र स्थित्वा द्वयं चक्रे सर्वेषां सकलं हितम् ।

सर्वदुःखनिवृत्तिं च तत्र चेदुःखसम्भवः ॥ २ ॥

प्रतीकाराः सर्व एव मर्यादामार्गसम्भवाः ।

व्यर्था जाताः सर्वथेतिज्ञापनार्थं निरूपितम् ॥ ३ ॥

श्रीरङ्गादिष्वपि नारायणस्य ब्रह्माण्डविग्रहस्य सान्निध्यम्।

देशकालादिमध्यस्थः षडङ्गत्वं य आगतः।

सोन्यत्र सर्वदेशेषु शालग्रामादिषु स्थितः ॥ ४ ॥ २८ ॥

KĀRIKAS - 1 to 4: Meaning: We have to understand, here, as to how our Lord Sri Hari is present in

Mathura i.e. in which way and manner is He present? In the scriptures it has been described clearly that our Lord, in the beginning of creation, entered into everything and also entered into the earth. This 'entry' of our Lord is in the form of 'Indweller', having enveloped the entire creation i.e. He is present everywhere and in everything. Even so, the same scriptures say that He is manifested specially in the 'inner-mind' of an individual soul. In the same way, although our Lord has enveloped this entire earth, in a specific and special way, He is present, at all times, in the Mathura city - He attended to the two main tasks in this city viz. conferring total benefits and welfare to everyone and the mitigation of all types of sorrows and pain of everyone.

How did mother Devaki get into this state of sorrow, when our Lord was always present in the city of Mathura attending to the above two tasks? To clear this doubt, we have to appreciate the desire of our Lord to manifest Himself quickly. He also wanted to show that without His Grace, desire (will) and presence, even all the righteous efforts do not yield any desired results. Hence, our Lord had hidden, His eternal presence in the city of Mathura.

Our Lord is also present in several holy places like Srīrangam; but here the presence is of Lord Nārāyaṇa's. In other words our Lord is present in holy place like Srīrangam as His divine part and in Mathura, He is fully present by Himself. The 'whole' is, of course, greater than the 'part'. When His 'whole' presence could not confer the desired benefits how can a 'part' achieve this?

Can one perform the worship of our Lord in other places also or can one do this only in Mathura? Our Āchārya is giving reply to this in the 4th Kārika. Our

Lord is present in the six divisions of righteousness or DHARMA viz. place, time, materials, doer, Manthra (holy incarnations) and the actions itself. Our Lord is present also in several holy places, like in the Sālagrāma stone, Tulasi leaf and in the vow and fasting on Ekadasi day (11th day of the lunar cycle-comes twice in a month), with his divine part. Hence all these divine 'parts' of our Lord are worshipped-but in Mathura our Lord is present in His whole form.

Now in the next verse, the happiness caused to mother Devaki, through her special 'Situation' and 'Status' is being described.

तस्या अवस्थोत्कर्षमाह तस्यामिति।

तस्यां तु कर्हिचिच्छौरिर्वसुदेवः कृतोद्वहः ।

देवक्या सूर्यया सार्धं प्रयाणे रथमारुहत् ॥ २९ ॥

VERSE-29 Meaning: "Vasudeva, son of king Sūrasēna, having married Devaki in Mathura, sat on the chariot along with his newly wedded wife Devaki, with a view to return to his home".

श्रीसुबोधिनी : तुशब्दो दुःखपर्यवसानेन भगवत्कृतसुखव्यावृत्त्यर्थः। सर्वानंशान् सर्वतो भगवान् स्वावतारार्थमाचकर्षेतिज्ञापनार्थं वा तुशब्दः। कर्हिचित् कस्मिंश्चित्काले। पूर्वोक्ते वा। सुमुहूर्तादिकं न भवतीति कर्हिचिदित्युक्तम्। शौरिर्वसुदेवः शूरस्य पुत्रः। अन्येपि वसुदेवाः सन्तीति पितृनाम्ना तन्निवृत्तिः। वसुदेवभ्रातरोपि बहव इति वसुदेवपदम्। कृत उद्वह उद्वाहो येन। देवक्या सूर्यया नवोढया सार्धं स्वगृहप्रयाणार्थं श्वशुरदत्तं रथमारुहत्। विवाहोत्सवसमयो भर्तृसान्निध्यं चोत्तमावस्था स्त्रियाः। देवक्या सूर्ययेति स्वत उत्कर्ष उक्तः। भर्तृप्राधान्यमपि पतिव्रतायामुत्कर्षहेतुः। यद्यपि देवको ज्येष्ठस्तथापि मर्यादां राज्ञ्यं न भवतीति उग्रसेन एव राजा कंसो वा ॥ २९ ॥

SRI SUBODHINI: The word "Although" (TU) is used in this verse to signify that, the happiness of mother

Devaki, will now turn into sorrow and grief very soon-as this happiness was not due to the grace of our Lord. This word 'TU' (although) can also be interpreted to mean that, as our Lord is full of happiness, even when, only a part of Him is manifested, it causes great happiness in that place or in that person. But now, our Lord had decided to give His entire bliss in full, by his coming Himself, through His full incarnation and His incarnation can take place only when devotees become filled with sorrow and pain. Our Lord, withdrew to Himself all His divine parts now, and this caused the disappearance of all happiness and also the appearance of sorrow.

The word "someday" (KARHICHIT) denotes that the wedding did not take place on an auspicious day-nay-the wedding took place accidentally and they, the wedding couple, began to start their journey to their home. There were many persons with the names of Vasudeva and Vasudeva has also many brothers. The word "son of Sūrasēna" (SAURI) is used to signify our Vasudeva only-being the father of our Lord. He had sat, with his newly wedded wife Devaki, in the chariot given by his father-in-law. It is considered auspicious and lucky for a lady, when she is just married and is with her husband-and these two types of auspicious situations were present in the case of Devaki and she was happy at these lucky tidings. Devaki was also now, a newly wedded bride (SURYAYA), hence she was happy by herself. The status and fame of an ideal husband also gives great happiness to chaste and noble wives. Although Devak, father of Devaki was also a prominent king, but being weak and peace-loving, kept a low profile as the ruling law was "Might is right" in these evil times. Hence the name of Devak is not referred to here, as Ugrasēna along with his son Kamsa were the real powerful rulers.

In this world, all important tasks are spearheaded by prominent persons only; hence Kamsa, who was a domineering person now attended to all the important tasks in connection with, the marriage of his sister, Devaki. This is being described in the next verse.

मुख्य एव व्यवहारे सम्बन्धहेतुर्लोकप्रसिद्धः। अत उग्रसेनपुत्रोपि कंसो देवकपुत्र्या देवक्या भ्रातृकार्यं कृतवानित्याह उग्रसेनसुत इति।

उग्रसेनसुतः कंसः स्वसुः प्रियचिकीर्षया ।

रश्मीन् हयानां जग्राह रौक्मै रथशतैर्वृतः ॥ ३० ॥

VERSE-30 Meaning: "Kamsa, the son of Ugrasēna with a view to honour his sister, personally took the reins of the horses of the chariot, which was surrounded by countless golden chariots."

श्रीसुबोधिनी : स्वसुर्भगिन्या देवक्याः सम्माननरूपप्रियचिकीर्षया स्वयं हयानां रश्मीन् प्रग्रहान् जगृहे सूतो जात इत्यर्थः। केवलेन प्रतिष्ठा न भवतीति विशेषणम्। रौक्मैः सुवर्णपरिकरै रथशतैरनेकशतरथैर्वृतो वेष्टितः। अनेन वसुदेव एव मुख्यो राजा कृतः। स्वयमपि दासभावं प्राप्त इति महत् सम्माननम्। अन्यत उत्कर्ष उक्तः ॥ ३० ॥

SRI SUBODHINI: With a view to please his sister, Devaki, Kamsa, although he was a king himself, took personally, the reins of the horse tied to a mighty chariot- thus having become a charioteer himself. If Kamsa was alone with Devaki and Vasudeva seated in the chariot and he went to drop them at their house- this would not have added to the ostentatious display of power, which Kamsa really wielded. Hence, reference is made, here, to the countless golden chariots accompanying him and Kamsa was seated in a majestic chariot in the middle of this huge procession. It looked, as though, Vasudeva had become the master and Kamsa his servant. Hence, Devaki, became

happy at this honour given to her husband by her powerful brother.

In the following two verses, the happiness of Devaki, arising out of her father's love and the immense wealth given to her by him is described.

पितृकृतं द्रव्यकृतमुत्कर्षमाह चतुःशतमिति द्वाभ्याम्।

चतुःशतं पारिबर्हं गजानां हेममालिनाम्।

अश्वानामयुतं सार्धं रथानां च त्रिषट्शतम् ॥ ३१ ॥

दासीनां सुकुमारीणां द्वे शते समलङ्कृते।

दुहित्रे देवकः प्रादात् यानैर्दुहितृवत्सलः ॥ ३२ ॥

VERSES-31 + 32 Meaning: "Devaka, who loved his daughter Devaki immensely, gave, as dowry, four hundred elephants adorned with golden garlands, fifteen thousand horses, eighteen hundred chariots and two hundred beautiful and youthful female servants, fully bedecked with finest ornaments, along with their palanquins, to Devaki at the time of her farewell".

श्रीसुबोधिनी : क्षत्रिया हि चतुरङ्गिणीं सेनां विवाहे पारिबर्हं प्रयच्छन्ति वधूवरयोः सन्तोषार्थम्। तत्र पदातीनां स्थाने कन्याप्रतीत्यर्थं दास्यो दत्ताः हेम्नो माला येषां गजानाम्। अश्वानां पञ्चदश सहस्राणि। रथानां त्रिषट्शतमष्टादशशतम् ॥३१॥

दासीनां सखित्वज्ञापनाय सुकुमारत्वमलङ्करणं चोक्तम्। दास्यः कन्यायै केवलं दत्ता न तद्भर्त्रे। अतो न यथेष्टं तेन विनियोगः कर्तुं शक्यः। ननु देवक्या एव विवाहे कथमेतावद्वत्तवानित्याशङ्क्याह देवक इति। अत्यन्तमयं देवो भगवान्नाबतारियतीतिज्ञानयुक्तः। ता अपि दास्यो यानैर्दोलाभिः सहिताः। तासां तथाकरणे हेतुर्दुहितृवत्सल इति। स हि दुहितृषु वात्सल्ययुक्तः। तासामपि कन्यात्वाद्देवकीवाक्याद्वा तथा कृतवानित्यर्थः ॥ ३२ ॥

SRI SUBODHINI: During wedding ceremonies, the ruling clans, with a view to make the bride happy, gave

gifts as dowry, consisting of the four-fold divisions of an army viz. foot soldiers, horses, chariots and elephants. Here, king Devak, gave, instead of foot soldiers, the gift of female servants, to please his daughter. He also gave, four hundred elephants, adorned with golden garlands, fifteen thousand horses and eighteen hundred chariots, to his daughter. The female servants were given to keep the company of, Devaki, to serve her and to entertain her in her father-in-laws' home. These female servants were given to Devaki only and hence Vasudeva could not take any service from them. Why did Devak give so much of dowry during this marriage? This can be answered by understanding the meaning of his name only viz. Devak. "Devak" means "one with wisdom"-thus, as, Devak was aware that our Lord was going to take birth as the son of Devaki, he gave this special dowry as a gift to Devaki, so that, the Lord and mother Devaki can be looked after properly. He also provided, several palanquins, so that, these female attendants can have transport facilities. Why did he give palanquins also? The word "the one who loves his daughter and others" (DUHITRUVATSALAHA) gives the necessary explanation-as Devak was full of love for his daughter and the female attendants and he arranged for their comfort on being requested by Devaki, by, providing them with palanquins.

In the following verse, the honour conferred on Vasudeva and Devaki, at the time of bidding farewell to them, is described.

सम्माननामाह शङ्खेति।

शङ्खतूर्यमृदङ्गानि नेदुर्दुन्दुभयः समम् ।

प्रयाणप्रक्रमे तावद्वरवध्वोः सुमङ्गलम् ॥ ३३ ॥

VERSE 33 Meaning: "At the time of departure of both the bride and bridegroom, with a view to confer

auspiciousness, the four musical instruments and accompaniments of Conch, Tūrya, Mirdanga and Dundhubhi were played simultaneously".

श्रीसुबोधिनी : शङ्खो हि मुखवाद्यम्। तूरी हस्तवाद्यं मृदङ्गानि च।
दुन्दुभयो दण्डवाद्यम्। सममेकदा। नैमित्तिकं तदित्याह प्रयाणप्रक्रम इति।
वरवध्वोः सुमङ्गलं यथा भवति तथा नेदुः। अनेन शकुनमप्युक्तं
पर्यवसानस्योत्तमत्वात् ॥ ३३॥

कालो ह्यत्र प्रतिबन्धको जात इति वक्तुं तस्याधिभौतिकः कालनेमिः
कंसे निविष्टः शेत इति तत्प्रादुर्भावार्थं तदनुगुणदेवतायास्तदुत्कर्षमसहमानाया
अकस्माद् वाक्यं जातमित्याह पथीति।

SRI SUBODHINI: Conch is blown through the mouth, Tūrya and Mirdamgam are played with hands and Dundhubhi is played with sticks. They were all played, now, simultaneously. Why and when they were played together? When the journey of the wedded couple began, then they were played together, with a view to indicate the auspicious occasion. When they were played, everyone became aware that the auspicious indications for the journey indeed, were, appropriate and the results of this wedding will be beneficial.

But, the wheel of time, put a stumbling block in the joyful journey of the newly wedded couple. How? Kamsa, was the personification of the demon Kālanēmi, who represents, physically, the principle of Time. Thus Kamsa was present as the charioteer. This demon representing Time, now could not tolerate the happiness and joy of Devaki and hence, accidentally, with a view to unfold the events which were to come later in time, the celestial words were spoken. Kamsa's intellect now became corrupted by the influence of demon Kālanēmi. This is described in the next verse.

पथि प्रग्रहिणं कंसमाभाष्याहाशरीवाक् ।

अस्यास्त्वामष्टमो गर्भो हन्ता यां नयसेबुध ॥ ३४ ॥

VERSE 34 Meaning: "While Kamsa, was, directing the chariot with the reins of the horses in his hands, the celestial words were spoken thus, "Oh fool! The eighth child of the one, whom you are now taking in your chariot, will destroy you"".

श्रीसुबोधिनी : शोभातिशयो मध्येमार्गं प्रादुर्भूत इति पथ्येवोक्तवती न तु गृहे नापि गमनानन्तरम्। अनेनाधिभौतिकः कालोस्मिन्मार्गे बाधकः स प्रतिविधेय इति ज्ञापितम्। सर्व प्रकारेण प्रग्रहिणं रश्मिग्राहिणमाभाष्य रे रे कंसेति सावधानपर्यन्तमुक्त्वा। अशरीरवागाकाशवाणी। शरीरात् ताल्वोष्ठपुटघातेन न निर्गता। तस्या वाक्यमाह अस्या इति। अष्टमो गर्भ इति। सङ्ख्या निस्सन्दिग्धा कन्या पुत्रो वेति न विशेष उक्तः। मध्ये भगवता तथा प्रेरिता। स बालक एव त्वां हन्ता हनिष्यति। दासीषु प्रेक्षिकासु वेतिसन्देहव्युदासायाह यां नयस इति। न चेयं मम भगिनी न तथा कर्तुं दास्यतीति वक्तव्यं यतस्त्वमबुधः। कस्यापि तत्त्वं न जानासीत्यर्थः। हे अबुधेतिसम्बोधनं वक्तुर्हितत्वज्ञापनाय ॥३४ ॥

SRI SUBODHINI: On the way, there was a special brilliance and Devaki's joy and happiness, were indeed, very visible to all the onlookers. This could not have happened at home, as the celestial words were spoken, during the journey towards the home and the purpose of these celestial words was to create sorrow in the midst of this happiness. That is why it has been said, that the physical aspects of Time usually cause delay and problems during the "journey" [Tippani-The physical aspect of Time usually give problems both in the path of devotion (Path=journey=MĀRGA) and during wedding ceremonies]. The celestial words, with a view to caution, Kamsa, firstly, used the words "Oh fool,Kamsa!" -with these

words Kamsa became alert. Now the actual celestial words came through the air and were not spoken through a mouth making sounds. That is why, in this verse, the words "Bodyless words" (ASARIRĪVĀK) have been used. The celestial words informed Kamsa, that, his sister's eighth child will destroy him-and no one else's child, especially of the female attendants now accompanying Devaki., will be the cause of his death. Although, definite information regarding the number of the child, which will kill Kamsa was given, no indication was given as to whether this 8th child will be male or female. Kamsa should not get lulled into a false belief that, after all, Devaki is his sister, and, of course, usually a sister's son does not kill his uncle! So the words " Oh Fool" were used to signify that, although the child will be his sister's, yet this child will kill him. Hence be aware and become alert"

After the celestial words were heard, what happened afterwards, is explained in the next verse.

ततो यज्जातं तदाह इत्युक्त इति ।

इत्युक्तः सखलः पापो भोजानां कुलपांसनः ।

भगिनीं हन्तुमारब्धः खड्गपाणिः कचेग्रहीत् ॥ ३५ ॥

Verse 35 Meaning: "On hearing these celestial words, Kamsa, who brought ill-fame to the family of the Bhojās and being a vile sinner, now took a sword in one hand, and caught hold of Devaki's hair with the other hand, with a view to kill his sister".

श्रीसुबोधिनी : आकाशवाण्यास्त्वभिप्रायः सा स्वगृह एव स्थापनीयान्यदा वा किञ्चित् कर्तव्यमिति। कंसस्तु इत्युक्त एव सखलः कालनेमिसहितः। स प्रसिद्धो दिग्विजयी खलः प्रकृत्या। भगिनीं हन्तु खड्गपाणिर्भूत्वा कचे केशपाशे तामग्रहीत्। ननु महत् पापं कथं करिष्यतीत्याशङ्क्याह पाप इति।

निरन्तरपापकरणेन स पापात्मैव जातः। तस्मात् तस्य शास्त्रं न बाधकम्। खलत्वालोकोपि न बाधकः। वंशजा अपि न तस्य बाधका जाता इत्याह भोजानां कुलपांसन इति। भोजवंशोद्भवा ये तेषां कुले पांसनो मलरूपः कलङ्करूप इतियावत्। कुले कलङ्कजननं तस्य स्वरूपम्। अतः कुलविचारेणापि न निवर्तत इतिभावः। कचेषु किञ्चित् कर्तव्यं नास्तीति सप्तमी। स तु भगिनीमेव हन्तुं कालेन समारब्धः। आरब्धवान् वा। अपलायनार्थं तस्या ग्रहणम् ॥ ३५ ॥

SRI SUBODHINI: The purpose of celestial words was to caution Kamsa and it was presumed that Kamsa will now keep Devaki under his supervision and make some other suitable arrangements for her upkeep. But, Kamsa, sinful by nature, and because he had the manifestation of the demon Kālanēmi in him, no sooner heard the celestial words took out a sword, catching Devaki by her hair, with a view to kill her. How did he prepare himself to commit such a heinous sin just by hearing the celestial words? Because, he was always committing sins and he, now became a symbol of sin ie: committing sins became a natural activity for him. He, now, did not respect the scriptural injunctions and being a symbol of sins, no one was able to control him either. As he brought great ill-fame to his family, through his sinful deeds, none from his family also dared to control him. The wheel of time had prompted Kamsa to kill Devaki now and with a view to prevent Devaki from running away, he took hold of her hair firmly.

Now, Vasudeva, although a warrior of repute himself, became helpless as he was aware of Kamsa's power and as he had no weapons or army to support him. He also understood the situation, in which Kamsa has been placed, through the celestial words. Having determined in this manner, Vasudeva decided to pacify Kamsa. This is described in the next verse.

वसुदेवस्तु शूरोप्यसहायः कंसबलं च जानातीति स्वतो दोषस्तस्य च न भवतीति निश्चित्य सान्त्वनार्थं प्रवृत्त इत्याह तमिति।

तं जगुप्सितकर्माणं नृशंसं निरपत्रपम् ।

वसुदेवो महाभाग उवाच परिसान्त्वयन् ॥ ३६ ॥

VERSE 36 Meaning: "Vasudeva, a noble and exalted soul, now began to speak to the cruel and shameless Kamsa, who was bent upon to commit a heinous act of crime, with a view to pacify him".

श्रीसुबोधिनी : नायं स्त्रीलोभेन तथा करोति किन्त्वनुचितमिति दयाविष्टस्तं परिसान्त्वयन्नुवाचेतिसम्बन्धः। लोकलज्जया स्वयमेव न करिष्यतीति ज्ञात्वा कथं न तूष्णीं स्थितस्तत्राह जुगुप्सितमेव सर्वदा करोतीति तथा। स्वस्य दयया त्यक्ष्यतीत्यपि न यतो नृशंसः क्रूरात्मा। दैत्येष्वपि हीनत्वादपत्रपयापि न करिष्यतीत्यपि न। यतो निर्गता अपत्रपा यस्य। 'लज्जा सापत्रपान्यतः'। वसुदेव इति। उपेक्षायामयुक्तः सर्वप्रकारेण मोचयितुं शक्तः। किञ्च महाभागः। तस्य जन्मन्यानका दुन्दुभयश्च नेदुरतो महाभाग्यवान् ॥ ३६ ॥

आकाशवाणीं च श्रुत्वेयं च न मरिष्यतीति निश्चित्य कथञ्चित् प्रतीकारः कर्तव्य इति प्रतियुद्धादिकमकृत्वा कंसं परितः सान्त्वयन् तिष्ठ तिष्ठ मद्विज्ञापनां शृण्वति वदन्नाकाशवाण्याः समाधानार्थं वक्ष्यमाणमुवाच। आकाशवाण्युक्तं न मिथ्या। अयं च प्रतीकारार्थं यतते। तत्र क्रियया प्रतीकारो न भवति ज्ञानेनैव प्रतीकारो भवतीति नवभिः प्राणश्लोकैस्तस्य सर्वं तत्त्वमुपदिशति श्लाघनीयेति।

SRI SUBODHINI: Vasudeva did not speak with a view to avoid sorrow for himself that would be caused on the killing of Devaki, but he really wanted, out of compassion for Kamsa, to prevent an act of sin on the part of Kamsa and also save Devaki from being killed. In fact Vasudeva could have kept silent, deciding, that Kamsa, on killing his own sister, will get disrepute and become shameless, as the whole society will blame him for this.

But as Kamsa always did shameless and heinous sinful deeds how can he ever get more shameful? Now, will Kamsa, atleast, show some compassion to his own sister and leave her? Not at all. The words "cruel" (Nrusamsaha) is used to denote that Kamsa was a cruel person. Moreover, Vasudeva knew, that Kamsa was the worst among demons, and, hence, shameless. So it would be a big mistake to leave him like this. Hence Vasudeva decided to save Davaki, somehow, by pacifying Kamsa. Vasudeva had this capacity to pacify Kamsa, as he was a noble and exalted soul and even the celestial gods had celebrated his birth by playing their celestial instruments.

Vasudeva was also confident that Devaki will not die now as the celestial words had indicated about her 8th child. He now decided to find a practical solution. He did not want to confront Kamsa. He wanted to fully pacify Kamsa and with a view to explain the celestial words, so that Kamsa can be at rest and ease, began to tell "stop stop, please hear firstly my prayer". Vasudeva, now, clearly understood, that Kamsa was determined to fight, till the end, the prophecy of the celestial words, as Kamsa knew these words to be true. Hence, Vasudeva appreciating the fact that no weapon or dare-devilry can save his wife, now began to use his knowledge and wisdom to pacify Kamsa.

In the following nine verses he makes Kamsa understand the principles of wisdom and pacifies him. The nine verses were used here to signify the nine 'vital airs' (PRĀNA) of Devaki which were to be protected.

वसुदेव उवाच—

श्लाघनीयगुणः शूरैर्भवान् भोजयशस्करः।

स कथं भगिनीं हन्यात् स्त्रियमुद्धाहपर्वणि ॥ ३७ ॥

VERSE -37 Meaning: "Vasudeva began to say" Your valour and qualities are being sung by all warriors and leaders. You have enhanced the prestige of the Kings of the Bhoja clan. Being such a great person, how can you ever kill a woman, that too your sister, and especially at the time of her marriage?"

श्रीसुबोधिनी : यद्ययं मृत्यौ निरभिमानस्तिष्ठेदक्लिष्टकर्मा भगवान् तं न हन्यात्। अत इदमुपदिश्यमानं देवगुह्यत्वात् प्रतिबन्धकत्वेन फलितम्। वसुदेवोपि भगवता प्रेरित इत्यनधिकारिणमनवसरे बोधयति। आकाशवाणीप्रामाण्येन हि स मारयितुमुद्यतः। सा चेन्मारिता स्यादाकाशवाण्यप्रमाणैव स्यादतो न्य एवोपायश्चिन्तनीयस्तेनापि। अतो नवसरेपि दयया तद्धितमेवोक्तवान्। नवधा एतदकर्तव्यम्। महतो निन्दितकरणमनुचितम्। नायं च प्रतीकारः। नापि प्रतीकारः कर्तव्यः पूर्वदेहस्य मलत्वात्। नापि देहान्तरं दुर्लभम्। नापि पूर्वदेहस्य त्यागे कश्चन प्रयासः। नापि वस्तुतो देहाध्यासव्यतिरेकेण देहिनः स्वतो जन्मास्ति। देहाध्यासश्चाज्ञानादिति ज्ञानेन निवर्तते। किञ्च यावदन्यस्मै न दृह्यति तावत्र तस्य भयं भवति। द्रोहे मया वा मन्त्रिष्टेन वा भगवता तव हननं निश्चितमाकाशवाण्या अमिथ्यात्वात्। लोकस्वभावविरुद्धश्चायमिति। तत्राद्यमन्यौ च लौकिकौ। मध्ये षट् पारमार्थिकाः। तत्र प्रथमं तव विगर्हितमनुचितमित्याह। शूरैर्जरासन्धादिभिः श्लाघनीया गुणा यस्य। शूरा हि युद्धमभिमन्यन्ते कातरा एव मृत्युं विचारयन्ति। अतोऽस्याः पुत्रो मारयिष्यतीति श्रवणे शूराणामुत्साह एव युक्तो न तु स्वशौर्यनाशकं तन्मारणमुचितं 'द्वौ सम्मताविह मृत्यू दुरापा' विति वाक्यात्। भवांश्च क्षत्रियधर्मे निष्णात इति सर्वैः श्लाघ्यते। किञ्च भोजयशस्करो भवान् भोजवंशे नैतादृशः शूर इति। अतः स्वधर्मकीर्तिजनकत्वादाकाश-वाणीवाक्यश्रवणेन वधो नोचितः। किञ्चैतादृशयशोधर्मयुक्तो दयापात्रं भगिनीं कथं हन्याद् यदर्थं लोकाः स्वयं प्रियन्ते? किञ्च स्त्रियम्। स्त्रीवधो नुचितः शूराणाम्। भगिन्यपि कदाचित् क्षत्रियवंशोद्भवत्वाच्छौर्यमवलम्बते तादृश्यपीयं न भवति। सा तु पुम्प्रकृतिका भवति। इयं तु स्र्येवेति न पुनरुक्तिः। किञ्च वधे कर्तव्येपि कालान्तरे कर्तव्यो न तु विवाहोत्सवे। लौकिका राजानो

मारणीयं विषादिनापि मारयन्ति। तस्माच्छौर्यादिधर्मवतस्ते नेदमुचितम् ॥

३७ ॥

SRI SUBODHINI: Kamsa was convinced, after hearing the celestial words, that the 8th child of Devaki will kill him. So he decided to destroy Devaki herself, to save himself. Now, Vasudeva, decided to remove this fear of death from the mind of Kamsa. In fact, Kamsa would have been spared by our Lord, if, on hearing the teachings of Vasudeva, Kamsa had conquered his ego and body-idea caused by spiritual ignorance and get cleansed of all his sins. But, Kamsa could not fully understand the teachings of Vasudeva, as the teachings were divinely secret and it was so willed by our Lord Shri Krishna. Due to his ego, Kamsa couldn't understand Vasudeva's words fully which would have spared him from his certain death. Vasudeva's words, contained the secret of the gods and they were now spoken not only to prove the truth of the celestial words, but also to save Devaki from death. Inspired by our Lord, Vasudeva now spoke words of wisdom, although Kamsa was not entitled to hear them nor the place, where they were spoken, was appropriate. Moreover Kamsa was not fit to receive the compassion of Vasudeva. Yet Vasudeva, out of great compassion for Kamsa, began to speak the words of wisdom.

"Oh Kamsa, this act, on which you are bent upon, of killing your own sister Devaki, is an inappropriate and wrong act due to the following nine reasons. (1) Killing one's sister is heinous and noble souls do not dare do this, and this wrong action is not capable of saving you from death. (2) Even, if, this act of killing your sister may save you from death, now, this should not be done as after your own natural death at a later stage death, as the soul

has departed from the body, the body is considered as unclean as dirt and no one will touch this body. (3) A soul can always take another body, as getting another body is not rare. (4) There is no special effort required to give up one's earlier body. (5) In reality, the soul never takes birth or undergoes death. Because of the soul's attachment to the body, the soul imagines that it has a birth and a death. (6) This attachment to the body has been caused by the spiritual ignorance which can be mitigated through spiritual wisdom. (7) None need to have fear, when they have been harmless to others (8) Even if you think that the celestial words are true, your death can take place through me or through the Lord, who is seated within me. (9) The plan to kill my wife Devaki, which you have now decided upon, is against all cannons of wisdom of the world and hence unnatural. In the above teachings, first, eighth and ninth points have been given from a practical worldly point of view. The other six points signify spiritual teachings.

Now, Vasudeva , spoke to Kamsa, so that he can be persuaded to give up the heinous deed of killing Devaki.

"Oh Kamsa, your valor is so great that even Jarāsandha, a great warrior himself, has praised your achievements. A warrior prefers to give battle and is not afraid of death, as he is not a coward. Hence, you should not be afraid of the 8th son of Devaki whom you should fight bravely, instead of killing, now, your own sister Devaki. You seem to be a coward, as a brave warrior would prefer to fight out. Please do not spoil your valorous reputation by killing your sister. Very rarely, warriors of repute, get to die, giving a good battle and this death is considered lucky. You are aware of these cannons of the warrior race and none has excelled you, in the

Bhoja clan, in bravery, as you have brought fame and reputation to your clan. Hence, just to kill your sister Devaki, on the spurt of hearing the celestial words, will not be appropriate. Your fame and righteousness will increase by not killing her. Usually brothers give, even, their lives for their sisters' sake - hence how you, a compassionate brother, can now kill your own sister? Even if you forget the factor of Devaki being your sister, atleast you should consider that she is a 'lady' and warriors do not kill women, even in a war. Moreover, Devaki is not in a position to fight with you as she is a noble soul with a harmonious disposition. Even if you want to kill her, please do not kill her now, as she is still in her wedded - mood. You may do so later. Usually killing is done through poisoning also. Hence please desist from this despicable and heinous crime of killing your sister, as it does not speak well of you - a great and famous warrior".

"If you want to escape death by killing your sister, then you should also consider the fact that you have no enmity towards her. You should also think, deeply, as to whether, the death-threat will go away, just by killing your sister. This death can never be avoided as death is certain to follow every birth."

Vasudeva, now, makes Kamsa, understand in the following manner.

किञ्च यदियं हन्यते तन् मृत्युप्रतीकारार्थं न तु वैरभावेन न च मृत्युरस्यां हतायां प्रतिकृतो भवति सहजत्वादित्याह मृत्युरिति।

मृत्युर्जन्मवतां वीर देहेन सह जायते।

अद्य वाब्दशतान्ते वा मृत्युर्वै प्राणिनां ध्रुवः ॥ ३८ ॥

VERSE-38 Meaning: "Oh great warrior, Death is destined for those who are born and everyone who is born

has to die. No one knows when this death will take place. No one, also, can prevent death taking place, whether it is now or happening after a hundred years."

श्रीसुबोधिनी : नापि विलम्बार्थम्। वाणीवचनादेव नेयं हन्ति नापि हनिष्यति। अस्या अप्यष्टमो गर्भः शीघ्रमेव हनिष्यतीतिवाक्यमस्ति। अथ कदाचिद्धनिष्यतीतिशङ्का तन्नित्यमृत्योरनेनान्येन वा हननं सिद्धमिति नायं प्रतीकारः। तदाह जन्मवतामुत्पन्नानां मृत्युर्देहेन सहैव जायते। 'मृत्युर्नैवेदमावृतमासी'दित्युपाख्याने भगवान् मृत्योः सकाशात् प्राणिनो बहिः कृत्वा तेषामन्तर्मृत्युं पातितवान्। 'अशनाया मृत्युरेवे'तिश्रुतेः। अशनायारूपो मृत्युर्देहेन सहैव जायते। तस्मात् प्रत्यहमनुभूयमानो मृत्युर्नित्य इति। अद्य वाब्दशतान्ते वा प्राणिनां मृत्युः सिद्ध एव वीरेतिसम्बोधनमेवङ्कथनेपि भयाभावाय। अब्दशतान्ते मृत्युः सर्वेषामभिमत इति तदैव वाकाशवाणी सत्या भविष्यतीति न मारणमुचितमितिभावः ॥ ३८ ॥

SRI SUBODHINI: "Oh Kamsa, you are also certain to die later, even if you were to kill her now. Devaki's or anyone else's child will definitely kill you. If you think that by not killing her, you will delay your death, this is true as there is enough time for your death to happen, as only the eighth child of Devaki is destined to kill you. Hence, why do you kill her now, when you can wait? Moreover, killing her now, will not make you escape from death, at a later stage."

Death is born along with the birth of a soul. "Death has enveloped everything" - has been said in the Brihadāranyaka Upanishad. The Lord, at the time of creation took out "death" from all beings and established "death" inside every living being. Death is always hungry and this hunger in the form of death is born along with one's birth. Thus death takes the form of hunger. Hence every living being has to meet death and this has been the experience of everyone. When food is denied, a person cries out for food telling that he will die of hunger if food

is denied! Hence, it is certain, that death will take place now or after a hundred years. Vasudeva, addressed Kamsa as 'Oh great warrior' - meaning 'that you are a warrior of a great valour and you should not get fear at all. Death is certain to come and one day, even without the celestial words, you are bound to die, perhaps, even after a hundred years. Hence, killing Devki now is not proper'.

"Oh Kamsa, please, also, do not think that you can cross your own sorrow of your prognosticated death by killing Devaki now. This is not the right medicine, as there is really no sorrow in giving up one's body at death." This is explained in the next verse.

न च देहत्यागे क्लेशो भविष्यतीति क्लेशनिवृत्त्यर्थमौषधपानवदस्या
मारणमुचितमित्याह देह इति।

देहे पञ्चत्वमापन्ने देही कर्मानुगोवशः।

देहान्तरमनुप्राप्य प्राक्तनं त्यजते वपुः ॥ ३९ ॥

VERSE - 39 Meaning: "When the soul, which is under the control of several external forces, has to leave it's body, due to it's actions (Karma)-the soul leaves the body only after attaining another body."

श्रीसुबोधिनी : देहे पञ्चत्वमापन्ने पञ्चमहाभूतेष्वंशतो लीने सत्ययं देहाभिमानो जीवो देहान्तरं नवीनं कल्याणतरं प्राप्य प्राक्तनं मलप्रायं वपुस्त्यजते। ग्रहणे त्यागे वा नास्य प्रयासोस्ति यतः कर्मानुगः कर्मणैव तथोपस्थाप्यते। नाप्यस्य प्रयत्नापेक्षा यतोवशः। अनुप्राप्येति कालविलम्बो निराकृतः। अतः प्रयासाभावा- दौषधवदप्यस्या मारणमयुक्तम् ॥ ३९ ॥

SRI SUBODHINI: When the soul is ready to leave the body, then the five Elements constituting the body, begin, slowly to merge themselves into their original status. Then, the soul, deeply desirous of another body, attains a new -auspicious body and gives up the old

decayed body. In this process of giving up an old body, not much effort is made - as the soul is under the control of it's own actions, and wherever it's actions will lead it - the soul has to take birth there only. His 'actions' (Karma) only make the soul leave the old body and confer the new body. The word used in this verse viz: 'having attained'

(ANUPRĀPYA) shows that there is no delay in getting another body for the soul, who leaves the old body, at death. "Thus, when death is certain and getting another body on death is also sure, why then kill her, as a medicine to ward off death - as it is useless and will not bring the desired result of saving you from death."

Perhaps, there will be delay in getting a new body after giving up the old body. This doubt is cleared in the following verse.

किञ्च देहान्तरप्राप्तौ विलम्बो भविष्यतीत्यपि न शङ्कनीयमित्याह ब्रजन्निति।

ब्रजंस्तिष्ठन् पदैकेन यथैवैकेन गच्छति।

यथा तृणजलौकैवं देही कर्मगतिं गतः ॥ ४० ॥

VERSE - 40 Meaning: "The soul gives up the old body only after attaining a new body, just like a man while walking withdraws his feet from behind only after establishing his fore feet firmly in the front, and just like a grasshopper withdraws its hind feet only after firmly placing its fore feet in the grass."

श्रीसुबोधिनी : यथा गच्छन् पुरुष एकेन पदा तिष्ठन्नेकेन गच्छति। प्रथमतः स्थितिः पश्चादतिस्तथा प्रथमतो देहान्तरग्रहणं पश्चादस्य परित्यागः। गमने देशभेदस्य दुर्ज्ञेयत्वाद् दृष्टान्तान्तरमाह यथा तृणजलौकेति। तृणान्तरे स्थित्वा पूर्वतृणं त्यजतीति प्रत्यक्षसिद्धम्। यथात्र बुद्धिप्रयत्नौ तथा देहान्तरे कर्मगतयः। तदाह कर्मगतिं गत इति। कर्मगतिं देवतिर्यगादिदेहम् ॥ ४० ॥

SRI SUBODHINI: The examples of a walking person, using his feet and of a grasshopper firmly planting itself in another place, before withdrawing from the previous place are given to emphasize the nature of a soul's journey on death.

Just like, in worldly affairs, both intellect and efforts are needed, in getting a body, the soul is conditioned and controlled by it's 'actions' (KARMA). In other words, the soul cannot do anything beyond its own actions - as it's 'actions' control it's birth and death. According to it's own actions, the soul gives up an old body and attains either a human, celestial or any other type of body. Kamsa may say now, that, not much effort is needed to get another body - but some effort is needed anyway. 'So let me kill Devaki to get some time for myself'. The following verse answers this query.

नन्वधिकप्रयासाभावेपि दृष्टान्तानुरोधेनाल्पप्रयासो भविष्यति सोपि शीघ्रं
मा भवत्विति मारणमिति चेत्तत्राह स्वप्ने यथेति।

स्वप्ने यथा पश्यति देहमीदृशं मनोरथेनाभिनिविष्टचेतनः।

दृष्टश्रुताभ्यां मनसानुचिन्तयन् प्रपद्यते तत् किमपि ह्यपस्मृतिः॥४१॥

VERSE-41 Meaning: "Usually a soul firmly gets impressed by the experiences which it passes through, on the basis of it's desires to attain the sensual pleasures and congenial births (bodies), as seen by it in several lives or heard from scriptures. Due to this firmly established desires, even in the dream state, the soul imagines that it has been endowed with such bodies (for the fulfillment of it's desires) and this makes it forget, even, it's present body (as the dream state looks very real to the soul, so long as it lasts). Just like it happens, naturally in the

dream state, in the waking stage also this happens automatically and no effort is required for this to happen".

श्रीसुबोधिनी : न हि स्वप्नदेहग्रहणे परित्यागे वाणुमात्रमपि प्रयास उपलभ्यते। वैलक्षण्यमपि कदाचिदेव प्रतीयते न सर्वदेत्याहेदुशमिति। ननु स्वप्नदेहः कर्मसाध्यो न भवतीति न प्रयास इति चेत्तत्राह मनोरथेनाभिनिविष्टचेतन इति। मनोरथेन तत्तद्वस्तुभावनया मनोगत्या कर्मणा तादृशे देहे तदुपभोग्ये विषये वाभिनिविष्टा चेतना बुद्धिर्यस्य। मनोरथेनापि स्वप्नो दृश्यते ज्ञानकर्मणी च तत्र भवतः। यथा लोकान्तरगतौ 'तं विद्याकर्मणी समारभेते पूर्वप्रज्ञा चे'ति। ततः स्वप्नदेहलोकान्तरदेहयोस्तुल्यत्वान्न ग्रहणपरित्यागयोः प्रयासः। न च वक्तव्यं मनोरथस्य तत्र कारणता नास्तीति यतो दुष्टश्रुताभ्यां प्रत्यक्षशास्त्राभ्यां प्रमाणाभ्यां मनसा राजादिदेहमिन्द्रादिदेहं वानुचिन्तयन्तस्तत्र प्रतिपद्यते स्वप्ने राजाहमस्मीन्द्रोहमस्मीति। पूर्वदेहस्य तु स्मरणमपि नास्ति कुत्र ग्रहणपरित्यागप्रयाससम्भावना ? तदाहापगता स्मृतिः पूर्वदेहस्मरणं यस्य। तत् पूर्वानुभूतमेव किमप्यनिर्वचनीयम्। स्वाप्तिकस्य मायिकत्वात्। 'तदुदितः स हि यो यदनन्तर' इतिन्यायेन स्वप्नो मनोरथहेतुक इति ॥ ४१॥

During the dream state, giving up one's body and getting into another body do not require any special effort-as these happen automatically. The 'dream - body', seen during one's dream, does not require any efforts, as this 'body' is not by ones own 'action' (KARMA). But another effort is needed for this dream 'body' to happen. The effort for this is 'the desires of the mind' (MANORATH). Whatever the soul desires with it's mind, and dwells constantly on it's fulfillment, then the intellect of the soul takes the form of it's intensely desired object and the physical bodies necessary to fulfill them. Thus 'dreams' are caused by such mental efforts and knowledge - just like knowledge, action and study help the journey

of a soul into other worlds or spheres. In this manner, both the dream 'body' and the physical body are same and, in attaining or giving up their bodies, there is no effort needed, as both are conditioned and controlled by the same factors viz: knowledge, desires, action and attitudes. The experiences caused by desires and the desires caused by listening to the scriptures make up one's inner mind and all these desires and experiences are firmly set and established in one's mind and the soul gets to constantly dwell on them. Everyone has experienced, that one's strong feelings, which happen during the day, take the form of a dream during the night. Sometimes, very strange experiences from the previous birth also occur during dreams e.g, that 'I was a king, even, Indra, the celestial god in my previous birth'. Hence, the reasons for experiences during the dream state is one's own desires and actions, being done to fulfill them. If one were to say, that none gets the memory of the earlier lives, then how come the thoughts of giving up an old body and taking a new body arise in ones mind? Usually the soul forgets it's earlier body and the words 'losing memory' (APAGATA SMRUTI) denotes this. Usually a 'dream' is one which has been experienced in an earlier time. Hence, many a time, dreams are not fully describable. Dreams, are thus caused by desires, which again are caused by objects/materials/pleasures seen or heard. But as dreams come during sleep, one cannot fully see or experience the objects/scenes of one's desires as sleep is a form of illusion (as caused by the illusory power of our Lord) and the dream state also is a form of illusion.

In the next verse, more subtle spiritual truths are spoken - that the soul is never born nor it dies. Birth and

death take place only for the body. The soul, due to ignorance, gets, attached to the body and thinking that it is the body only, accepts birth and death as it's own.

किञ्च देहस्योत्पत्तिमरणे न त्वात्मनः। आत्मा तु तदध्यासाज्जायते म्रियते वा। तदाह यतो यत इति।

यतो यतो धावति दैवनोदितं मनो विकारात्मकमाप पञ्चसु ।
गुणेषु मायारचितेषु देहसौ प्रपद्यमानः सह तेन जायते ॥ ४२ ॥

VERSE - 42 Meaning: "The Mind propelled by the divine forces and the wheel of time, full of desires, caused by illusion, and leaving the five - elements based old bodies, now takes new bodies, according to these desires and impressions gained in the previous births, along with the soul."

श्रीसुबोधिनी : अस्मिन्सिद्धान्ते मन एव देहग्रहणपरित्यागयोर्हेतुस्तच्च मनो विकारात्मकं नानाविकाराः सङ्कल्पविकल्पात्मका आत्मा यस्य। तस्य प्रेरकं कालकर्मभगवदिच्छानामान्यतरदैवशब्दवाच्यम्। तेन दैवेन प्रेरितं मनो मायारचितेषु विषयेषु मोहेनोत्तमत्वं प्रापितेषु मध्ये यस्माद्यस्माद्यं यमर्थं विहाय यत्र यत्र लग्नं भवति तत्र तत्रैवासौ देही तदेव प्रपद्यमानोहमिति मन्यमानस्तेन सह जायते न तु स्वतः। मनश्च यदा यद्भावयिष्यति तादृशो देहो भविष्यति यच्च त्यक्ष्यति तद्गमिष्यति। विषयास्तु समा एव। एवमपि सति यमेवार्थं मन उत्कृष्टत्वेन मन्यते तदस्मादुत्कृष्टं भवतीति नोत्कृष्टदेहरक्षार्थं इयं मारणीयेत्यर्थः ॥ ४२ ॥

SRI SUBODHINI: The principle explained here is according to the laws of the demons, in which the mind has been referred to as the cause for giving up the old body and the entry into a new body. Mind consists of thoughts pertaining to setting up plans for the fulfillment of desires and thoughts of various kinds created by fear, and other emotions. Thus the mind is never at rest or

quiet. This mind is inspired by divine forces which represent the wheel of time and our Lord's Will and Desire. The mind, inspired thus, by anyone of these three forces, getting attached to the desires caused by the divine power of illusion and desirous of attaining the material objects and pleasures, which it thinks as necessary and important for its happiness, now takes birth along with the soul. Thus as the mind thinks, in the same way, the birth takes place and death also takes place in the same way. Thus the mind chooses what it likes best, and, birth and death, occur, according to the choices made by the mind. 'You have decided that this body is the most appropriate to you and you want to protect this body and you should not kill Devaki as you want to, really, protect your body, which you have chosen with care and affection.'

Just like the soul follows the mind, it follows the demands of the body based on infatuation caused by ignorance and illusion. This blind following is not of the divine soul (ĀTMA) but it looks like a shadow or reflection of it. The soul, never takes birth and is not subjected to death either - but as reflection is tagged along with the real, the mind drags the soul into these births and deaths - but in reality the soul has no connection at all with births and deaths. The manner in which, the soul, is deluded into thinking about it's birth and death is explained in the following verse.

एवं मनोनुसरणेन देहानुसरणमपि मोहादेव प्रतिबिम्बन्यायेन न त्वात्मनस्तथात्वमस्तीत्याह ज्योतिरिति।

ज्योतिर्यथैकोदकपार्थिवेष्वदः समीरवेगानुगतं विभाव्यते ।

एवं स्वमायारचितेष्वसौ पुमान् गुणेषु रागानुगतो विमुह्यति॥४३॥

VERSE - 43 Meaning: "The soul, due to it's desires, gets attached to the bodies endowed with a mind created by the divine force of illusion, now regards itself as subtle or gross and gets fully infatuated - just like the sun and moon, reflected in the water kept in pots, looks vibrating due to the power of wind blowing over them (although the sun and moon are stationary in the space)".

श्रीसुबोधिनी : उदकयुक्तेषु पार्थिवेषु शरावादिषु तथोदकस्थानीयमन्तःकरणं पार्थिवस्थानीयो देहः। उदकेषु उदकयुक्तेषु पार्थिवेषु काचादर्शादिषु वा समीरवेगाश्चाञ्जल्यमालिन्यादयस्तैरनुगतं सूर्यादिज्योतिर्विभाव्यते। प्रतिबिम्बितस्यैव सूर्यादेस्तत्सम्बन्धो नाकाशादिस्थितस्य। अद इति। सम्बन्धाभावायाकाशादिस्थितः प्रदर्शितः। एवमेव स्वमोहेन रचितेषु सम्यक्तयाभिमतेषु देहेन्द्रियादिष्वसौ जीवः पुमान् भगवानेव रागेणानुगतस्तेन सहैकत्वं प्राप्तः प्रतिबिम्बन्यायेन प्रविष्टो विशेषेण मुह्यति। यस्मादेहसम्बन्धो भ्रमादतो न तद्वशादात्मनोपकारः कर्तव्यः ॥ ४३ ॥

SRI SUBODHINI: Due to ignorance, people may think that both the sun and moon are vibrating, after seeing their reflections in a pot of water or a river, vibrating due to the blowing of wind. In reality, both the sun and the moon do not vibrate at all. The water in the pot or river vibrates and it looks as though, the reflections also vibrate. In the same way, here, the inner mind is water; the earthen pot is the body and the wind is infatuation and this infatuation drives the inner mind, through the body, to get attached to various "desire - fulfillment" tasks. Although the soul, is of divine nature, but due to this infatuation, following the dictates of the mind, gets attached to the body and regarding itself as the body and senses only, gets more and more enmeshed in illusion and ignorance. Hence, the soul has to understand clearly, that it's connection with the body is due to this

illusion caused by ignorance and it should be careful not to harm its interests following the dictates of this ignorance and wrong identification with the body.

In the next verse, Vasudeva explains, that due to the love for one's body, none should cause harm to one's soul, nor one should cause harm to anyone else also. Vasudeva, says now, that Kamsa also should not become a prey to the idea of division of one's soul from another (as all souls emanate from our Lord, who is one) as this will create fear in him - as one kills another only due to the false idea that the other is separate from oneself - which in reality is not true.

एवं तत्त्वं निरूप्य देहरागात्रात्मनोपकारः कर्तव्य इति यदुक्तं तल्लोकेऽपि तुल्यमिति वदन् मारणे भेदात्मकं भयं प्रदर्शयति तस्मादिति।

तस्मान्न कस्यचिद् द्रोहमाचरेत् स तथाविधः।

आत्मनः क्षेममन्विच्छन् द्रोग्धुर्वै परतो भयम् ॥ ४४ ॥

VERSE -44 Meaning: "He, who desires the welfare of his soul, should never harm or hate another - because the one who causes harm to another is always afraid of the other. He should also firmly realize that one day the body will get destroyed, as the body is perishable by nature, and why should he cause harm to another, just to protect this body, which is itself a product of illusion?"

श्रीसुबोधिनी : यस्मादेहो नात्मा तस्मादेहार्थं कस्यचिदपि द्रोहं नाचरेत्। यतः स तथाविधः। यादृशो हन्यते तादृशः। अनेन स्वसाम्येन दया निरूपिता। यथा स्वरक्षा विचार्यते तथा पररक्षापि विचारणीयेत्युपदेशफलम्। अविचारे बाधकमहात्मनः क्षेममन्विच्छन्निति। यदि विचारयति तदात्मनोपि क्षेमो भवति सोऽपि विचारयतीति। यदि न विचारयति तदा द्रोग्धुर्घातकस्य परतो मर्यात् मत एव तव भयं भविष्यतीत्यर्थः ॥ ४४ ॥

SRI SUBODHINI: When this body is not the soul, why then, to protect this body, one should hate and harm another? In fact, knowing another's body also as like one's own body, one should be compassionate to the other. 'As you wish to protect your body from death and pain, you should also protect other's body from death and pain.' Now, Vasudeva is explaining the harm caused to the one who is not keen on protecting others. He, who wants to protect his own welfare, should also protect others at all times as the welfare of both is interconnected. The protection of the other automatically leads to the protection of oneself. Otherwise, the one who harms or hates another will always have fear from the other. The other also will harm the one who hates or harms him. Hence, 'if you kill Devaki now, it is an act of hatred or harm to me, as Devaki is my better-half, and you will have to face me and my anger and perhaps, I may have to kill you myself'.

Moreover, according to the established code of worldly behavior also, it is not appropriate to kill Devaki. This is explained in the next verse.

लौकिकव्यवहारेणापि मारणं नोचितमित्याहैषा तवानुजेति।

एषा तवानुजा बाला कृपणा पुत्रिकोपमा।

हन्तुं नार्हसि कल्याणीमिमां त्वं दीनवत्सलः ॥ ४५ ॥

VERSE - 45 Meaning: "This younger sister of yours is eight years of age, is unhappy and sorrowful. She is like a daughter for you. You, who really loves Devaki, now fully bedecked with wedding robes and auspicious jewelry, should not kill her, as she deserves your love and compassion'.

श्रीसुबोधिनी : लोक कनिष्ठभगिनी स्नेहपात्रं भवति तत्रापि बालाष्ट्वार्धिकी लालनयोग्या तत्रापीयं दीना भयविह्वला चातुर्यानभिज्ञा च।

पुत्रिकोपमा प्रतिभोपमा। तस्मादेवैव परं नेया न तु मारणमुचितमित्याह हन्तुं नार्हसीति। कल्याणीं विवाहालङ्कारयुक्ताम्। इमामिति। प्रदर्शनेन दयामुत्पादयति। त्वं च दीनवत्सलः। अनाविष्टस्वरूपस्य तथात्वात्। स हि तमनाविष्टमेव मन्यते ॥ ४५ ॥

SRI SUBODHINI: The younger sister is always loved in this world, nay, even pampered. Devaki is now full of fear and anxiety and she is also not clever at all. Hence she is innocent like a wooden doll. Hence, she is not in a position, even, to pray for safety. Moreover she is also so ignorant and helpless that she does not know even how to run away from you! She is now fully adorned with the auspicious jewellery and dress, in connection with her marriage, and, hence, it is not right to kill her now. "Oh Kamsa, as you are compassionate to the lowly persons, it is appropriate to leave Devaki at her in-law's place". Vasudeva, without understanding, that the demon Kālanēmi, was in the form of Kamsa, says, that Kamsa is a very compassionate person!

Vasudeva, thus, explained the spiritual injunctions to Kamsa and also, through sound reasoning, created compassion and fear in the mind of Kamsa. But Kamsa was determined to kill Devaki. This is explained in the next verse.

एवं शास्त्रार्थनिरूपणेन दयाभयादिजननेपि न मारणान्निवृत्त इत्याहैवमिति। श्रीशुक उवाच।

एवं स सामभिर्भेदैर्बोध्यमानोपि दारुणः ।

न न्यवर्तत कौरव्य पुरुषादानुव्रतः ॥ ४६ ॥

VERSE - 46 Meaning: "Shri Sukha said 'Oh Parīkshit, although Vasudeva, through sound peaceful reasoning and creating fear in the mind of Kamsa, tried his best to make

Kamsa understand, the cruel and demonic Kamsa did not desist from his determination to kill Devaki.'

"However, these demons, although were very fear-some to look at, were not able to defeat this boy (Shri Krishna) or do any harm to him. They had come with the desire to kill Our Lord, like the butterflies desire to put off the fire by rushing to it! They get destroyed by this act by themselves. In the same way, these demons also got destroyed by themselves.

श्रीसुबोधिनी : भेदा आत्मानात्मविवेकपरमार्थलौकिकभयरूपाः। साम ज्ञानं साम्यं दया च। एवमनेकप्रकारेणापि बोध्यमानो दारुणो दैत्यात्मा न न्यवर्तत। तस्माद्ब्रह्मवृत्तो न जातः। तत्र हेतुः पुरुषादान् राक्षसाननुव्रतोनुसृतः। पुरुषादाननु मारणलक्षणं व्रतं यस्येति वा। आविष्टो हि तथैव ॥ ४६ ॥

एवं पूर्वप्रयास उपदेशात्मके विफले जाते पुनर्भगवदिच्छया प्रकारान्तरेण समाधानार्थं यत्नं कृतवानित्याह निर्बन्धमित्यष्टभिः।

अयं लौकिको नालौकिकेन परमार्थेन निवर्ततेतोस्य लौकिक्येव युक्तिर्वक्तव्या। तस्माद्युक्तेः स्फूर्तिः प्रथममुच्यते। सा च पुत्रदानात्मिका। तस्याश्चायुक्तत्वमाशङ्क्य युक्त्या युक्तत्वसमर्थनम्। ततः स्फुरितस्योपायस्यानुवादः सोपपत्तिकः। तस्यैव प्रतिकूलतर्कपराहत्या समर्थनम्। अशक्तावदृष्टशरणागतिः। तस्याप्युपायस्य ग्रहणार्थं साधनानुष्ठानम्। तत उद्योगः कथनञ्चेति। अलौकिकस्फुरणात् तस्याङ्गीकारः। तेनायमुपाय आपाततः सफलः।

SRI SUBODHINI: Vasudeva was aware of the spiritual rules for good conduct and hence tried, his best, to make Kamsa, understand through sound reasoning and also by creating fear. Firstly Vasudeva used the factor of 'fear'. He explained the division between the 'body' and 'soul'; and also created fear in the mind of Kamsa regarding the punishment which will be meted out to a soul who commits sins (such as killing one's own sister), like living in hell etc. After this, Vasudeva, through sound

reasoning and advise, tried to make Kamsa, understand, the value and importance of wisdom, compassion and equanimity. But, Kamsa, of a cruel heart and mind, was not ready to respond to all these. Why? Because Kamsa was the manifestation of demon Kālanēmi and, with this demonic nature, had taken a vow to kill those whom he did not approve or like.

In this manner, when Vasudeva could not succeed, through, advise, with the will of our Lord, he began to use alternative methods to pacify Kamsa. These efforts are described in the next 8 verses.

Vasudeva, understood, now, clearly that, saving Devaki was a task which is a practical and worldly deed and hence spiritual and supernatural (unworldly) reasonings would not succeed in dissuading Kamsa from killing Devaki. Hence, Vasudeva, now spoke of alternative ways of reassuring Kamsa. He promised Kamsa that he will give the son, no sooner he is born, although it is not appropriate to hand away the newly born child. But, Vasudeva justifies his suggestion to give his child no sooner it is born. In the fifth verse, Vasudeva tries to make Kamsa understand that, he should rely on and have full faith in destiny, and in the sixth verse, the ways and means of appreciating this factor of destiny are spelt out. In the seventh verse, the nature of 'efforts' required is explained. In the eighth verse, description is given about the words, which came as inspired, due to the strength derived from supernatural forces. The purport of all this is that, due to the grace of our Lord, Vasudeva's efforts became successful in saving the life of Devaki.

In the following verse, a description is given about the failure in all the efforts made so far.

पूर्वोपायवैयर्थ्यमनुवदति निर्बन्धं तस्येति।

निर्बन्धं तस्य तं ज्ञात्वा विचिन्त्यानकदुन्दुभिः ।

प्राप्तं कालं प्रतिव्योढुमिदं तत्रान्वपद्यत ॥ ४७ ॥

VERSE - 47 Meaning: "On seeing Kamsa's determination to kill Devaki, Vasudeva began to think in his mind ways and means for avoiding this disaster and the following thoughts arise in his mind."

श्रीसुबोधिनी : तस्य कंसस्य वधरूपं तं निर्बन्धमवश्यक्रियासाधनयत्नं तच्चेष्टया ज्ञात्वातःपरं किं कर्तव्यमिति विचिन्त्येदमग्रे वक्ष्यमाणमन्व-पद्यतेतिसम्बन्धः। विरोधस्त्वेनेनाशक्यो दृष्टप्रकारेणालौकिकप्रकारेण च। अन्ये उपाया निवर्तिताः। अतः परं द्वयमवशिष्यते। इयं वा देया। अस्याः पुत्रा वा। एतस्या दान एतां मारयिष्यत्येव। मत्सम्बन्धिपुत्राणामाकाशवाण्यामश्रुतत्वाद् देवद्वारापि तथात्वशङ्क्या मारणमावश्यकम्। इदानीं स्वतो मारयति पश्चान्मारणे तु ममापि दोषः स्यादिति। पुत्रदानं चायुक्तं यतः स पुत्रो भगवद्रूपो भविष्यतीत्यानकदुन्दुभिपदेन ज्ञापितम्। तस्य जन्मन्यानका दुन्दुभयश्च नेदुरिति तत्र भगवदुत्पत्तिरावश्यकी। सापि न भार्यान्तरे। आकाशवाणीप्रामाण्यात्। एवं सङ्कटे पतित आनकदुन्दुभिः स्वस्मिन् भगवदुत्पत्तिं निश्चित्यास्यामेवेत्यपि पुत्रदानमेव कर्तव्यत्वेन ज्ञातवान्। तदपि न सर्वथा। भगवद्वैमुख्यप्रसङ्गे सति भगवदवतार एव न स्यादिति। तदाह प्राप्तं कालं प्रतिव्योढुमिति। इदानीं मृत्युः प्राप्तस्तस्याः स दूरीकर्तव्यो- युक्तमप्युक्त्वेतीदं पुत्रदानलक्षणं तत्र तस्मिन् समयेन्वपद्यत। अकस्माद्दुन्दुभे समागतमित्यर्थः ॥ ४७ ॥

SRI SUBODHINI: Vasudeva, now, knew very well, on seeing his attitude and action, that Kamsa is determined to kill Devaki and wanted to plot a way to avert her killing. Vasudeva thought that it is beyond his capacity to confront Kamsa in the usual worldly or in a supernatural way. 'I am now left with two solutions only (1) I allow him to have

Devaki or (2) I give him the children to be born. If I give up Devaki to him, then, Kamsa will certainly kill her, because the celestial words had clearly indicated that Devaki's eighth child will kill him - it was not mentioned that the child will be Vasudeva's. Now Kamsa's sin of killing Devaki will affect me also, if I give up Devaki to Kamsa. To give up the son also will not be appropriate as the eighth child will be the manifestation of our Lord'. Vasudeva had this knowledge of our Lord's birth, as his son, as the Divine musical instruments were played when he was born and the celestial words also confirm the fact of Devaki being the mother of our Lord. Now, thinking on these lines, Vasudeva was in great unhappiness, as to what exactly to do? He was now certain that his eighth child with Devaki will be the Lord Himself. If he were to promise to handover the eighth child to Kamsa, then, Vasudeva thought that he will get the blemish of discarding the Lord himself and due to this promise, there is also the possible danger of our Lord not taking His manifestation at all. Hence when these thoughts passed through his mind, accidentally, He got the idea and plan to tell Kamsa. 'I will give the sons which are born. When you are afraid of the children only, why are you now bent upon killing Devaki?' Vasudeva could not think of any other way to avert the killing of Devaki - although to tell that he will give the children, no sooner they are born, to Kamsa was not appropriate.

'Cleaning the feet after dirtying them in the mud' - a person may think that why, at the first instance, the feet were put in a dirty pond of mud and then undertake to clean them! But in the same way, it is said that, a wise person should always avert death, with all the means and ways, as possible and this is described in the next verse.

ननु 'प्रक्षालनाद्दि पङ्क्त्ये'त्यादिन्यायेनेदानीमेव कथं न तूष्णीम्भावस्तत्राह
मृत्युर्बुद्धिमतापोह्य इति।

मृत्युर्बुद्धिमतापोह्यो यावद्बुद्धिबलोदयम्।

यद्यसौ न निवर्तेत नापराधोस्ति देहिनः ॥ ४८ ॥

VERSE - 48 Meaning: "A wise person should avert death, by putting efforts, as much as he can. In case, these efforts fail to avert death, then no one will blame the person who has put such efforts, but failed".

श्रीसुबोधिनी : अन्यथा भगवान् पश्चादिभ्यो विशिष्टानस्मान् किमित्युत्पादितवान् ? अतो बुद्धिमता मृत्युरपोह्यः स्वस्य परस्य वा। ननु कृत एवैकवारमुद्यम इति चेत्तत्राह यावद्बुद्धिबलोदयमिति। बुद्धेर्बलस्य च यावदभ्युदय उत्तरोत्तरोद्गतिः। न तु समता हासो वा। तावद्विवेकवता यत्नः कर्तव्यो बुद्ध्या क्रियया वा। ननु यथा पूर्वमुद्यमो विफलो जात एवमग्रेपि चेद्भविष्यति तदा किमुद्यमेनेति चेत्तत्राह यद्यसौ मृत्युर्न निवर्तेत तदोपेक्षालक्षणोपराधो देहाभिमानिनो नास्ति। देहाभिमानी कालादिदण्डमर्हति। अतो नापराधः कर्तव्यः। शास्त्रञ्च यच्छन्कुयात् तत् कुर्यादिति। फलं तु दैवाधीनमतोयमुपायः कर्तव्य इति निर्धारः ॥ ४८ ॥

SRI SUBODHINI: A wise human being should put efforts to avert death as much as possible. Otherwise what is the benefit of our Lord giving special mental facilities to a human being, which are not given to the animals? Hence a wise man should always protect his own and others' lives. Even after putting efforts, if death is not averted, what should one do? We should not stop putting continued efforts to avert death. We should try again and again, till all our resources are stretched to their limits. Imagine, that one fails to avert death, even, after repeated efforts, then, no one will blame the person, who has put the efforts that he did not try at all and no blemish will be attached to him. The scriptures exhort us to do our best

- but the results are in the hands of the Divine Lord. A person, attached to the body, is always susceptible to the whims and vagaries of Time. Thus, thinking, Vasudeva now decided to unfold his plan of buying time, with a view to save Devaki. In the following verse this solution is described.

तमुपायमाह प्रत्यर्थ्येति।

प्रत्यर्थ्य मृत्यवे पुत्रान् मोचये कृपणामिमाम्।

सुता मे यदि जायेरन् मृत्युर्वा न म्रियेत चेत् ॥ ४९ ॥

VERSE - 49 Meaning: "Let me now release the sorrowing Devaki from certain death. If sons are born to us, then they may be killed or even may be spared. At the present moment, I should avert and prevent the death of Devaki. I do not know what will happen in the future. Let me, now, release her from death".

श्रीसुबोधिनी : मृत्युरयं कसे निविष्टः प्रतीयते। तस्य हि सर्वे भक्ष्याः। अप्रतीकार्यश्च। स तु पुत्रान् कदाचिद्भक्षयिष्यत्येव। स चेदिदानीं मह्यं दास्यत्येतां तदा पुत्रानपि स एव दत्तवानतो दत्तस्य प्रतिदाने न कोपि दोषः। तथाकरणे विशेषमाह मोचये कृपणामिमामिति। इयमिदानीं मोचिता स्यात्। अधिकोस्मिन् पक्षे लाभः। अरक्षायां तु नापि पुत्रा नापीयम्। नन्वेतदप्यनुचितम्। इयमेका पुत्राश्च बहवस्ते च बालका स्वस्यान्तरङ्गा दोषाधिक्यञ्च। अर्पणञ्च न सम्भवति। इदानीं पुत्राणामभावात्। विद्यमानाविद्यमानयोः सिद्धवत्कारेण विषयविभागोप्यसङ्गतः। अतो धर्महानिप्रसङ्गाल्लोकापकीर्तेश्च नायमुपाय इति चेत्तत्राह सुता मे यदि जायेरन्निति। तेषां नरकत्राणाभावात् पुत्रत्वम्। प्रसवाज्जायन्त इति सुतत्वमस्त्येव। पुत्रोत्पादनं तु स्वाधीनम्। तस्मादियं भिन्नतयैव स्थापनीया। तथा सति न कोपि दोषो भवेत्। प्राणरक्षाया ऋतुकालगमनापेक्षयाधिकफलत्वात्। नन्वेतदप्यशक्यं 'कामाच्चोदनयापि वे'ति चेत्तर्ह्येकः पुत्रो भवतु। नैकः पुत्र पुत्र इतिचेत्तर्हि द्वौ

भविष्यतः। पुत्रयोर्जातयोर्नगमनेपि न दोषः। एतावती लौकिक्युपपत्तिः। अथालौकिकी। भगवदिच्छयाकाशवाणीप्रामाण्याच्च यदि मे बहव एव सुता जायेरंस्तेपि बहुकालेनोत्पादनीयाः। कालेपि भगवदिच्छा चेत्तदा पुत्ररक्षार्थं मृत्युरेव भ्रियेत। प्राणिमात्रे शतं मृत्यवस्तत्रतस्थाने निरन्तरमुत्पद्यन्ते 'अत्रात्र वै मृत्युर्जायत' इति श्रुतेः। तत्रतत्रैव प्रतीकारः कर्तव्यः। 'यत्रयत्रैव मृत्युर्जायते तत एवैनमवयजत' इति श्रुतेः। तस्माद्य उत्पद्यते स भ्रियत एव। अत इदानीमुत्पन्नो मृत्युः प्रतीकारे कृते भ्रियेत। अन्यस्यान्य उपाय कर्तव्यः। एको मृत्युरित्यपि पक्षः। तस्मिन्नपि पक्षे स नियतकालः। स चेदिदानीं निवृत्तः पुनस्तस्य कालाभावात् तं प्रति भ्रियेतैव। अतःशब्दनित्यत्ववदस्या मृत्युरेव गच्छेत्। नन्वेकमृत्युमरणपक्षे मृत्योर्मरणं न श्रूयते' लोकास्त्रोकादेव मृत्युमवयजते नैनं लोके लोके मृत्युर्विन्दतीति श्रुतेः। तत्राह मृत्युर्वा न भ्रियेत चेदिति। तदा नियतत्वात् पुत्रान् समर्पयिष्ये। कंसो मृत्युरित्यपव्याख्यानम्। 'अत्रात्र वै मृत्युर्जायत' इति श्रुतिविरोधात्। मृत्योरधिकरणमेव सः। लक्षणया तत्परः शब्द इति चेन्मृत्युत्वादेवामरणे सिद्धे व्यर्थो नुवादः प्रसज्येत। अस्तु वा तथा। सोप्याकाशवाणीप्रामाण्यान्न मरिष्यत्येव तथापि दास्यामीतिसम्बन्धः ॥ ४९ ॥

SRI SUBODHINI: It is certain that death has entered Kamsa and death will destroy everyone and definitely, Vasudeva thought, one day, death will destroy his sons also. "If Kamsa now lets me have Devaki, then it can be assumed that he may spare my children also. There is also no blemish to returning those things which have been taken once. Let me now release the sorrowing Devaki from certain death by telling Kamsa that I will give him the sons to be born to us. There is a great benefit in following this way. How? If I am unable to avert her death, there will be no children either. But it is also wrong to give up the children to Kamsa, for being killed, once Devaki is saved. This is considered as a sin. Moreover to promise to give the children, who may be born in the future, also, is inappropriate. Why? Imagine", if I get

attached to the children who will be born in the future and I do not keep the promise of giving them to Kamsa, then I will get the sin of breaking a promise. On the other hand, if no son is born, then also I will incur the sin of not being able to fulfill my promise - and this will definitely bring me dishonor and ill fame, as this will be an unrighteous action". Hence this solution also is not proper. Answering this, two solutions are offered (1) Worldly (2) Supernatural. The 'worldly' solution meant that if several sons were born to Vasudeva and they were all offered to Kamsa and also killed -then there will not be any son left to do the ceremonies for Vasudeva (like Sraddha -annual ceremony for the dead) and hence these children are just called as 'sons' - as they are born to Vasudeva and Vasudeva may not mind in giving them to Kamsa. Vasudeva also thought that no child will be born if Devaki is kept separately from him, although the scriptures prescribe the co-habitation of both husband and wife at certain prescribed times for the birth of children. But here, the task of saving Devaki's life was more important than fulfilling scriptural injunctions. If there is only one son, the father is considered as 'sonless' and if there are two sons, then only the father is considered as having 'a son'. After the birth of two sons, there is no blemish attached to keeping Devaki separately so that no more children will be conceived. This was the 'worldly' solution, thought by Vasudeva. Now he gives the 'supernatural' solution.

"Due to will of our Lord and as confirmed by the celestial words, it will take a lot of time even if I were to have many sons. During this long time, even Kamsa could die if that is the will of our Lord. Scriptures say that

'death' visits everyone daily and it is the duty of the living to ward off death, from wherever it comes. It is the law of nature that whatever is created will also get destroyed. Hence even 'death' can be destroyed, as it is a product of nature. Now I should avert, through some plan, the death of Devaki. If this threat of death comes again, I will have to plan again. Some say that Death comes only once and that too at a pre-determined time and not at any other time. If someone was not to die at the predetermined time, by escaping death, he is supposed to have destroyed death as his death has been averted. Although the 'sound' is considered permanent, the 'sound' cannot be heard, without the air carrying it. In the same way, if Devaki is saved from death, then death will not be able to snatch her for now."

But, no one has heard or known that there is death for 'death'! The scriptures say that a human being can avert death as death cannot reach him from each and every place. In this verse, it has been said, that if death cannot be averted for Devaki, then the best alternative was to give up her sons to Kamsa, after they are born. Shri Mahāprabhu clarifies that Kamsa was the 'seat of death' and if Kamsa was to die, can we conclude that there is death for death? No. This conclusion is against the scriptural injunctions. Moreover the celestial words had predicted that Kamsa will die only through the eighth child of Devaki. Hence, to conclude the meaning of "death" as signifying Kamsa, will be wrong. Hence Vasudeva decided to give his son to Kamsa.

How can Vasudeva give his son to Kamsa, knowing fully well that his son will be definitely killed? Is this not an inappropriate act? Answering this, the following verse says.

ननु कथमेवमयुक्तं कर्तुं शक्यते तत्राह विपर्ययो वा किं न स्यादिति।

विपर्ययो वा किं न स्यादगतिर्धातुर्दुरत्यया।

उपस्थितो निवर्तेत निवृत्तः पुनरापतेत् ॥ ५० ॥

VERSE - 50 Meaning: "It is also possible that circumstances may develop contrary to our expectations. Because none can predict or foresee the Divine will and ways of our Lord The threat of death which is present now can get averted Averted death can also come again"

श्रीसुबोधिनी : वाणीप्रामाण्याच्चेत्तस्यामरणं तदा तत एव विपर्यय एव किं न भवेत् मत्पुत्रादेवास्य मरणमिति ? नन्वेतद्युक्तिबाधितं बालस्तव पुत्र इति चेत्तत्राह गतिर्धातुर्दुरत्यया। धातुर्भगवतो गतिरुत्पत्तिस्थितिप्रलयरूपा दुरत्यया दुःखेनाप्यतिक्रमितुं ज्ञातुमशक्यत्वात्। न हि लौकिकयुक्त्या भगवतो वध्यघातकभावो निर्णेतुं शक्यः। 'अलौकिकास्तु ये भावा न तांस्तर्केण योजये'दितिवाक्यात्। तस्मात् पुत्रदानकथनेन साम्प्रतमियं रक्ष्या पश्चादेतत्पुत्रैरयञ्च वध्यस्तस्मादेतत्कर्तुमुचितम्। तदाहोपस्थितोस्या मृत्युरेवं कृते निवर्तेतेति एतन्मारणेन निवृत्तोप्याकाशवाण्योक्तो मृत्युरेतत्संरक्षायां पुनरापतेत्। तस्मात् कंसवधार्थमेवैवमन्त्रणेन संरक्ष्येत्यर्थः। धातुर्गतिरेव निवृत्तेति केचित्। एतस्याप्यनङ्गीकारे क्षणविलम्बेनेदानीं निवृत्तः पश्चादापतेच्चेत् तदा 'नापराधोस्ति देहिन' इतिपूर्वैणैव सम्बध्यत इति वा ॥ ५० ॥

SRI SUBODHINI: According to the celestial words death of Kamsa can take place only through the eighth child of Devaki. Vasudeva thought now "can something different and opposite happen now? Like anyone of the sons of Vasudeva killing Kamsa? Kamsa was a great warrior and how can any son of Vasudeva kill him?" Vasudeva now says that no one can understand the divine will and ways of our Lord, who does the acts of creation, preservation and destruction of the universe. None can understand the ways and will of our Lord. No amount of practical wisdom can decipher as to whom the Lord wants to kill and through whom He intends to do this. The

scriptures say that, we should never attempt to understand the supernatural and divine events through the help of logic and reasoning, as these efforts will definitely fail. Hence, Vasudeva now decided to save Devaki's life by promising to give his son to Kamsa." Definitely Kamsa will be killed by the son of Devaki later. Hence it is appropriate to take this course of action, which will avert, now, the threat of death to Devaki. If Devaki is saved from death now, the same death will become the cause of death of Kamsa later. "Hence let me avert, now, the death of Devaki"

Shri Mahāprabhu explains further, the meaning of the latter portion of this verse, combining it with verse no.48 "no one will be blamed for not putting efforts" and says: If Vasudeva gives up the idea of giving his son to Kamsa, perhaps Devaki may be spared for some time from certain death, but it cannot be permanently averted. Now by giving his son Vasudeva may be able to avert her death; but if death comes again later, then Vasudeva will not get any blame for not putting any effort to save Devaki from death.

Although, saving Devaki's life, by promising to give his son to Kamsa, was the best alternative solution especially in view of the imminent threat to Devaki's life, this offer is against the conventions and rules of human behaviour and hence giving his son also is not right. Answering this unenviable position, the following verse describes.

ननु यद्यपि परमार्थोयं तथापि लोकरुद्धं न कर्तव्यं पुत्रदानमनुचितमिति चेत्तत्राहग्नेरिति।

अग्नेर्यथा दारुवियोगयोगयोरदृष्टतोऽन्यन्न निमित्तमस्ति ।

एवं हि जन्तोरपि दुर्विभाव्यः शरीरसंयोगवियोगहेतुः ॥ ५१ ॥

VERSE - 51 Meaning: "Just like in a forest fire, the trees situated near the fire do not get destroyed and only the trees situated far away get burnt and as this is entirely due to destiny or luck, in the same manner, it is destiny which determines the births and deaths of the human being. It is also very difficult to understand as to how and who and what will be the cause for such births and deaths as each one is controlled and governed by his destiny".

श्रीसुबोधिनी : न हि मया समर्पित इत्येव प्रियते किन्तु यदि तथादृष्टं भविष्यति तदैव मरणम्। तत्रोपपत्तिररण्ये दावानलेन दह्यमाने निकटस्थितः कश्चिन्न दह्यते दूरस्थितश्च दह्यते। तस्मादत्र निमित्तमदृष्टमिति। पुत्रादीनां देहवियोगयोगयोरप्यदृष्टमेव निमित्तम्। हि युक्तश्चायमर्थो भरतादिषु दृष्टः। स हि हरिक्षेत्रे हरिणदर्शने मृतः कालञ्जरे हरिणो जात इति। किमत्र हरिणशरीरग्रहणे तत्रापि कालञ्जरे निमित्तं दृष्टं सम्भवति? जन्तुश्च जीवः सर्वत्र जायमानस्तत्र दृष्टस्य बाधितत्वाच्छरीरसंयोग- वियोगहेतुर्दुर्विभाव्यः। तस्माददृष्टवशात् पश्चात् किमप्यस्तु। इयं तु साम्प्रतं मोचनीयेति॥ ५१॥

SRI SUBODHINI: "If I give my son to Kamsa, my son will be killed by Kamsa, only if the destiny for my son is prescribed that he is to be killed by Kamsa and not otherwise. A comparison is given here pointing out to the fact of a self - generated forest fire, usually, not destroying the trees situated near, but burning the trees situated far away. The purport is that the trees whose destiny is to get burnt will get burnt and not others, whose destiny is to remain safe. All this is a play of the unseen destiny and this applies also to births and deaths of children. The word 'indeed' (HI) emphasizes this inexorable and immutable nature of destiny. For example, the King Bharat, got so much attached to the deer in the forest, where he had gone to do penance, and as he died, with the thought of the deer at the time of death, he had to be

born as a deer in the next birth. Destiny, arising out of his past action and attitudes, came to fructify now. A soul can take birth anywhere. How come King Bharat took his birth in the forest? No one can give or tell the exact reason for such happenings. Hence let events happen as per destiny. "It is my duty now to save Devaki". Vasudeva decided to save Devaki from the impending death. Shri Sukhadeva now explains, in the next verse, what was decided by Vasudeva.

निर्धारितमित्याहैवं विमृश्येति।

शुक उवाच।

एवं विमृश्य तं पापं यावदात्मनिदर्शनम् ।

पूजयामास वै शौरिर्बहुमानपुरस्सरम् ॥ ५२ ॥

VERSE 52 Meaning: "Shri Sukadeva said "Vasudeva, now thinking deeply, began to literally worship Kamsa with humble reverence and with all his ability, although Kamsa is a vile sinner but powerful and dominating".

श्रीसुबोधिनी : स्वकर्तव्येयं विमर्शः। कंसश्चेत्तदङ्गीकुर्यात्तदा सिध्येत्। तस्य सिद्धिर्दुर्घटा। तस्य दूषणानि वदन् प्रयत्नाधिक्यं कृतवानित्याह। तं प्रसिद्धं दिग्विजयिनं पापमेतादृशकर्मकर्तारं पूजयामास। पूजायां हि स्वस्मिन् स्थितो भावादिः पूज्ये समारोप्यते। ततः कार्यं सेत्स्यतीति। अयमलौकिक उपायः। ननु किमर्थमेतावत् कृतवानित्याह यावदात्मनिदर्शनमिति। आत्मनो निदर्शनं ज्ञानं यावद्भवति दृष्टदृष्टभेदेन तावदुपायकरणं युक्तमिति। प्रथममदृष्टेपायं कृतवानित्याह पूजयामासेति। वै निश्चयेनेति। पूजने कार्यसिद्धिं निश्चितां मत्वा। तत्र स्वदेवता समारोपितेति बहुमानपुरस्सरं पूजा। इयं पूजा स्तोत्रनमस्कारप्रह्वीभावात्मिका। एवङ्करणे ज्ञानप्राप्तेर्हेतुमाह शौरिरिति। शूरो वसुदेवस्य पिता ॥ ५२ ॥

SRI SUBODHINI: Vasudeva, now, got fully determined that it was his duty to save Devaki at all cost. But

this can be achieved only, if Kamsa accedes to his prayer and this was proving to be difficult. Why? Kamsa was an egoistic person with a sinful mind who will not mind killing his own sister. So Vasudeva now put special efforts to please Kamsa, with a view to pacify him. He now literally began to worship him. 'Worship' is a divine and supernatural way, in which the one, who worships establishes firmly the love and devotional attitude of his heart into the heart of the person or deity who is worshipped, which leads to the desired result. Why did Vasudeva undertake such a big effort? It is said that a person, for the sake of attaining the desired result, should use his intellect and ability to the maximum at all times. Such efforts should be attempted, till, a person is able to understand clearly, the reasons for the events happening either due to worldly factors or due to destiny. Firstly, he literally worshipped Kamsa, which is the divine way of dealing with a problem. Vasudeva was, now, certain that his worshipping Kamsa will definitely lead to the desired result. Hence the word "certainly" (Vai) is used in the verse. This worship was done by Vasudeva with great respect and reverence, as though he was worshipping his Lord. This worship was done with due praise, prostrations, humility and with a devotional attitude. From where did Vasudeva get the knowledge of such a worshipful nature? Answering this, we come across the word "son of Sūrasēna" (Sauri) in this verse, which means, that Vasudeva get this divine wisdom from his father Sūrasēna.

After worshipping, Vasudeva prayed to Kamsa and this is described in the next verse.

पूजयित्वा विज्ञापनां कृतवानित्याह प्रसार्येति।

प्रसार्य वदनाम्भोजं नृशंसं निरपत्रपम् ।

मनसा दूयमानेन प्रहसन्निदमब्रवीत् ॥ ५३ ॥

VERSE 53 Meaning: "Vasudeva, with a lotus-like pleasant beaming face, although unhappy inside, smilingly began to speak to Kamsa, who was cruel and shameless".

श्रीसुबोधिनी : स्वस्य वदनाम्भोजं प्रसार्य विकसितं कृत्वात्मानमप्रतारकं हितं च ज्ञापयित्वाधिष्ठानस्य दुष्टत्वादारोपिता देवता तत्र स्थास्यति न वेतिसन्देहाद् दूयमानेन मनसा दुःखाविष्टेनान्तःकरणेनोपलक्षितोपि तदाकारसङ्गोपनार्थं प्रहसन्नेतावत्यर्थे किमेतावत् क्रियत इति वदन्नेवेदं वक्ष्यमाणमब्रवीत्। अधिष्ठाने दूषणद्वयं येन देवता न सन्निहिता भवति। क्रौर्यलज्जाभावौ क्रोधकामनिदानभूतौ। तावाह नृशंसं निरपत्रपमिति। कामसेवका एव निरपत्रपा भवन्ति। 'पृष्ठस्वीकृतहीभया' इतिवाक्यात्। नृशंसः क्रूरात्मा तामसक्रोधयुक्तः ॥ ५३॥

SRI SUBODHINI: Vasudeva, showed a pleasant and beaming face now, so as to convince Kamsa that he was not about to cheat him, but, was indeed trying to be beneficial and helpful to Kamsa. Vasudeva had established his chosen divine deity in Kamsa (so that he can continue his prayer in a worshipful attitude) but had doubts as to whether this divine deity will remain in Kamsa, who was sinful, or will leave him - thus not being in a position to answer his prayers. Hence, Vasudeva had unhappiness and sorrow in his heart; yet smilingly, he did not allow the unhappiness to overpower him. Vasudeva had established his divine deity on Kamsa who had two main defects, because of which it was not appropriate for the divine deity to dwell in Kamsa. These two sins were anger and desire which made Kamsa cruel and shameless. Those who become slaves to endless desires become shameless and also fearless. Those who are non - compassionate exhibit cruelty and anger.

In the following verse, Vasudeva, exhibiting "dear-ness and love" to Kamsa, speaks words showing that he was concerned with Kamsa's welfare.

आत्मीयता तं गृहीत्वा हितमिवाह न चास्यास्त इति।

श्रीवसुदेव उवाच।

न चास्यास्ते भयं सौम्य यद्धि त्वाहाशरीरवाक् ।

पुत्रान् समर्पयिष्येस्या यतस्ते भयमुत्थितम् ॥ ५४ ॥

VERSE 54 Meaning : "Vasudeva began to say, oh! my dear peaceful friend! On the basis of the celestial words, there is no cause for fear for you from Devaki. Why then are you about to kill her? If you say that Devaki will get sons and they may kill you and hence Devaki should be killed - then the fear for you is from the sons, to be born to Devaki. Hence I will give all the sons to you. Please leave Devaki now"

श्रीसुबोधिनी : अस्याः सकाशात् ते भयं न चास्ति चकारान्मतो भविष्यति वा। वाणीप्रामाण्यादेव। अतो निरपराधवधो न कर्तव्यः। सौम्येति सम्बोधनं सौम्यो भव विज्ञापितं कुर्विति बोधनार्थम्। अत्रार्थे प्रमाणमाह यद्धि त्वाहेति। एतदुभयत्रापि प्रमाणम्। अतोऽस्याः पुत्रान् तुभ्यं समर्पयिष्ये। यतः पुत्राद्वाक्यतस्ते भयं सम्यगुत्थितम्। निवेदिते त्वदीयस्त्वां न मारयिष्यति। कापट्यशङ्काभावाय बहुवचनम् ॥ ५४ ॥

SRI SUBODHINI: Vasudeva said "you have no cause for fear from me either because the celestial words had clearly mentioned that her eighth child will kill you. Hence, why do you plan to kill your sister who is not the cause of your death. Please, become peaceful and hear and accept my prayer. I will give you all the sons from whom you have fear. They will become you children and they will not kill you then. I am not cheating you at all. As the celestial words have spoken about the eighth child of Devaki being the cause of your death, keeping you interest in view, I will give you all the sons to be born. You are my near and dear relative and it is my duty to be beneficial to you"

In this manner, when Vasudeva pleaded to Kamsa with practical and humble wisdom, Kamsa relented and accepted the prayer of Vasudeva and this is explained in the next verse.

एवं दृष्टदृष्टेपायस्य कृतत्वादङ्गीकृतवानित्याह सुहृद्वादिनि ।

श्रीशुक उवाच ।

सुहृद्वाग्निववृते कंसस्तद्वाक्यसारवित् ।

वसुदेवोऽपि तं प्रीतः प्रशस्य प्राविशद्गृहम् ॥ ५५ ॥

VERSE 55 Meaning: " Shri Sukadeva said " Having understood the pleading of Vasudeva, Kamsa now relented and decided not to kill Devaki. Vasudeva became very happy and went to his home, profusely praising Kamsa.

श्रीसुबोधिनी : विवेक उत्पन्ने विचारप्रवणं चित्तं जातमतः सुहृदियं भगिनी किमिति हन्तव्येति सुहृद्वाग्निववृते। वसुदेवः प्रतारयतीति तु शङ्का नास्ति यतस्तद्वाक्यस्य सारं सत्यमयं जानाति वसुदेवो न कदाचिदप्यनृतवादीति। अत एव भगवदवतारः। निवृत्तः। रथं प्रेरयित्वा गृहे नीतावित्यध्वसीयते। अत एव वसुदेवोऽपि तन्मनोगतकालुष्यस्य गतत्वात् प्रीतः सन् प्रशस्य पुनः स्तुत्वा मार्गस्यातीतत्वाद् गृहं प्राविशत्। एवमनर्थसमाधानं कथञ्चित् कृतम् ॥५५॥

SRI SUBODHINI: After listening to the sound advice given by Vasudeva, Kamsa got the power of discrimination (VIVĒKA) and released Devaki fully appreciating that Devaki was his sister and hence she should not be killed".

Kamsa , indeed, did not also doubt as to whether Vasudeva was cheating him through his words, as he understood the real meaning of Vasudeva's advice, being truthful and Kamsa was also convinced that Vasudeva

spoke the truth always. Our Lord Shri Krishna manifested Himself in the home of Vasudeva only because he was a man of truth.

After this event, Kamsa guided the chariot with Devaki and Vasudeva, to their house. Vasudeva, on seeing Kamsa, charioteering, concluded that Kamsa has now forgotten these evil tidings. Vasudeva now became very happy and began to sing the praise of Kamsa, all through the journey, till they reached their home. In this manner Vasudeva was able to avert and avoid the disaster to Devaki somehow.

In fact, this act of listening to the advice of Vasudeva by Kamsa and averting the death of Devaki was done by our Lord only - with a view to emphasize the Grace of our Lord, mention is made that from now, onwards, everything in the future, will happen without any difficulty or problems. This is described in the next 6 verses.

एतद्भगवतैव कृतमिति वक्तुमग्रिमं कार्यं समीचीनमेव जातमित्याह षड्भिरथेति।

अथ काल उपावृत्ते देवकी सर्वदेवता ।

पुत्रान् प्रसुषुवे चाष्टौ कन्यां चैवानुवत्सरम् ॥ ५६ ॥

VERSE 56 Meaning : "After this, at the appropriate times for conception, our Divine mother Devaki, bore a son every year without any difficulty and in eight years she gave birth to eight sons and one daughter".

श्रीसुबोधिनी : अथ तदनन्तरमेव शीघ्रमेव। काल ऋतुसमये। उपावृत्ते जातेष्टवर्षमध्ये सर्वानेव पुत्रान् सुषुवे। कन्यायामासक्तिर्जातेति कन्याञ्च। अनुवत्सरमिति। प्रतिवत्सरमेकैकः पुत्रो जातः। पूर्णगर्भाश्च ते। एवं निरुपद्रवतया प्रसवे हेतुः सर्वदेवतेति। सर्वा देवता रक्षणार्थं यत्र। कन्या नवमी। चकारस्तज्ज्ञापकः। प्रसवे न कोपि संवत्सरो व्यवहित इत्युपसर्गः ॥ ५६॥

यथैतया पुत्राः प्रसूतस्तथा वसुदेवोपि स्वोक्तं कृतवानित्याह कीर्तिमन्तमिति।

SRI SUBODHINI: Now the time for giving births to children came and Devaki gave birth to eight sons in eight years and she also got one daughter, as she was desirous of having a daughter also. The children were born after due pregnancies for the entire period. There were no difficulties in the births of these children, as all the Divine Gods had blessed mother Devaki and resided in her. Thus, eight sons were born and also one daughter due to Devaki's desire. Thus, not a year was missed, in these nine years without the birth of a child.

As and when the births took place, immediately, Vasudeva, as per his promise, began to hand over the sons to Kamsa. This is described in the next verse.

कीर्तिमन्तं प्रथमजं कंसायानकदुन्दुभिः।

अर्पयामास कृच्छ्रेण सोनृतादतिविह्वलः ॥ ५७ ॥

VERSE 57 Meaning : " Deeply perturbed by the fear of not being able to keep his promise, Vasudeva, with great sorrow, handed over his first born son, named Kirtiman."

श्रीसुबोधिनी : ज्येष्ठो हि पुत्रः सर्वेषामदेयस्तत्रापि महान्। तादृशमपि दत्तवानिति स्वस्य धर्मनिष्ठतां ज्ञापयितुं कीर्तिमन्तं प्रथमजमित्युक्तम्। कंस इतिनाम्ना क्रौर्यं ज्ञापितम्। आनकदुन्दुभिरिति सत्यवाक्यत्वे हेतुः। स्वयं गृहीत्वार्पयामास। कृच्छ्रेण कष्टेन शोकं संस्तभ्य। नन्वनृतकथनमप्यधर्मः पुत्रसमर्पणमपि तत्र प्राणसङ्कटेनृतं न जुगुप्सितमिति पुत्रमेव कथं न स्थापितवानित्याशङ्क्याह सोनृतादतिविह्वलः। यतोयमानकदुन्दुभिः। अस्य पुत्रापेक्षयापि सत्यमेव संरक्ष्यं भगवत्प्रापकम्। पुत्रास्तु देहसम्बन्धिनः। सत्यं तु भगवत्सम्बन्धि। तथा सत्यनृते कृते न भगवत्सान्निध्यं भविष्यतीत्यतिविह्वलः

॥ ५७ ॥

SRI SUBODHINI: Preserving his steadfastness and sincerity in observing his promise given to Kamsa, and with a view to protect his own duty-consciousness, Vasudeva gave his first-born son Kīrtiman, to Kamsa, although no one will give up such a son, who was a noble soul and the eldest-born. The verse has referred to Kamsa by name, to reemphasize the cruel nature of Kamsa and Vasudeva has been referred to as "ĀNAKA DUNDHUBHI" - to denote that this name was given due to his truthful and righteous nature. Vasudeva, personally, carried the son to Kamsa, to be given to him, instead of sending the newly-born child through a messenger. Naturally, Vasudeva was filled up with sorrow, but he suppressed this sorrow forcefully in his mind itself. This is denoted by the word "in the Mind itself" (Krichērna) used in this verse.

It is unrighteous to speak untruth. Likewise to deliver a son, to be killed, is also unrighteous. In this particular situation, where the son to be handed over, would have been certainly killed, it was not wrong to tell a lie and also refuse to give up the son to Kamsa. To answer this, the words "greatly anxious and afraid of untruth" (ANRUTĀTH ATIBIHWALAHĀ) are used. Vasudeva, now, thought "let me not become an untruthful person" Vasudeva was really afraid of this. No wonder, the celestial gods, had played their celestial musical instruments at the time of Vasudeva's birth- signifying his adherence to truth. Hence, our Lord, also, will take incarnation as his son. To Vasudeva, his adherence to truth appeared to be of greater importance, than, protecting his son, as this adherence to truth will definitely make our Lord, manifest Himself as his son. After all, a son is related to one's body only, but, adherence to truth makes one related and dear to our Lord, and the votary of truth certainly attains our Lord. Thus Vasudeva, rightly de-

cided, to keep his promise, thus protecting the truth. " If I elect to untruth, our Lord will not manifest Himself as my son". Hence Vasudeva was full of fear on this score.

Vasudeva will now, see, with his own eyes, the death of his son, as a result of his delivering his son to Kamsa. But the result of keeping his promise, (as it is divinely controlled) will not be seen. Then what will happen? To remove, this doubt, the following verse is given.

ननु पुत्रसमर्पणं दृष्टं सत्यमदृष्टं कथं दृष्टदृष्टयोर्बाध्यबाधकभाव इति चेत्तत्राह किं दुस्सहमिति।

किं दुस्सहं तु साधूनां ? विदुषां किमपेक्षितम् ? ।

किमकार्यं कदर्याणां ? दुस्त्यजं किं धृतात्मनाम् ? ॥ ५८ ॥

VERSE 58 Meaning: "Noble souls are able to put up with any sorrow or trouble and there is nothing which these souls cannot put up with. *A spiritually wise person has no desire for anything.* On the other hand, He, who is ruthless and cruel never hesitates from doing any type of heinous deed. *He, who has brought his mind under his control and has firmly established our Lord in his heart, is indeed capable of renouncing everything*".

श्रीसुबोधिनी : पुत्रस्यादाने किं मोहो हेतुलौकिकः शास्त्रं वा ? आद्यं दूषयति साधूनां शत्रुमित्रोदासीनेषु तुल्यस्वभावानां किं दुस्सहम् ? मोहवशादेव पुत्रादिवियोगो दुस्सहस्तदभावे यथा पुत्रस्तथा कंसः। ततश्च कंसघातकः पुत्रो न रक्ष्य इति युक्तं दानम्। अथ 'पुत्रेण जयते लोकान् पुत्रेण वसुतामेति पुत्राम्नो नरकात् त्रायत' इति 'त्वं यज्ञ' इत्यादिवाक्यैः पुत्रकृतोपकारोपेक्षित इति चेत्तत्राह विदुषां ज्ञानयुक्तानां किं बहिःस्थितमपेक्षितमिति? न साधनं नापि फलम्। ननु तथापि वधार्थं स्वतो बालकमज्ञं समर्पयतीत्ययुक्तमिति चेत्तत्राह किमकार्यं कदर्याणामिति। असमर्पिते वसुदेवमनृतवादिनं ज्ञात्वा कृतसमयबन्धस्य निवृत्तत्वात् सर्वानेव पुत्रान् सर्वा भार्या मां च मारयेदतः सत्यजेदेकं कुलस्यार्थं इतिन्यायेनार्पणमेवोचितम्। न चैतत्र

करिष्यतीत्याशङ्कनीयम्। यतः कदर्याणां कंसादीनां किमकार्यम्? सर्वोल्लङ्घनेन लुब्धाः कदर्याः। कुत्सितायां दयां हृदयरूपायां सम्भवो येषां स्थितिर्वा। ननु तथापि पलायनमेवोचितं न तु निरपराधबालकस्याज्ञस्य मारणमिति चेत्तत्राह दुस्त्यजं किं धृतात्मनामिति। धृत आत्मा वासुदेवो यैः सर्वं गच्छतु हरिस्तिष्ठत्विति येषां बुद्धिस्तेषामन्यत्सर्वं त्यक्तव्यं भगवद्वाधकम्। असमर्पणं च सर्वनाशकत्वाद्भगवद्वाधकमिति भगवदीयानां त्याज्यवस्तुषु कोपि गुणदोषविचारो नास्तीति पूर्वं प्रतिज्ञातस्य समर्पणं युक्तमेव ॥ ५८ ॥

SRI SUBODHINI: " Let me not give my son to Kamsa" In this way of thinking, the root cause thereof, is either infatuation to worldly life, or the injunctions of the scriptures. The ills and consequences of infatuation are described first. A spiritually wise noble soul, treats, an enemy, a friend and a disinterested person in the same way, with the same vision. Hence, he does not find it difficult to put up with any type of difficulty or sorrow caused by these persons, as they move and live in the world with a sense of detachment and renunciation. In the same manner, these noble souls also do not feel sorrow in renouncing their sons etc. Why? Because they have developed and attained an 'equal vision' on everything and everybody. They have no blemish arising out of infatuation. Hence, being a noble soul, Vasudeva, was able to renounce his son. Due to this 'equal vision' Vasudeva, saw Kamsa, with the same vision and in the same manner, as he felt for his own son. Hence, the son, who may become the cause of death of Kamsa need not be protected through untruth. Hence, it is right to give up this son.

"If I give my son I will not be able to fulfill the scriptural injunctions of having a son to discharge several duties to his parents like "a father attains victory over, through his son, attains wealth through him and a son saves the father from hell and he is also the symbol of

sacrifice". In the absence of a son, all these righteous desires will not be fulfilled. In answering to this query, it is mentioned that *spiritually perfected noble souls do not hanker after or get attached to external material objects or status. They never desire either to put efforts or hanker for the result of attaining material desires.* It may be said, that is it not wrong, to give up an innocent child to be killed by Kamsa, although Vasudeva may be a noble soul devoid of any material desires? Answering this, it is explained that "Even if I don't give up my son, out of dishonesty, to Kamsa, Kamsa is bound to kill my son, nay, he will kill even Devaki and myself" - because Kamsa is ruthless (KADARYA) and it is his nature to give pain and sorrow to everyone, due to his attachment to wealth and material desires. Kamsa will not hesitate to break all cannons of righteousness (Dharma) and law, to achieve this end. Kamsa had an evil mind, as he was the personification of evil, being born out of an evil demon. Hence "give up one for the sake of the family" - as per this dictum, it is appropriate to sacrifice one son for the sake of the family. This is also approved in the scriptures. Was it not better for Vasudeva to run away or was it right to hand over an innocent child to be killed? In answering to these questions, it is specified, that, Vasudeva had installed our Lord in his heart and it was very easy for him to sacrifice everything, and attachment to the son and others will stand in the way of this one- pointed devotion to our Lord. In fact, if the son was not given to Kamsa, it would have led to complete destruction of everyone (due to Kamsa's anger and cruel nature) and also might have prevented the manifestation of our Lord. *Hence, there is no necessity to deliberate, for true devotees of our Lord, whether it is good or bad to renounce everything for*

the sake of our Lord. Hence, Vasudeva rightly decided to give his son to Kamsa, as per his initial promise.

Vasudeva did all the things according to our Lord's will and desire only. Hence, no difficulty arose for the smooth happening of future events. This is described in the next verse.

भगवत्कृतत्वान्निष्टं जातमित्याह दृष्टेति।

दृष्ट्वा समत्वं तच्छौरेः सत्ये चैव व्यवस्थितिम् ।

कंसस्तुष्टमना राजन् प्रहसन्निदमब्रवीत् ॥ ५९ ॥

VERSE 59 Meaning: "Oh king Parīkshit, Kamsa, pleased with the truthful nature and equal vision of Vasudeva spoke the following words with a smiling face".

श्रीसुबोधिनी: शौरेर्वसुदेवस्य पुत्रे स्वस्मिंश्च तुल्यतां दृष्ट्वान्योन्यघात-
कत्वमुभयोर्ज्ञात्वा स्वस्यौदासीन्येन स्थितिरेव समता सत्ये वाक्ये चैव
व्यवस्थिति-मचाञ्जल्यमेवमुभयेनापि सन्तुष्टः। राजन्नितिसम्बोधनं
राजधर्मस्तथैवेति-ज्ञापनार्थम्। प्रकर्षेण हास्यं मुग्धोयमितिज्ञापनार्थम्। इदं
वक्ष्यमाणमब्रवीत् ॥ ५९ ॥

SRI SUBODHINI : Kamsa, now thought and concluded that Vasudeva was firmly established in truth and also he had the equal vision of treating both Kamsa and the new-born child alike, inspite of knowing that Kamsa was bound to kill his son. Vasudeva's mind was firmly established in truth and equanimity. Hence Kamsa got very pleased at Vasudeva's action and attitude. In the verse, the word "Oh king" (RĀJAN) is used to signify, that, an ideal king should follow this path of righteousness. Kamsa, exhibiting his innocent nature, got rightly pleased, and began to laugh loudly and spoke the following words. --

प्रतियातु कुमारोऽयं न ह्यस्मादस्ति मे भयम् ।

अष्टमाद्युवयोर्गर्भान्मृत्युर्मे विहितः किल ॥ ६० ॥

VESRSE 60 Meaning: "Please take back this son to your home as I have no fear from this boy, as it is fated that only your eighth child will be the cause of my death".

श्रीसुबोधिनी : अनेन पञ्चवार्षिको नीत इति ज्ञायते। षष्ठ्योदरस्थः। प्रतियात्वितिवाक्यादन्यथा 'नये'त्येव, वदेत्। पुत्रानितिबहुवचनानुरोधेन तावत्कालं स्थापनम्। प्रतियातु व्याघुट्य गृहे यातु। अयं ते कुमारो न तु मन्मारकः। अमारणे हेतुर्न ह्यस्मादस्ति मे भयमिति। तर्हि समयबन्धो गत इति नाशङ्कनीयं यस्माद्युवयोरष्टमगर्भान्मे मृत्युर्विहित इति। स समानीय देय इत्यभिप्रायः। अत एव नारदादीनामेतदसम्मतम्। न हि भगवद्भक्ता-नामन्यनिष्ठाप्युचिता। अतोऽन्यथाकरणमप्युचितम्। किलेत्याकाशवाणीप्रति-सन्धानम् ॥ ६० ॥

SRI SUBODHINI: Shri Mahāprabhu, explaining the word "Return back" (PRATIYĀTU) says that this son Kīrtiman, who was brought by Vasudeva to Kamsa, was five years old and five children had already taken their births and Devaki was pregnant with her sixth child. If Vasudeva had brought a newly born child, Kamsa would have told "lead or take" the child (NAYA) and not "Return back" (PRATIYATU). Vasudeva had told Kamsa (in the 54th verse) that " I will surrender all the sons" - and this clearly shows that Vasudeva brought the child only after the births of five children. In fact, for the first time, he brought his fifth child to Kamsa, only to see Kamsa's reaction. Kamsa was pleased with Vasudeva's action and he told Vasudeva to take his son, as this child will not be the cause of his death. He did not have any fear from this boy and hence this boy was not killed. Kamsa also made it clear that Vasudeva should not get the false impression that he is now freed from his earlier promise of handing over all his children - just because he,

now, asked him to take back his son. He was afraid of the eighth child being the cause of his death and the purport of Kamsa's action, now, is to emphasize that, Vasudeva, should certainly hand over the eighth child.

Kamsa's behavior was not liked by sage Nārada as it was not appropriate for the true devotees of our Lord to have faith in anyone or anything else than in our Lord only. Hence, whatever strategy sage Nārada did to change the thinking of Kamsa was appropriate. The word "certain" (KILA) used in the verse signifies that we have to certainly consider the impact of the celestial words spoken earlier.

Vasudeva, knew, very well, that he cannot please Kamsa in any other way, than giving his child to him. He brought his son back to his home, as per Kamsa's desire. This is explained in the next verse.

तत्प्रियार्थमेव नयनमिति प्रकारान्तरेणापि तस्मिन् प्रीते पुत्रत्यागे न युक्त इति तद्वाक्यमङ्गीकृत्य पुनरानीतवानित्याह तथेति।

तथेति सुतमादाय ययावानकदुन्दुभिः ।

नाभ्यनन्दत तद्वाक्यमसतोविजितात्मनः ॥ ६१ ॥

VERSE 61 Meaning: "Vasudeva telling "as per your order" brought his son back to his home. But he never trusted in the words of Kamsa, who was dishonest and with unpredictable attitudes and intentions".

श्रीसुबोधिनी : स्वयमेव गृहीत्वा ययौ। अविश्वासे हेतुरानकदुन्दुभिरिति। अतिक्लेश एव भगवदागमनं न स्वास्थ्ये। आनके दुन्दुभयश्च नेदुर्भगवदागमनार्थम्। तदुभयं विरुध्यते। अतो देवकृतस्य सत्यत्वात् कंसकृतमेवासत्यमिति मत्वा नाभ्यनन्दत तस्य कंसस्य वाक्यमेनं न मारयिष्यामीत्यभिप्रायपूर्वकम्। तत्र हेतुद्वयमाहासतोविजितात्मन इति। असन् सर्वदा नैकविधः। अस्थिरवाक्च घातकश्च स्वतोयुक्तिदाढ्यरहितश्च। अतः

केनचित् प्रथम एवाष्टम इति ज्ञापिते मारयिष्यत्येव। तस्मादसतो न विश्वासः कर्तव्यः। किञ्च नान्यवाक्यमपि तस्यापेक्ष्यते। यदैव राक्षसैर्भक्ष्यार्थं पुरुषाः प्रार्थयिष्यन्ते तदैवैतान् घातयिष्यति। क्रोधोद्गमहेतूनां बहूनां सम्भवादजितान्तः करणत्वादुत्पन्ने क्रोधे न विलम्बः ॥६१॥

SRI SUBODHINI: Vasudeva brought his son to his home. Why did he not trust the words of Kamsa? In answering this query, we have to see the word used here to referring to Vasudeva as "ĀNAKA DUNDHUBHI" - meaning that the celestial gods had played their divine musical instruments at the time of Vasudeva's birth- as he was going to be the proud father of our Lord. Due to this, Vasudeva understood clearly that the Lord's manifestation, will take place, only when, one's sorrow and pain become unbearable. In fact when one is in joy and enjoyment, in fulfillment of one's desires, the Lord's manifestation does not take place. "In fact when I am born, the celestial gods played their divine musical instruments signifying that the Lord will be born in my family. Hence how can both the words of Kamsa and the celestial gods, being contradictory to each other, become true, at the same time? Only the words of the celestial gods will come true. Hence, whatever Kamsa has now told is bound to be untruthful and dishonest". Understanding in this way, Vasudeva did not acknowledge Kamsa's words, because Kamsa was also an untruthful person, with an unstable intellect. "Hence I cannot trust him on his words of not killing my son".

Dishonest persons do not behave, at all times, in the same manner and way and having, an unstable intellect, Kamsa was a killer and cannot keep his words at all. It is possible that Kamsa will kill his son, if someone were to inform him that this child is really the eighth child and not

the first one. Hence, none should have faith on a dishonest man. As a demon, when the time comes for his demanding to eat a human being, then he will certainly kill the child without caring for any other's advice. In fact such people can get very angry due to several reasons, as they have no control over their inner mind. Hence, no sooner anger takes possession of him, he will not waste a moment in killing the child.

The innermind of great and noble souls act as their guidance and proof. The latter events happened as per the thinking of Vasudeva. In the next eight verses, the events which happened later are described.

In the first three verses sage Nārada explains to Kamsa his views in this manner " you have committed a mistake in releasing the child, as in Brindāvan, the Divine and celestial gods have taken births to kill you. Vasudeva and others are of divine origin" and such.

‘महतामन्तःकरणमेव प्रमाणमिति तथैव जातमित्याह नन्दाद्या इत्यष्टभिः।

नन्दाद्या ये व्रजे गोपा याश्चामीषां च योषितः ।

वृष्णयो वसुदेवाद्या देवक्याद्या यदुस्त्रियः ॥ ६२ ॥

एवमेकेन सर्वाननूद्य देवत्वं विधत्ते सर्व इति

सर्वे वै देवताप्राया उभयोरपि भारत ।

ज्ञातयो बन्धुसुहृदो ये च कंसमनुव्रताः ॥ ६३ ॥

सर्वे देवताप्राया इति कंसाय नारदः प्राहेत्याहैतदिति।

एतत् कंसाय भगवान् शशंसाभ्येत्य नारदः।

भूमेर्भारायमाणानां दैत्यानां च वधोद्यमम् ॥ ६४ ॥

VERSES. 62,63 and 64 "Meaning" : "Sage Nārada said "oh Kamsa, may you realize, that, Nandagopa, cowherds, their wives and family members, Vasudeva and

all the Yādava princes and others, Devaki and all their women folk, all the relatives of Nandagopa and cowherds and of the Yādava race, their friends and all their followers who are now obeying your orders, are manifestation of divine celestial gods. These gods have just started the task of destroying the demons and relieving mother earth of their demonic hold and burden".

श्रीसुबोधिनी : वसुदेवे कंसकृतं देवानां हितकारि न भवतीति देवगुह्यकर्ता नारदः पर्यवसानानिष्टकर्तारं वसुदेवं पीडयितुं दैत्यरूपं कंसं चोद्वेजयितुं शीघ्रं भगवदागमनार्थं साधारणान् पीडयितुं वाक्यत्रयमुक्तावांस्तदाह। ये यमुनापारे व्रजे गोपा नन्दादयोमीषां च स्त्रियः यशोदाप्रभृतयश्चकारादन्या अपि कुमारिका अस्मिन्नपि कूले वृष्णिवंशोद्भवा वसुदेवादयो देवक्याद्याश्च यदुवंशोद्भवानां स्त्रियः ॥ ६२ ॥

स्त्रियः पुरुषाः सर्व एव देवताप्राया ईषदसमाप्तदेवाः। मानुषभावस्यापि विद्यमानत्वात्। अतो देवेषु यत् कर्तव्यं तदेतेष्वेव कर्तव्यमिति ज्ञापितम्। उभयोरिति। रोधसोर्ये केचित् तिष्ठन्ति पश्चादयोपि तेषां देवांशाः। भारतेतिसम्बोधनमेतदाहेत्यनेन सम्बध्यते। नारदस्य तथाकथनममन्वानस्य विश्वासजनकं देवगुह्यमेतादृशमेवेति। किञ्च न केवलमुदासीना एव देवाः किन्तु कंसनिकटवर्तिनोप्यक्रूरादयो ये ज्ञातयो गोत्रिणः कंसस्य ये बन्धवः सम्बन्धिनो ये वा सुहृदो मित्राणि ये च कंसस्य सेवकाश्चकारात् पित्रादयोपि ॥ ६३ ॥

नारदस्य दुष्टत्वं व्यावर्तयति भगवानिति। शंसनमेकान्ते कथनं युक्तिपूर्वकमुपाख्यानपूर्वकम्। तत्रैवोपाख्याने फलितानि वाक्यान्त्यत्रोपनिबध्यन्ते। अत आनुपूर्व्यभावो न दोषाय। एतावतैव कार्यसिद्धेः। ननु देवानामागमने किं स्यादित्याशङ्क्याह भूमेरिति। नाकपृष्ठे देवानां मन्त्रणं जातं भूमेर्भारायमाणाः कंसादयो दैत्या जातास्ते हन्तव्या इति। तद्धननार्थमेव देवागमनं वधोद्यमरूपं जातम्। वधोद्यमं यथा भवति तथैते देवताप्राया इतिवाक्यम् ॥ ६४ ॥

SRI SUBODHINI: Kamsa told Vasudeva to return to his home along with his son as he had no fear from that

child. Vasudeva reluctantly brought back his son, with a heavy heart. Sage Nārada did not like this action of Kamsa, as the sage knew, that the celestial gods are not happy with this decision of Kamsa, as his action will delay the incarnation of our Lord, as the Lord will manifest quickly only, if Vasudeva and Devaki were given more intense sorrow and pain. Hence, with a view to fulfill the inner secret desire of the celestial gods, Sage Nārada came to see Kamsa. If Vasudeva is made happy, then it is not good, as this will delay the incarnation of our Lord. Hence sage Nārada, made a plan, through which Vasudeva and others will get into more sorrow and pain, but this will ensure quicker incarnation of our Lord. Thus sage Nārada spoke to Kamsa, with a view to delude him, three main points. (Through three verses).

The inhabitants of Brindāvan on the other side of Yamuna river such as Nandagopa, Yasōdha and other women folk and all others and those inhabitants living on this side of Yamuna river, born out of the Yādava race, like Vasudeva, Devaki and all others - all these are referred to in the first verse. In the second verse their Divine celestial origin is described. Nārada said "all these persons are of Divine origin and are like celestial gods. Although having a human form, celestial gods are hidden in them. Hence, Oh Kamsa, please give them the same treatment as you have been giving to the celestial gods, hence 'Oh Kamsa, please give to all these people more trouble, pain and sorrow'. Please do not remain unconcerned as, not only all the human beings on both the sides of the river are of Divine origin, even the animals and others are also parts of the Divine celestial gods. This meaning comes from the word used in the verse viz: 'and' (CHA). In this verse, King Parīkshit, is addressed as 'Bhārata' and this is related to the verse no.64. Sage

Nārada told all this, as a secret to Kamsa, when he was alone, as he thought Kamsa may not believe him and, hence, not listen to him. Sage Nārada told Kamsa 'Oh Kamsa, please do not understand that only those who are not near to you, represent the celestial beings, nay, even those who are very near to you, namely, Akrūra and other relatives belonging to the same clan, and all the other relatives, friends and servants and even your father and elders, all of them are part of the Divine celestial beings' (the word 'and' (CHA) denotes this). In the third verse, sage Nārada, with great respect and reasonableness made Kamsa understand all this - told in the form of an interesting story.

Kamsa may get a doubt that sage Nārada, being clever, may cheat him through his advice. To overcome this doubt, in this verse, sage Nārada, has been given an appellation of 'Divine' (Baghavān) - signifying that sage Nārada was not wicked at all - but, like our Lord, had all the six Divine qualities and attributes and whatever he said will be beneficial to Kamsa. Kamsa, on hearing the secret advise from sage Nārada, on a one to one basis, now concluded that, a divine plan has been hatched in the celestial world, with a view to completely destroy the demons on this earth, and celestial beings have taken human births and have started the task of destroying the demons. Hence, all these persons are celestial gods - but in a human form

Thus giving advice, in three verses, sage Nārada went away and after this, Kamsa began to take retributive actions and these actions are described in the following five verses.

एवं श्लोकत्रयमुक्त्वर्षौ गते कंसो यत् कृतवांस्तदाह पञ्चभिर्ऋषेर्विनिर्गम
इति।

ऋषेर्विनिर्गमे कंसो यदून् मत्वा सुरानीति।

देवक्या गर्भसम्भूतिं विष्णुं च स्ववधं प्रति ॥ ६५ ॥

देवकीं वसुदेवं च निगूह्य निगडैर्गृहे ।

जातञ्जातमहन् पुत्रं तयोरजनशङ्कया ॥ ६६ ॥

VERSES - 65 and 66 Meaning: "After the departure of sage Nārada, Kamsa, fully convinced that the Yādava clan was of Divine origin and represented the celestial beings and by also knowing fully that Lord Vishnu will manifest Himself as the son of Devaki, now, put chains to the feet of both Vasudeva and Devaki and imprisoned them in their house. Kamsa also killed, all the boys who were already born, thinking that they were also the manifestations of Lord Vishnu'.

श्रीसुबोधिनी : अनुवादेपि येषांस्ते पूर्वं नारदेनोक्ता इति ज्ञातव्यम्। ऋषिणैव निवारितमिति नर्षे रये किञ्चित् कृतवान्। द्वयं ज्ञातवान्। चतुष्टयं कृतवान्। ज्ञातं द्वयमाह यदून् सुरान् देवान् मत्वा देवक्या गर्भेष्टमे सम्भूतिर्यस्य तादृशं च विष्णुं स्वस्य कंसस्य वधं प्रत्येव देवकीगर्भसम्भूतिं विदित्वा ॥ ६५ ॥

प्रथमतो देवकीं वसुदेवं चकारादन्यांश्च तदन्तर्गतान् स्वगृह एव निगडै-
र्निगूह्य जातञ्जातमानुपूर्व्येण जातमष्टमसङ्ख्याया अपेक्षाबुद्धिजन्यत्वाद्गणनाया-
मनियमसम्भवादजनशङ्कया विष्णुसन्देशात् षट् पुत्रानहन्। जातञ्जातमिति न
कालभेदज्ञापकं किन्तु मारणे देवक्यां जननमेव निमित्तमितिज्ञापयितुमन्यथा
क्षत्रियाणां त्रयोदश एवाहि नामकरणसम्भवादुत्पन्नमात्राणामेव मारणे 'कीर्तिमन्तं
सुषेणञ्चे'त्यादिनामोक्तिराद्यस्कन्धेनुपपन्ना स्यात् ॥ ६६ ॥

SRI SUBODHINI: When sage Nārada was present, Kamsa did not take any action. Why? Shri Mahāprabhu clarifies, that, sage Nārada, had specifically prohibited Kamsa from taking any retributive action, in his presence. Hence Kamsa took action only after the departure of the

sage. Kamsa understood two factors from the advice given by sage Nārada, which also contained advise for undertaking four actions. What are they?

The two points, understood by Kamsa were (1) the Yādava clan represented the celestial beings (gods). (2) Kamsa's death will happen, through, the eighth child of Devaki. The four actions to be taken by Kamsa, are described in verse no.66.

Firstly Kamsa, bound both Devaki and Vasudeva, with iron chains, and imprisoned them in the house itself. He killed all the six children as he thought that all of them may be the manifestation of Lord Vishnu and he was not sure of counting and determining as to who really was the manifestation of Lord Vishnu, from among the six sons. The words used here 'Born' 'Born' (Jāta,jāta) denotes not the time of their killing but the cause of their killing was that they were born out of Devaki. Moreover they were not killed, immediately, after their respective births, but only after five years, when they had grown up a little. The proof for this is that the 'naming ceremony' for the children of the warrior class, is done on the thirteenth day after their birth. Hence, the reference to their names viz: Kīrtimān, Sushēna and others in the First Canto clearly shows that these sons were not killed by Kamsa, immediately after their births.

Why did Kamsa do such a cruel and heinous action? This is clarified in the next verse.

नन्वेवं कथमतिदुष्कृतं कृतवानित्याशङ्क्याह मातरमिति।

मातरं पितरं भ्रातृन् सर्वाश्च सुहृदः सखीन् ।

घ्नन्ति ह्यसुतृपो लुब्धा राजानः प्रायशो भुवि ॥ ६७ ॥

VERSE 67 Meaning: "The king, who is avaricious

and is so selfishly motivated only to protect and preserve his own life, at all costs, will not hesitate even to kill his own mother, brother, father, friends and of his loving companions".

श्रीसुबोधिनी : अयं तु दैत्य एव। येप्यन्ये राजानस्तेष्वसुतृषुः केवलं प्राणपोषकास्तत्रापि लुब्धाः। लोभः सर्वगुणनाशकोतस्तेषां गुणा न सन्तीतिज्ञापनार्थमुक्तम्। प्रायश इति लुब्धा इति च पदद्वयेन केचन धर्मात्मानो व्यावर्तिता अम्बरीषादयः। भुव्येषैव व्यवस्था। अतो युधिष्ठिरादयोपि पितामहादीन् मारितवन्तः। स्वस्य यत्रैव मरणसन्देहस्तानतिमान्यान्पि मात्रादीन् पञ्चविधान् छान्त्येव ॥ ६७ ॥

SRI SUBODHINI: Kamsa was indeed a demon and for him to behave with so much cruelty was natural. Even kings, who are not demons, out of avarice, protect their lives in a self-centered manner, as avarice destroys all the noble qualities of a person. What is so surprising, when, even an ordinary king who is avaricious, can kill his own mother, father, brother and all kinds of relatives and friends, Karma, who was a demon, now, undertook, out of deep avarice to protect himself at all costs, to kill the sons of his own sister Devaki? The word "many a time" (PRĀYASAHA) is used here to denote that very few kings like Ambarīsha and others did not follow this example. But, such attitude and selfish actions one usually practiced, in this earth, as can be seen by the killing of relatives and grandfathers by king Yudhishtira. Usually if the kings get doubts about a possible threat to their own safety and lives, then they do not hesitate even to kill their own mother, brother and others.

Why did, Kamsa, not undertake to do noble deeds, although there was a possibility of his knowing his non-human (hence divine) origin? To clear this doubt, the following verse explains.

श्रीसुबोधिनी : नन्वस्य स्वस्यापि देवत्वसम्भवानया तद्धिताचरणमेव कथं न जातमित्याशङ्क्याहात्मानमिति।

आत्मानमिह सञ्जातं जानन् प्राग् विष्णुना हतम् ।

महासुरं कालनेमिं यदुभिः स व्यरुध्यत ॥ ६८ ॥

VERSE 68 Meaning: "Kamsa had the knowledge that he was the great demon Kālanēmi, who was killed earlier by Lord Vishnu; knowing this also, he began to hate the Yādava clan."

श्रीसुबोधिनी : पूर्वममृतमथने भगवता महासुरः कालनेमिर्हतो देवपार्ष्णिग्राहेण स एवायं कंस इत्यात्मानं जानन् पुनर्देवप्रेरणयैव मारणार्थमायातीति यदूनां देवत्वात् तैः सर्वैरेव सह विरोधं कृतवान् ॥ ६८ ॥

SRI SUBODHINI: During the churning of the ocean of milk for getting the divine nectar (AMRUT) Lord Vishnu, who protected the army of the gods, from the rear, had killed the demon Kālanēmi. This demon had now manifested as Kamsa and Kamsa knew about his manifestation. He now hated the Yādava clan as they were all manifestations of the celestial gods, having instructed by our Lord, with a view to destroy all the demons.

In addition, Kamsa did another despicable act and this inappropriate action is described in the next verse.

अन्यदप्यत्यन्तायुक्तं कृतवानित्याहोग्रसेनमिति।

उग्रसेनं च पितरं यदुभोजान्धकाधिपम्।

स्वयं निगृह्य बुभुजे शूरसेनान् महाबलः ॥ ६९ ॥

VERSE 69 Meaning: "Kamsa, the strong warrior as he is, now imprisoned, in his own home, his father Ugrasēna, who was the ruler of the yadu, Bhoj and Andhak clans and, now, began to enjoy the Sūrasēna kingdom himself."

श्रीसुबोधिनी : नानैव महत्त्वं निरूपितम्। स्वस्य पितरं सर्वसहाययुक्तम्।

यदुभोजान्धकाधिपं यदवो भोजो अन्धकाश्च। उपलक्षणमेतत् षड्विधानामपि
यादवानाम्। तदाज्ञया ते सर्वे विपरीतं करिष्यन्तीति विशेषतस्तस्य बन्धनम्।
बन्धकः स्वयमेव जात इत्याह स्वयं निगृह्येति। शूरसेनदेशस्तस्य भोगार्थं
स्थितः। अतस्तस्य पुनर्वचनं शूरसेनान् बुभुज इति। एतत्सर्वकरणे सामर्थ्यं
महाबल इति।

एवं सर्वेषां देवांशानां भक्तानां महानुपद्रवो निरूपितो भगवदवतारहेतुभूतः
॥ ६९ ॥

॥ इति श्रीभागवतसुबोधिण्यां श्रीवल्लभदीक्षितविरचितायां
दशमस्कन्धविवरणे प्रथमोऽध्यायः ॥

SRI SUBÓDHINI: King Ugrasena was famous as he was the ruler of the Yadu, Bhoj and Andhak territories. Only these three clans are referred to here, specially, although Ugrasēna was the ruler of six Yādava clans. On the instructions of Ugrasēna "All these Yādava clans will act opposite to my interests"- thinking in this manner, Kamsa, decided to put his father Ugrasēna in the prison and did this cruel act with his own hand. After this, he ruled the Sūrasēna kingdom enjoying the bounty and prosperity of this kingdom. How could he achieve this stupendous task single handed? The word "great warrior" (MAHĀBALI) is used, in this verse, describing Kamsa as a courageous warrior and he could perform very difficult tasks through his own strength.

In this manner, a description has been given about the extreme difficulties and troubles given to the Yādava devotees, who were manifestation of the celestial Divine gods-the difficulties and troubles thus meted out to them became the cause for the manifestation of our Lord Krishna.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vaṭṭabhāchāryaji, on the first chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥ श्री कृष्णाय नमः ॥
॥ श्री गोपीजनवल्लभाय नमः ॥
॥ श्री भागवतं दशमस्कन्धः ॥
॥ अथ द्वितीयोऽध्यायः ॥

10th CANTO: CHAPTER II

श्रीशुक उवाच।

प्रलम्बबकचाणूरतृणावर्तमहाशनैः।
मुष्टिकारिष्टद्विविदपूतनाकेशिधेनुकैः ॥ १ ॥
अन्यैश्चासुरभूपालैर्बाणभौमादिभिर्युतः।
यदूनां कदनं चक्रे बली मागधसंश्रयः ॥ २ ॥

VERSE 1&2 Meaning: "Demons Pralambha, Baka, the wrestler chānura, demon Trināvarta and the wrestler Mustik, demon Arista, the monkey Dwivida, demoness Pūtana, demons Kēsi and Dhēnuka and other demons like Bāna, Naraka, who were all great eaters, now having taken the form of kings, began to destroy the Yādava race, under the direction of the strong Kamsa. In this king Jarāsandha, assisted Kamsa in every way."

श्रीसुबोधिनी : पूर्व सामान्यतो विरोधमुक्त्वा शीघ्रं भगवदागमनार्थं लोके कंसकृतमत्युपद्रवमाह सार्धैस्त्रिभिः प्रलम्बेति।

प्रलम्बो दैत्यो दैत्यरूपेणैव वर्तते। बको दैत्यः पक्षिरूपेण। चाणूरो दैत्यो मनुष्यरूपेण। तृणावर्तो राक्षसो वात्यारूपेण। एत एव महाशना बहुभक्षकाः। अनेन 'यदूनां कदनं चक्र' इत्यत्र व्यादवा भक्षिता इत्यपि

ज्ञापितम्। महाशनोघ इति केचित्। तत्र नामसु यौगिकप्रवेशश्चिन्त्यः।
मुष्टिकश्चारणूरवत्। यथा प्रलम्बो बलभद्रेण हतः प्रथमानिर्दिष्टस्तथा मुष्टिकोपि।
अरिष्टो वृषरूपो बकवत्। द्विविदो वानरः। पूतना राक्षसी। केश्यश्वत्मात्मकः।
धेनुको गर्दभात्मकः ॥ १ ॥

अन्ये चैवविधाः शतशः सन्त्यसुरा भूत्वा ये भूपालाः। बाणो बलिसुतः
नरको भौमः। आदिशब्देन जरासन्धादयः। गुप्तान् यदून् प्रलम्बादयो बाधन्ते।
प्रकटान् बाणादयः। एवमेतैर्यदूनां कदनमन्यायनाशं चक्रे। एतेषामाज्ञाकारित्वे
हेतुर्बलीति। मागधो जरासन्धः श्वशुरः सहायभूतः। तेनापि दिग्विजये पराजितेन
सुते दत्ते। एतेषामन्यतरेणाप्याज्ञोल्लङ्घने कृते जरासन्धः साधयतीत्याश्रयः
॥ २ ॥

SRI SUBODHINI : Describing the nature of forms taken by the demons like Pralambha, Shri Mahāprabhu says: Pralambha took the form of a demon; Demon Baka took the form of a bird; Chānura came in a human form; Trināvartha came in the form of air. They were all voracious eaters (MAHĀSANA). As such they killed and ate a lot of Yādavas. We have to understand the true meaning of their names. Mustika demon was identical to the demon Chānura. The demon Pralambha was later killed by Shri Balarāma; in the same way Shri Balarāma killed the demon Mustika also. The demon Arishta was in the form of an ox and Baka was in the form of a bird. Dwivida was in the form of a monkey. Pūtana was a demoness. Demon Kesi was in the form of a horse. Dhēnuka was in the form of an ass. In this manner, there were, innumerable demons who were in the forms of kings and rulers also.

The sons of Bali, viz: Bānāsura and Bhaumāsura (known as Narakāsura also) were the kings. In the verse the word "such as" (Aādhi) will denote to the king Jarasāndha and other demon kings. The Yādavas who

remained hidden were troubled by demons like Pralambha and kings like Bānāsura gave trouble to the Yādavas who were in the open. In this manner Kamsa, through these demons and evil forces, was destroying the Yādavas, through unrighteous and violent means. Although, these demons were also kings, they obeyed the orders of Kamsa, as Kamsa was very powerful and mighty. He also had the help of his father-in-law viz. Jarāsandha, who had given his two daughters in marriage to Kamsa, when the latter had defeated him in a battle. No king now dared to disobey Kamsa, as Jarāsandha would take them to task for such acts of disobedience. In this manner Kamsa got help and assistance from Jarāsandha.

What did the Yādavas do, when they were given so much pain and sorrow by Kamsa. This is described in the following 1 ¾ verses.

एवं हेतुं निरूप्याथ कृष्णोद्यम उदीर्यते।

महत्त्वज्ञापनार्थाय द्वितीये सविशेषणः ॥ १ ॥

दुःखं हेतुरिहागन्तुमिति बोधाय तत्कथा।

पुनर्निरूप्यते स्पष्टा शीघ्रागमनहेतुका ॥ २ ॥

सर्वेषां ज्ञापनार्थाय कंसवाक्यं तथा स्तुतिः।

अन्यथा भगवानेव प्रादुर्भूतः कथं भवेत् ॥ ३ ॥

KĀRIKAS 1,2&3 Meaning: "In these Karikas, Shri Mahāprabhu Vallabhāchārya, explains the purport of the second chapter as "effort". In the first chapter, it has been explained that the prime cause of our Lord's manifestation on this earth is the pain and suffering of the devotees of our Lord. In other words, our Lord manifests Himself on this earth, when He sees His devotees in pain and sorrow. In this way, the cause for our Lord's manifestation, as seen in the first chapter is "sorrow of our Lord's devo-

tees". After establishing this factor, Our Āchārya, now in the second chapter, describes the purport, as the extraordinary Divine effort our Lord, representing righteousness, with a view to bring out clearly the glorious Divine nature of our Lord.

The main cause of our Lord's manifestation is the pain and sorrow of His devotees and to make us understand this factor fully, the story of Pralamba and Chānura and their actions have been described in 3 ¾ verses, later, as this becomes the cause for the quick manifestation of our Lord.

In this chapter, the words uttered by Kamsa and praise of our Lord, made by Lord Brahma are also there. From these only, one can understand that, indeed, our Lord had manifested Himself. Otherwise, in the absence of these two viz. Kamsa's word and Lord Brahma's praise of our Lord, it is not possible to know about our Lord's manifestation."

Commentary:- Shri Gosāinji, explaining the inner meaning of these Kārikās, observes that, with a view to mitigate the sorrow and pain of His devotees, our Lord could not brook the delay caused for the completion of the pregnancy of the 7th child. He did not want to wait for such a long period. Hence, with a view to quicken and hasten His manifestation, He ordered His "illusion power" (Yōgamāya) to take the foetus of the 7th child from the stomach of Devaki and place it in the stomach of Rōhini. Such an order has been never given to His illusion power by the Lord earlier, in any of His earlier incarnations. This illusion power of our Lord infatuates even Lord Brahma and none can give her any order as she is not under the control of any one else, other than our Lord.

Giving this extraordinary order to Yōgamāya, our Lord had emphasized, the glory and greatness of this incarnation. Secondly our Lord exhibited His matchless glory by manifesting Himself in the heart of Devaki, through the mind of Vasudeva-thus showing to His uncle Kamsa, through the beautiful and extraordinary brilliant face of Devaki, that the Lord, who was to take away the vital airs of Kamsa, indeed, had manifested Himself in mother Devaki. Even after knowing this, Kamsa never gave up his demonic nature. He also did not kill Devaki. Thirdly, the "Supreme personage" (PURUSHŌTHAMA) Divine nature of our Lord is signified through the praise of our Lord by Lord Brahma. In this manner Shri Gosāinji has described the three-fold glory and greatness of our Lord's incarnation.

In the first chapter, the ordinary hatred of the Yādava clan nurtured by Kamsa is described. After this, with a view to quicken the incarnation of our Lord, in the following 3 ¾ verses, the intense and most gruesome sorrow and pain, inflicted by Kamsa, are described.

ते पीडिता निविविशुः कुरुपाञ्चालकैक्यान् ॥ २ ½ ॥

शाल्वान् विदर्भान् निषघान् विदेहान् कोशलानपि ॥ ३ ॥

एके तमनुरुन्धाना ज्ञातयः पर्युपासते ॥ ३ ½ ॥

VERSES 2 ¾ and 3 Meaning: " The Yādavas, now, in great sorrow and pain meted out to them by Kamsa, migrated, in large numbers, to the territories of Kuru, Pāñchāl, Kekayasalva, Vidarbha, Nishadh, Vidēha, Kāsi and Kōsala states. The remaining ones now obeyed Kamsa implicitly."

श्रीसुबोधिनी : पीडितानां कृत्यमाह ते पीडिता इति।

पूर्वोक्तैः पीडिताः कुरुदेशान् हस्तिनापुरदेशान् विविशुः। तथान्ये पाञ्चालदेशान् कम्पिलादिदेशान् कैकयान् चित्रकूटादिदेशान् शात्वान् पश्चिमदेशान् निषधानुत्तरदेशान् विदर्भान् दक्षिणदेशान् विदेहांस्तैरभुक्तदेशान् कोशलानयोध्यादेशान् नितरां विविशुर्गुप्ततया स्थिताः। एते धर्मात्मानो राजानः। अतः स्वदेशं परित्यज्य सकुटुम्बास्तत्रैव स्थिता इत्यर्थः ॥ ३ ॥

ये पुनर्निर्गन्तुं न शक्तास्ते कंससेवका एव भूत्वा स्थिता इत्याह एक इति। एकैकूरादयस्तमनुरुन्धानास्तं संवेष्ट्य तत्सेवकत्वेन स्थिता ज्ञातयो गोत्रिणः परित उपासते। एवं सर्वेषां महदुःखमुद्यमार्थं हेतुत्वेन निरूपितम् ॥ ३ १/२ ॥

SRI SUBODHINI: What did the Yādavas do, when they were so much tormented by Kamsa's followers? The Yādava princes and kings, who were righteous persons, along with their families, left their own territories to different foreign lands, such as Kuru, Pānchal, Kōsala etc. and lived there hiding themselves. Those princes and rulers, who could not get out of Mathura, now lived there only, obeying the orders of Kamsa and submitting themselves to his authority e.g. his own relatives like king Akrūra and others lived there like Kamsa's servants, obeying his orders. In this manner everyone had to put "efforts" (UDYAMA) so that our Lord's incarnation can take place.

Now, with a view to describe the "efforts" made by our Lord Himself, the events which have happened up to now, till the imprisonment of mother Devaki are described.

हतेषु षट्सु बालेषु देवक्या औग्रसेनिना ॥ ४ ॥

सप्तमो वैष्णवं धाम यमनन्तं प्रचक्षते ।

गर्भो बभूव देवक्या हर्षशोकविवर्धनः ॥ ५ ॥

VERSE 31/2 and 4 Meaning: "Kamsa had killed the 6 sons of Devaki. Then the Divine form of Lord Vishnu's Holy abode viz Anantha (Ādisēsha) who is described as Immesurable, all pervasive and limitless, now entered the womb of Devaki, making her both joyful and sorrowful".

श्रीसुबोधिनी : भगवत उद्यमं वक्तुं देवक्या बन्धनावधि चरित्रमाह हतेष्वितिसार्धेन।

देवक्याः षट्सु बालेष्वौग्रसेनिना हतेषु सत्सु। भागिनेयान् हन्तीति पितृनाम्ना निर्देशः। अन्येषां हननमर्थसिद्धमेव। लोके हि भागिनेयोतिमान्यः ॥ ४ ॥

षड् गुणास्तेन बुद्ध्या हता इति धर्मस्थानभूतोक्षरात्मा समागतस्तस्यापि मारणमाशङ्क्य परिहरति वैष्णवमिति। विष्णोर्व्यापकस्य सर्वरक्षकस्य स्वरक्षायां सन्देहो नास्तीति ज्ञापितम्। सप्तम एव परमावधिः। षड् गुणाः। सप्तमो धर्मो च तदाधारभूतः। पुरुषोत्तमस्तु ततो महान्। अतस्तद्व्यावृत्त्यर्थं धामेति। यतो लोका यमनन्तं कालात्मकमाचक्षते सोनन्तः सप्तमे पर्याये गर्भः प्रकटो बभूव। स चार्धप्रकटितानन्द इति देवक्या हर्षशोकविवर्धनो जातः। महानिति हर्षः। तादृशोपि मारणीय इति शोकः। प्रभावस्यादर्शनात् ॥ ५ ॥

SRI SUBODHINI: In this verse Kamsa is referred to as "son of Ugrasēna" - to emphasize that, inspite of, being his own sister, Kamsa killed all the 6 sons of Devaki. Usually sister's children are loved and honoured in this world. This cruel act of Kamsa proves his evil nature, viz. he, who can kill his own sister's sons will not hesitate to kill anyone else.

The six sons killed by Kamsa represented our Lord's six divine qualities of Opulence etc. Kamsa had killed all of them thinking that they were indeed the forms of our Lord. The seventh child, now in Devaki's womb, was virtuous Righteousness (DHARMI) viz. the basis of all Divine qualities - meaning our Lord Himself, who is

imperishable. Can Kamsa kill this child also? To clear this doubt, the Lord "Lord Vishnu" (Vaishnav) has been used-meaning that this seventh child represented the all-pervasive Lord Vishnu. As Lord Vishnu protects everyone, can there be any doubt about His own protection? This seventh child also represents the farthest limit, which can be thought of pure Bliss and joy. In the Taitariya Upanishad a comparatively progressive description has been given of Bliss and Joy (ĀNANDA), step by step viz. from the joy of the humans up to the joy of the Gandharva people (celestial persons) and in the end the description stops at explaining the immeasurable and inexplicable Bliss and joy of the imperishable Brahman. Beyond this, no description of joy or Bliss has been attempted or explained. The six sons, represented the six divine qualities of our Lord. The seventh child represented the imperishable divine Lord who is named as "DHARMI" or the basis and repository of all qualities. Of course, the Supreme Personage of our Lord (PURUSHŌTHAMA) is beyond this manifestation also. As the seventh child is not the Supreme Personage of our lord, he is termed as representing the 'Holy Place' (DHĀM) of Lord Vishnu viz. the place where Lord Vishnu usually resides and rests; in other words "His Holy Feet". This is also called as "limitless" (Anantha or Ādisēsha serpent) and of the form of Time. He now manifested himself as the seventh child. In this form the aspect of 'Bliss' was manifested only, in a half measure, hence it is described here, that, mother Devaki had both joy and sorrow. Joy came due to the understanding that the 7th child represented our Lord's imperishable form of Anantha - but sorrow also followed suit, due to the killing of the 6 sons and the resultant fear of Devaki that Kamsa may kill this 7th child also. This fear and illusion came

in the mind of Devaki, as up to now, Devaki had not seen or felt the greatness and glory of the coming 7th child.

Thus seeing mother Devaki in both joy and sorrow, and also on seeing the sorrow and pain of the Yādava clan, our Lord got compassion to His devotees, and our compassionate Lord, with a view to quickly manifest Himself, began to usher His Divine plan, which is described in the following verse.

‘भगवानपि विश्वात्मा विदित्वा कंसजं भयम् ।

यदूनां निजनाथानां योगमायां समादिशत् ॥ ५ १ ॥

VERSE 6 Meaning: "The Divine soul of the entire universe, our Lord, who was the protector of the Yādava clan, seeing their sorrow and pain, perpetrated by Kamsa, now gave an order to His Yōgamāya (Power of illusion)"

श्रीसुबोधिनी : एवं सति भक्तेषु दया स्थापितेति दयापरीतो भगवान् शीघ्रमुपायं कृतवानित्याह भगवानिति।

षड्गुणैश्वर्यसम्पन्नः पूर्वापराधे प्रतीकारं कर्तुं सप्तमे स्पृष्टे तेनैव हननसम्भवात् प्रतीकारो न भविष्यतीति शीघ्रं च स्वयमागन्तुं तं गर्भमन्यत्र नेतुं योगमायां समादिशत्। या जगत्कारणभूता भगवच्छक्तिः सा योगमाया। लोकानां दुःखपरिज्ञानार्थं विश्वात्मेति। यदूनां कंसजं भयं विदित्वा। सर्वस्यैव स्वरूपं जानाति किं पुनर्यादवानाम्? तेषामेव दुःखे सति प्रतीकारे हेतुर्निजनाथानामिति। निजः स्वयमेव नाथो येषाम्। केवलमिच्छयैव सर्वं न भवतीति हेतुर्निजनाथामिति। निजः स्वयमेव नाथो येषाम्। केवलमिच्छयैव सर्वं न भवतीति दृष्टकारणार्थं योगमायादेशः ॥ ६ ॥

SRI SUBODHINI: Our Lord, who is invested with the six Divine qualities, now desired, that He should himself now take the retributive action of punishing Kamsa, for all his evil actions and sins. So, with a view to manifest Himself quickly, our Lord, instructed His

Yōgamāya (Power of illusion) to take away and establish the seventh child at another place. If our Lord had not given such an instruction to Yōgamāya, then the seventh child would have taken birth in the prison only, and, Kamsa would have tried to kill this seventh child and for this purpose, when he touches this child, Kamsa would have been destroyed instantaneously. Our Lord thought, that if the events take place in this manner, then the Lord will not be given an opportunity to take revenge on Kamsa and this, also, will delay our Lord's manifestation. Hence, He gave the order to His Yōgamāya. Yōgamāya is the name given to the Power of our Lord, which is the cause of the creation of this universe. Our Lord is the "Atma" (Divine soul) of this entire universe and He is hailed and glorified as "Universal Divine soul" (VISWĀTMA). Hence, our Lord has knowledge about all the pain and sorrow of all the worlds, and due to this, our Lord, also knew, very well the sorrow and pain of the Yādava clan, arising out of the actions of wicked Kamsa. Being the protector of the Yādava clan. Our Lord, being capable of doing anything could complete all the tasks by just desiring them only. In fact He could have transferred the seventh child by His mere wish only, but with a view to show to the world, a reason, which can be seen or understood, by all, He ordered Yōgamāya to undertake this task.

SUMMARY OF "LĒKH" AND "PRAKĀSH" Commentaries on verse no. 6

Our lord, always, confers, unique and special grace, on those, who have surrendered to Him, completely. This can be seen from the verse No.38 in the 21st. chapter of the Third Canto. " The Yādava's have surrendered to you fully and to nō one else. You are their sole protector. Hence, please showering your Grace upon them, kindly

mitigate their sorrows" There is nothing to be surprised on this. The complete mitigation of sorrow can take place only through the manifestation of our Blissful Lord and not otherwise. In view of this, our Lord, due to His loving compassion began to put effort for His early incarnation. Even when our Lord wanted to enact His Play, He did not create this universe through His mere desire only. He showed the way of penance for creating this vast universe. He caused Lord Brahma to do penance, so that creation of the universe can be made. In the same manner, the lord ordered His Yōgamāya, which is the cause of the creation of this universe, to reestablish the seventh child in a different place.

Kamsa killed the six sons of Devaki and also destroyed and gave immense pain to the Yādavs. The Lord now decided that, as a retributive action, both Kamsa and all his associates should be destroyed. The root cause of Yādava's was Kamsa's cruelty. Hence, the Lord, first destroyed Kamsa.

Our lord has ten different types of Power with Him and one such power is His Power of Māya or illusion. This Māya Power consists of three varieties (1) The cause for the creation of this universe - known as Yōgamāya (2) "Infatuating and enchanting illusion" (VYĀMOHIKA) - this is a form of consciousness, as part of our innermind. (3) "Of the form of action" (KRIYĀRUPA) - this gives reality to all happenings/actions. Here, the manifestation of Yōgamāya has taken place and the order has been given, specifically, to Yōgamāya. The other two illusory powers will be, used by our Lord at different times.

गच्छ देवि व्रजं भद्रे गोपगोभिरलङ्कृतम् ॥ ६ ॥

VERSE 6 ¾ Meaning: " Oh auspicious Goddess,

Pleases go to Vraja, adorned by Gopas and Gopis and the cows."

श्रीसुबोधिनी : आज्ञामेवाह गच्छ देवीति नवभिः। प्रथमतो व्रजं गच्छ। तत्र गता स्वास्थ्यं प्राप्स्यतीति। मथुरायां दैत्यावेशात्। तेषां च भगवान् मायारूप इतीयमपि तत्र प्रविष्टा तेषामेव कार्यं साधयेत्। अतः केवलं देवाश्रितं गोकुलमेव गच्छेत्याज्ञा। यतस्त्वं देवतारूपा न दैत्यहितकारिणी। अतस्तथा सम्बोधयति। व्रजपदेन जङ्गमत्वमुक्तम्। अतः स्थावरान्नगरादुत्कर्षः। ननु तत्र स्थितानां देवानां मायागमने व्यामोहसम्भवाद् वैपरीत्यं स्यादिति शङ्कां वारयति भद्र इति। त्वं कल्याणरूपा। देवानां या देवता कल्याणरूपा। ऐहिकसुखदा। सा मुग्धैरत्यन्तं सम्मान्यत इति तदर्थमाह गोपगोभिरलङ्कृतमिति। गोपाश्च गोप्यश्च गोपाः। गोपाश्च गावश्च। ते उभये तस्य स्थानस्यालङ्करणभूतास्तैरेव तत्रत्या शोभा। योन्यस्तिष्ठति स तु तदनुगुण एवेति तेषामप्रतिबन्धो निरूपितः। अतो दर्शनादेव तत्र सुखं निरूपितम्॥

SRI SUBODHINI: Our Lord now cautioned Yōgamāya about the proliferation of Demons in Mathura. "Hence, firstly, you go to Vraja" The demons also worship their Diety, who is also in the form of an illusory power. If Yōgamāya were to go to Mathura first, then she would have helped the demons to complete their tasks. Hence, Yōgamāya was told first to go to Gōkulam, which is now inhabited by the celestial Gods. "As you are a celestial and divine being, you should not help or assist the demons" That is why the word "Devi" (Goddess) has been used to describe Yōgamāya in this verse. Gōkul is called as Vraja, as Gōkul is not a "material place" but a "spiritual" one. Hence, the glory of the spiritual nature of Gōkul is emphasized (Shri Gosāinji in his Tippani says, that, as a "city" is usually proud, it is considered as "stationery" - hence material in character (i.e. without any life).

A doubt may arise now, as to whether our Lord's Yōgamāya, may, infatuate everyone in Vraja on her entry

there? Clearing this doubt is the word, used, here, addressing Yōgamāya as "auspicious" (Bhadrē) viz as this Yōgamāya, being also the Goddess of the celestial beings, is auspicious by nature and will only confer, our Lord's Blessings. This Yōgamāya will give to everyone, welfare and joy in this world. The simple and truthful persons, in this world, honour this Yōgamāya, immensely. In Vraja, the simple and straight forward Gopās, Gopīs and Cows are living and here Yōgamāya will be specially honoured. Hence our Lord, instructed, Yōgamāya to go to Vraja. These Gopās and others have adorned Vraja and hence Vraja is beautiful (In his '*Yōjana*' Shri Laloo Bhatji says: The secret meaning of our Lord instructing Yōgamāya to go to Vraja is to make her contribute, in a complimentary manner and way, to the most beautiful and refulgent Vraja. How? Gopās and the Cows have already made Vraja beautiful. But the special nature of "beautification" is made by the Gopīs only, who were all representatives of the Vedās and Scriptures themselves. They were eagerly awaiting our Lord's coming to Vraja, so that, they can attain the nectarian relish (Rasa) of our Lord's association. They awaited our Lord, with this supreme Divine desire for Him, constantly singing our Lord's praise, to each other. This action of the Gopīs increased the beauty of Vraja, manifold; our Lord had created them for His own sake, so that, He can make them Blissful through His association and Divine Leelas. Gopīs added "secretly" to the lustrous beauty of Vraja, as our Lord will enjoy the companionship of the Gopīs, "secretly" - in accordance with the art of Divine Love. That is why the word "Gopi" is missing in this verse - kept 'secret' due to the above reason. "As the Gopīs have made, through their love and through singing of praises to Me, Vraja, beautiful, you

also, (our Lord told Yōgamāya) go to Vraja and assist them in beautifying this holy place. The Lord, pleased with your beneficial role, will reward and honour you."

रोहिणी वसुदेवस्य भार्यास्ते नन्दगोकुले ।

अन्याश्च कंससंविग्ना विवरेषु वसन्ति हि ॥ ७ ॥

VERSE 7 " Meaning: "Rōhini, wife of Vasudeva, is in Gōkulam of Nandagopa. The other wives of Vasudeva and other womenfolk of Mathura, are also residing in secret places, having been tormented by Kamsa's anger".

श्रीसुबोधिनी : तत्र गतायाः किं प्रयोजनमित्याकाङ्क्षायामाह रोहिणीति। वसुदेवस्य भार्या रोहिणी तत्रास्ते। स्थितौ कः सम्बन्ध इत्यत आह नन्दगोकुल इति। नन्दसम्बन्धिगोकुले। अनेन नन्दवसुदेवयोर्भ्रातृत्वं द्योतितम्। अत्र पादद्वयमधिकं किमिति तिष्ठतीत्याकाङ्क्षायां निरूपितम्। अन्याश्च स्त्रियो वसुदेवस्यान्येषां वा। याः कंससंविग्नाः सत्यो विवरेषु गुप्तस्थानेषु वसन्ति। भयदशायां तथैव स्थितिर्युक्तेति हिशब्दार्थः ॥ ७ ॥

SRI SUBODHINI: What was the purpose of Yōgamāya going to Vraja? The reason is given in this verse. Rōhini, Vasudeva's wife is residing in Gōkulam at Nandagopa's house, as Nandagopa and Vasudeva regarded each other as brothers. Other women, including wives of Vasudeva, and belonging to the Yādavas, are also living in secret places, afraid of Kamsa's anger and actions. The word "Hi" (certainly, therefore) used here signifies that, it is better to live in a secret place, when you are afraid.

देवक्या जठरे गर्भं शेषाख्यं धाम मामकम् ।

तत् सन्निकृष्य रोहिण्या उदरे सन्निवेशय ॥ ८ ॥

VERSE 8 Meaning: "In the stomach of Devaki, there is the manifestation of Ādisēsha, who is my Holy resting

place; Now, please remove this divine manifestation from Devaki and reestablish the same in the stomach of Rōhini".

श्रीसुबोधिनी : ततः किमत आह देवक्या इति। जठर इति इतरगर्भवैलक्षण्यार्थम्। तदिति प्रसिद्धम्। ततः सन्निकृष्य रोहिण्या उदरे सम्यङ् निवेशय। किं तद्गर्भरक्षायामित्याकाङ्क्षायामाह शेषाख्यमिति। शेष इत्याख्या यस्य। तस्मिन् नष्टे भूमिरेव निमग्ना भविष्यतीति। ननु तस्याकर्षणे नाशशङ्का स्यादित्यत आह मामकं धामेति। भगवत्तेजोरूपं भगवतोपि स्थानभूतं वा न नश्यतीति ॥ ८ ॥

SRI SUBODHINI: What happened afterwards are explained. Usually, a child is considered to be growing in the womb of a mother. But the seventh child was established in the space of the stomach of Devaki - this is referred to with a view to prove the special Divine nature of this child, who is our Lord's Ādisēsha, the resting place of our Lord. The word "TAT" (that) is used to signify the glory of this child, who represented our Lord's Ādisēsha, on which our Lord, always, rests. "Now remove this child from the stomach of Devaki, and reestablish the child in the stomach of Rōhini". The reason for doing this was to protect this child from Kamsa's anger. If Kamsa was to destroy this child, how can Mother Earth be positioned safely and securely? (Mother Earth is considered positioned securely on the Ādisēsha serpent, with a view to give Her stability). "This has got to be done, in the way, I have ordered. As this child is the form of my Divine brilliance and resting place, your action of removing this child, will not cause any harm to it. Hence it is futile to think that this child can be destroyed".

अथाहमंशभागेन देवक्याः पुत्रतां शुभे ।

प्राप्स्यामि त्वं यशोदायां नन्दपत्न्यां भविष्यसि ॥ ९ ॥

VERSE 9" Meaning: "Oh Auspicious Goddess, later,

I will manifest myself with my full Divine Potency, and attain the status of the son of Devaki; And you will be born to Yashoda, wife of Nandagopa".

श्रीसुबोधिनी : तर्हि स्थितावेव कंसभयाभावात् को दोष इति चेत्तत्राहमाहमिति। अयं पुरुषोत्तमो योगमायामाज्ञापयति। भक्तिमार्गे तस्यैव सेव्यत्वात्। आरम्भे 'यदूनां निजनाथानां' मितिवचनात्। स चतुर्धात्र समायास्यति। तदर्थमाहाथ शीघ्रं तदनन्तरमेव। अहं पुरुषोत्तमः। अंशानां वासुदेवसङ्कर्षण-प्रद्युम्नानिरुद्धानां भागेन विभागेन चतुर्धा कार्यकरणाद् देवक्याः पुत्रतां प्राप्स्यामि। भागेनेत्येकवचनं प्रद्युम्नांशेनैव पुत्रत्वमितिज्ञापनार्थम्। अथाहमितिसन्दर्भेण यथा त्वं गमिष्यस्यन्यत्रोत्पन्नान्यत्र तथाहमपीति ज्ञापितम्। पुत्रतामिति लोकप्रतीत्या तद्धर्मवत्त्वं ज्ञापितं नत्वहं पुत्रो भविष्यामि। शुभ इतिसम्बोधनेन त्वद्गमनेन मद्रमणस्थानं शोभायुक्तं भविष्यतीत्यग्रिमाज्ञापने हेतुकथनार्थं तस्या भगवदेकशरणाया वैकुण्ठे केवलं स्थातुमयुक्तमिति। तामपि जननार्थमाज्ञापयति त्वं यशोदायां नन्दपत्न्यां भविष्यसीति स्तन्योत्पादनार्थं मोहजननार्थं मारणार्थं च ॥ ९ ॥

SRI SUBODHINI: If the 7th child, represented our Lord's brilliance (TĒJAS) and as such Kamsa cannot destroy this child. what was wrong in allowing this child to be manifested here in Mathura only? Replying to this, it is said, that the Lord who gave the order to Yōgamāya was the Supreme Personage of Lord Krishna who is worshipped and served by all devotees following the path of Devotion. Even in the beginning, it has been specified that our Lord was "The real protector and master" of the Yādavas. This supreme Lord (PURUSHŌTHAMA) will manifest Himself in His Four main parts. Hence the Lord says "Quickly take away this child, so that I can, the supreme Lord, manifest Myself with all my Four Divine parts (Vāsudeva, Sankashana, Pradhyumna and Aniruddha) with a view to fulfill four different tasks. I will also attain the "son-hood" of mother Devaki - viz: I will manifest

myself as the son of Devaki '. In this verse the words 'with a part' (AMSA BHĀGENA), used in the singular sense shows that our Lord, will manifest Himself from Devaki taking only his 'Pradhyumna' form. The words used in this verse 'now I' (ATHA AHAM) means that the Lord informs Yōgamāya, that He will manifest Himself from Devaki, with His part of Pradhyumna, and go to Yashoda and in the same way, Yōgamāya will manifest Herself from Yashoda and come to mother Devaki; the word 'her son' (PUTRATĀM) used in this verse, although, it's literal meaning is that the Lord, from the point of view of the world, will show that He was born to Devaki, but in reality, He was and never will be born to anyone as their child. The Yōgamāya is now addressed by our Lord as 'auspicious one' (SUBHE) - meaning that Gōkulam will become more brilliant and beautiful, as an ideal place for the enactment of our Lord's Divine heelas by the entry of Yōgamāya there. Yōgamāya was asked to go first to Gōkulam, to enable her to make Gōkulam brilliant and beautiful for our Lord's comfort. Moreover our Lord did not also want to leave Yōgamāya, alone, in Sri Vaikuntam, as she was fully surrendered to our Lord and hence fully dependant on him. To leave her alone, the Lord thought, will be inappropriate. Hence the Lord told her "You will be born to Yashoda, the wife of Nandagopa". Why the Lord, wanted Yōgamāya, to take birth at the house of Yashoda? Firstly, the Lord wanted her to provide milk in Yashoda's body and secondly to create infatuation, cause illusion and undertake the task of destruction. (In his commentary 'Prakāsh' Shri Pusushōttamji explains this verse as under. The manifestation of Yōgamāya was not only to mitigate the fear of Kamsa but, mainly, Her manifestation was intended to be of service to our Lord.

This Yōgamāya is of different kinds and being part of the Divine Power, will not confer all types of benefits. Hence, our Lord's own manifestation is essential to achieve the desired result. Our Lord manifested Himself with all His Divine Four Parts, so that He can attend to, essentially, to four main tasks, as each of the Four Divine Parts had a different task to perform and a different reason for its manifestation, e.g. the divine part of 'Pradhyumna' took the form of Devaki's son, with a view to fulfill the earlier promise given by our Lord to Prisni and Sutapa (that the Lord will be born as their son). The Lord's part of 'Sankarshana' will manifest for the sake of protecting and preserving righteousness and the reason for this particular Divine manifestation is the prayers made by mother earth and the celestial gods. The Lord's part of 'Aniruddha' will manifest for the sake of liberating the devotees, from the cycle of births and deaths and the reason for this is the supreme Grace and desire of our Lord to liberate His devotees. The Divine part of 'Vasudeva' will manifest to instruct humanity in spiritual wisdom and to protect mother Devaki and the reason for this manifestation is our Lord's will and desire only. The world sees the Lord, with the combined form of all His Four Divine Parts, as a mere human being, being the son of Devaki. But, in reality, He is not a child of anyone. The 'son aspect' belonged to the divine part of our Lord viz: 'Pradhyumna' and the manifestation of this divine part became the son of Devaki. Like Lord Parashurāma had both in him, the combined qualities of a Brāhmin and a Kshatriya, but He was hailed as a Brāhmin, because he was the son of sage Bhārgava. His 'warrior' - kshatriya nature, was not due to his birth but through his valor exhibited during the war

अर्चिष्यन्ति मनुष्यास्त्वां सर्वकामवरेक्षरीम् ।

धूपोपहारबलिभिः सर्वकामवरप्रदाम् ॥ १० ॥

VERSE - 10 Meaning: "You will confer great many boons on those devotees who worship you with a motive and desire. You will also fulfill every type of desire of the devotees. Hence, the devotees will worship you with incense, sacred offerings and sacrifices."

श्रीसुबोधिनी : स्तन्योत्पादनार्थं मोहजननार्थं मारणार्थं च यद्यप्युत्पाद्यते तथापि तस्यास्तदनिष्टमिति तदनुक्त्वा फलान्तरमाहर्चिष्यन्तीति। मनुष्या इति। देवांशा दैत्यांशाश्च निवारितः। देवांशास्तु भगवत्सेवका एव। दैत्यांशास्तु न भजन्त एव। अर्चनायां फलं हेतुः। सर्वासां कामनानां वराणामीक्षरीमिति। काम्याः सोपाया विषयाः। वरा अनुपायाः। स्त्रियाः साक्षात्सेवा तस्या अपि बाधिकेति तन्निवृत्त्यर्थं धूपोपहारबलिनेति। पूजायां साधनत्रयं निर्दिष्टम्। धूपो दूरादेव सम्भवति। उपहारश्च। दीपस्तु स्वतःप्रकाशमानाया उपयोगी न भवतीति नोक्तः। बलिः पशूनां दानम्। पूर्वं काम्यादीनां प्रभुत्व उक्तेष्यदातृत्वेभजनीया स्यादिति तद्दातृत्वमपि तस्यां भगवान् स्थापयति सर्वकामवरान् प्रकर्षेण ददातीति सर्वकामवरप्रदा ॥ १० ॥

SRI SUBODHINI: Yōgamāya's tasks in Gōkulam consisted of producing milk in Yashoda, creating infatuation and causing destruction as per the will of our Lord. If Yōgamāya did not like to undertake such tasks, then our Lord tells her that, if she undertakes to complete these tasks, Yōgamāya will be worshipped by everyone. The devotees described here, because of their divine origin, are naturally, the servants of our Lord. But, the remaining devotees "will worship you, as you are the Goddess who will fulfill all their desires and the giver of desired boons". Fulfillment of desires takes place through proper plan and action but conferring of boons takes place through the Divine Grace ie: without a human plan.

Yōgamāya is worshipped through incense, sacred offerings and sacrifice and usually this worship is done from a distance and hence Her worship is not comparable to the worship of every Holy part of the divine body of our Lord, as this type of intimate worship is not proper, both for Yōgamāya and the one who worships her. In this verse 'light' (DĪPAM) worship is not referred to, as Yōgamāya is, by herself, self-illuminated and brilliant and, hence, this form of offering is not required. It has been said, that, Yōgamāya fulfills all types of desires of the devotees and is the Goddess who confers various boons. But, if she cannot confer results and benefits as desired by the devotees, then she does not become worship-worthy. Hence our Lord blesses her with the ability to confer benefits and results on those devotees who worship her (SARVA KĀMA VARA PRADĀM).

नामधेयानि कुर्वन्ति स्थानानि च नरा भुवि ।

दुर्गेति भद्रकालीति विजया वैष्णवीति च ॥ ११ ॥

कुमुदा चण्डिका कृष्णा माधवी कन्यकेति च ।

माया नारायणीशानी शारदेत्यम्बिकेति च ॥ १२ ॥

VERSES 11 and 12 Meaning: "On this earth, devotees will construct your temples. You will be hailed and glorified with the Holy names of Durga, Bhadrakālī, Vijayā, Vaishnavi, Kumuda, Chandika, Krishna, Mādhavi, Kanyaka, Māya, Narāyani, Isāni, Sārada and Ambika".

श्रीसुबोधिनी : तस्याः सान्निध्यार्थं मन्त्ररूपाणि नामानि स्थानान्याह नामधेयानीति। कुर्वन्तीति वर्तमानसामीप्ये। नामस्वेव स्थानान्यपि प्रसिद्धानि भवन्ति। चकारादधिष्ठानानि। नरा इति पूर्ववत्। भुवीति स्थापनार्थम्। नामान्याह दुर्गेति। सर्वत्रेतिशब्दो मन्त्रदेश भेदेन प्रसिद्धिप्रतिपादनार्थः। दुर्गा काश्यां प्रसिद्धा। भद्रकाल्यवन्त्याम्। विजयोत्कले। वैष्णवी महालक्ष्मीः कुल्हापुरे।

चण्डिका कामरूपदेशे। मायाशारदे उत्तरदेशे। अम्बिकाम्बिकावने। कन्यका
कन्याकुमारी। अन्यान्यपि प्रसिद्धानि स्थानानि तथैव मन्त्रा ज्ञेयाः ॥ ११ ॥
॥ १२ ॥

SRI SUBODHINI: With a view to establish the nearness of Yōgamāya, our Lord has prescribed the chanting (Manthra), Name and form and Her places, in the above two verses. The word "will do" (KURVANTI) denotes that Yōgamāya will come to be worshipped, at various places, through Her temples. The word "And" (cha) also denotes that she will be worshipped in images also. The word "Earth" (PRITVI) denotes that, human beings, will establish and worship your images on the earth. The description is made of the chanting of Names viz. Durga, Bhadrakālī, Vijaya, Vaishnavi, Kumuda, Chandika, Krishna, Mādhavi, Kanyaka, Māya, Narāyani, Isāni, Sārada and Ambika. In the verse, the use of the word "in the manner" (ITI) denotes that Yōgamāya's Holy names and places will become famous e.g. Durga is well known in Kāsi, Bhadrakali in Ujjain, Vijaya in Orissa, Vaishnavi (Mahā laxmi) in Kolhāpur, Chandika in Kāmarūp (Assam), Māya and Sārada in Uttar Pradesh, Ambika in Ambikāvan and Kanyaka in Kanyākumāri. In this way, we should appreciate that Yōgamāya's names and places became famous and honoured, due to the Grace of our Lord.

गर्भसङ्कर्षणात् तं वै प्राहुः सङ्कर्षणं भुवि ।

रामेति लोकरमणाद् बलभद्रं बलोच्छ्रयात् ॥ १३ ॥

VERSE 13 Meaning: "Because He is lifted from the stomach of mother Devaki, on this earth, His name will be known as Sankarshana. He will be also called as Rāma, as He will give immense Joy and Bliss, through His

Divine heelers, to the entire universe. As He will be extremely strong and powerful, He will be hailed as Balabhadra".

श्रीसुबोधिनी : एवं तस्या नामान्युक्त्वा शेषस्यापि नामान्याह गर्भसङ्कर्षणादिति। गर्भरूपस्य तस्य सङ्कर्षणात् सङ्कर्षणः सम्यक् कर्षणं यस्येति। प्राहुरितिप्रमाणाम्। भुवीत्यवतारदशायामेव। वस्तुतस्तु सङ्कर्षणश्चतुर्भूतर्भगवतो द्वितीयः। सोप्यत्राविष्टस्तथापि लोका गर्भसङ्कर्षणादेव सङ्कर्षणं वदन्ति। नामान्तरमाह रामेति। लोकस्य रमणं यस्मात्। रमयतीति रामः। राम इति वक्तव्येविभक्तिकनिर्देशोसम्मत्यर्थः। सम्बुद्धिरूपो वा व्यवहारार्थः। बलभद्रमपि प्राहुर्बलेन भद्र इति। बलोच्छ्रयात्। न तु बलकार्यात् ॥ १३ ॥

SRI SUBODHINI: In this verse, the names of Ādisēsha are described, after giving the names of Yōgamāya. After His incarnation, Ādisēsha, will be called as Sankashana, on this earth, as He was lifted from the stomach of mother Devaki and got established in mother Rōhini. Although, He represented our Lord's second Divine part of Sankarshana, His name of Sankarshana, on this earth, will be due to the fact of being lifted from mother Devaki's stomach. His second name will be Rāma. This name, for which, the word 'Rāma' is used and the manner with which this is referred to in this verse, shows that our Lord did not like this name or that this name was used in a colloquial worldly manner by way of calling out a name. He was also called as "Balabhadra" as He was extremely strong (and not due to his exploits showing strength and power).

सन्दिष्टैवं भगवता तथेत्योमिति तद्वचः ।

प्रतिगृह्य परिक्रम्य गां गता तत् तथाकरोत् ॥ १४ ॥

VERSE 14 Meaning: "In this manner our Lord gave the order to Yōgamāya. Yōgamāya, respectfully receiving

the order as contained in our Lord's words, now, circambulated our Lord and went to mother earth and she carried out all the actions as per the order of our Lord".

श्रीसुबोधिनी : ईश्वरवाक्यादादेशानन्तरमेव तथा कृतवतीत्याह सन्दिष्टैवमिति। भगवतेत्यनुल्लङ्घनार्थम्। तथेति करणार्थं जननार्थं च। ओमिति पूजाद्यर्थम्। तस्य भगवतो वचः परिगृह्य परिक्रमणं कृत्वा गां भूमिं गता सती तथैवाकरोत् ॥ १४ ॥

SRI SUBODHINI: After receiving the order from our Lord, Yōgamāya began to take actions as per our Lord's wish. In the verse, our Lord is referred to as "Bhagavān" (Supreme Lord) with a view to signify that no one can go against the order and desire of our Lord. The word "as desired" (Tatha) is used here to signify that Yōgamāya will execute the orders of our Lord viz. lifting the foetus from mother Davaki's stomach, take Her own birth as desired by our Lord etc. , exactly in the same way, as per our Lord's desire. The word "OM" is used for the act of worship which Yōgamāya now performed. She now, respectfully, circumbulated our Lord, went to mother earth and began to execute the Divine will.

गर्भे प्रणीते देवक्या रोहिणीं योगनिद्रया ।

अहो विस्त्रंसितो गर्भ इति पौरा विचुक्रुशुः ॥ १५ ॥

VERSE 15 Meaning: "Yōgamāya now lifted the foetus from mother Devaki and established it in mother Rōhini. No sooner this act was done, there was a commotion, among the people, that mother Devaki's pregnancy had been aborted, abruptly."

श्रीसुबोधिनी : तत् सर्वं भगवन्निर्दिष्टं तत्कार्यं लोके प्रसिद्धं जातमित्याह गर्भे प्रणीत इति। गर्भे प्रकर्षेण नीते रोहिण्युदरं प्रापिते। योगनिद्रयेति कर्षणप्रापणयोः सर्वाज्ञानं निरूपितम्। अहो इत्याश्चर्ये। विस्त्रंसित इति 'स्त्रंसु

ध्वंस्वधःपतने'। तेन पञ्चमो मासः षष्ठो वेति ज्ञापितम्। पौराः पुरवासिनः।
अनेन सर्वप्रतीतिर्जातेत्युक्तम्। राक्षसैः कंसप्रेरितैः विस्त्रसित इति
विद्युक्कुशुरत्याक्रोशं कृतवन्तः ॥ १५ ॥

SRI SUBODHINI: Now, the entire world came to know, the result of the task undertaken by Yōgamāya, on the instructions of our Lord viz. the secret establishment of the foetus in mother Rōhini after being lifted from mother Devaki. The entire city was kept, by Yōgamāya, in such a stupor and sleep, that none knew about this secret operation. Hence, when they heard about this, the people were surprised. This is signified by the word "AHO" (Oh!) in the verse; people thought that mother Devaki's pregnancy was aborted. The pregnancy, at that time, was about 5 to 6 months' duration, when Yōgamāya had completed the task of this transfer. The word "citizens" (PAURĀH) used in the verse, denotes that the people, when they came to know about the abortion, thought that this heinous act, was perpetrated by the demoniac followers of Kamsa.

भगवानपि विश्वात्मा भक्तानामभयङ्करः ।

आविवेशांशभागेन मन आनकदुन्दुभेः ॥ १६ ॥

VERSE 16 Meaning: "Our lord, also, who is the universal soul and who is the dispeller of fear of His Devotees, now, entered the mind of Vasudeva, with His Divine self."

श्रीसुबोधिनी : अथाक्रोशानन्तरं विस्त्रंसनज्ञानानन्तरमेव भगवान् वसुदेवद्वारा देवक्यामागत इत्याहाविवेशेति सार्धाभ्याम्। निषेकाभावेऽपि पूर्वं वसुदेवे ततस्तद्वारा देवक्यामागमनस्यायं भावः। अत्र हि नृसिंहहंसादिवन् न प्राकट्यं किन्तु यदुवंशसम्बन्धित्वेन शूरपौत्रत्वेन वसुदेवपुत्रत्वेन। जीवे शरीरस्यैव वंशसम्बन्धित्वेन तस्य च निषेकजन्यत्वेन तथोत्पत्तिरुच्यते। ईश्वरे प्राकट्य-

स्यैवोत्पत्तिपदार्थत्वाद् वक्ष्यमाणप्रकरणे वसुदेवद्वारा देवक्यामाविर्भाव उच्यते। अन्यथा देवक्यामेव तथोच्येतेत्यानकदुन्दुभेर्मनो भगवानाविवेशायोगोलके वहिरिव। अन्यथानकदुन्दुभित्वं व्यर्थं स्यात्। अंशानां भागेन विभागेन। केचित्तु-अंशेन नारायणरूपेण भागेन केशरूपेण सह स्वयं प्रद्युम्न आविवेशेत्याहुः। पुरुषोत्तमस्तु नन्दगृह एव मायया सह जातः। अन्यथा 'देवकीजठरभू'-रिति वत् 'तव सुत' इति कथं वदेयुः ? 'तन्मातर' इति शुकवाक्यं च विरुध्येत। माययैव रूपान्तरमिति मायानिरूपणेनैव चतुर्थध्याये तस्योत्पत्ति-निरूपिता। उत्पत्तेरनन्तरमेव नन्दस्त्वात्मज उत्पन्न' इतिसम्भ्रमः। एवं सति सर्वेषां चरित्राणामभिनवेशो भवति। जननं मनस इति मन उक्तम् ॥ १६ ॥

SRI SUBODHINI: Now, there was a commotion among the people, after hearing about the abortion of mother Devaki's child. In the next two verses, our Lord's entry into mother Devaki, through Vasudeva, is explained. The conception did not take place, in the usual human way, but in a Divine way, through our Lord, first entering into the mind of Vasudeva and then manifesting Himself in mother Devaki. What was the necessity to enter into Devaki, through the mind of Vasudeva, when no conception took place in the ordinary human way? To clear this doubt, Shri Mahāprabhu, clarifies, that, here, our Lord, did not desire to merely incarnate Himself as He did earlier as Narasimha (Human-lion form) or the Divine swan (HAMSA), but, our lord wanted to confirm His descent in the family of Yadu, as the grandson of King Sūrasēna and also as the son of Vasudeva- Hence it was expedient for our Lord to enter into mother Devaki, for His incarnation and to fulfil His desire and will.

An ordinary soul gets connected into a family through a body, which originates through the route of conception and pregnancy. Our Lord's incarnation is different, from the usual human way as His manifestation itself is His

origin. Hence, to emphasize this divine way, the birth of our Lord is explained in the above manner. If this was not the manifestation of our Lord, now taking place, through our Lord entering into the mind of Vasudeva and then entering into Devaki later, then an ordinary child would have been born to mother Devaki, in the usual way of conception and pregnancy. But, here, it was our Lord's own manifestation and like fire entering into a ball of metal, our Lord, at first, entered into the mind of Vasudeva. When Vasudeva was born, then, the celestial gods had played, out of immense joy, their divine musical instruments like Ānaka and Dundhubhi, knowing fully, that our Lord will be taking His unique incarnation as the son of Vasudeva and our Lord also will mitigate their sorrow and sufferings. Hence, Vasudeva was also called by the name of Ānakadhundhubhi. Our Gracious Lord, perhaps, desired to confirm this divine prophecy about Vasudeva - hence He, at first, entered the mind of Vasudeva.

Our Lord entered the mind of Vasudeva with His Divine part . This is due to the fact that our Lord, now, entered into the mind of Vasudeva, with a view to establish His family connection, only with His Divine part of Pradhyumna, and not with His usual Four - fold divine self. It is also interpreted that Lord Nārāyana entered into the mind of Vasudeva with His Divine self (KĒSA) with the full Divine - Part manifestation of Pradhyumna.

Our Supreme Lord (Purushōttama) had already manifested Himself, in the house of Nandagopa, along with Yōgamāya. This factor can be clearly seen from the scriptural statements made such as 'having born from Devaki's stomach' and the words 'your son' used by the

Gopīs (in the Murdhanya scripture), addressing mother Yashoda, pointing out to our Lord, as her son. Moreover Sukadeva's statement 'the two mothers of our Lord' (TANMĀTARAU) will not be proved, if our Lord had not manifested Himself, also, in; the house of Yashoda. In the fourth chapter (Canto 10), clear reference has been made about the incarnation of our Supreme Lord, in the house of Nandagopa, along with the birth of Yogamāya. Our Lord, being seen in a human form, was again due to the power of His own Yōgamāya. After His incarnation only, there is a reference in the first verse of the fifth chapter (Canto 10) which says 'after the birth of Nandagopa's son' - this proves the fact that the people of Gōkulam, celebrated the birth of our Lord, there, in a big way. We have to read meanings in this manner, so that we can understand the Divine incarnation of our Lord, in a proper way. The 'Birth' of our Lord, happened through Vasudeva's 'Mind' and that is why, in the verse, the word 'Mind' (MANA) is used.

Shri Gosāinji, in his Tippani has explained thus: Shr Mahāprabhu's explanation given in this verse is most appropriate - the reason being that in the mind of our Lord, was this thought, that, no sooner, Yōgamāya lifted the foetus of the seventh child from mother Devaki, then He, will, immediately, enter into mother Devaki, through the mind of Vasudeva. This is also proved by the purport of verse 50 where it has been clearly stated that the foetus was lifted from mother Devaki and the people were surprised and made a commotion about this unsuspected event.

We will, now, continue the analysis made by Shri Gosāinji in his Tippani. Shri Mahāprabhu, in his Subōdhini, has made the incontrovertible statement that

our Supreme Lord, Purushōttama, had appeared, in the house, of Nandagopa, along with Yōgamāya. Hence, we have to understand that the Supreme Lord manifested Himself in the house of Nandagopa only. But, by having this opinion, we may come into conflict with the later events viz: that the Lord manifested Himself in the house of Vasudeva and later Vasudeva took Him to Gōkulam and are we to conclude, then, that Vasudeva, would have seen, two Divine manifestations of our Lord in Nanda's house? If we were to conclude that the Lord, who was carried by Vasudeva, to Gōkulam, got merged with the Lord, who had manifested in Gōkulam, then, a question, will arise now. What was the necessity then to carry the Lord from Mathura to Gōkulam? Shri Gosāinji clears this doubt by stating, that when mother Devaki prayed to our Four armed Lord, to hide, His Divine Form, then the Lord, who was born in Gōkulam, appeared before mother Devaki, with a human form (and with two hands) and merged His own Four - armed form into His human form. Hence, when Vasudeva entered Nanda's house, there was no question of his seeing two Divine forms there. Our Lord merged His Four-armed form, into His human form, as he needed to complete a lot of tasks in Vraja such as killing Pūtana etc.

Shri Purushōttamji says this in his 'Prakāsh' - it is possible to get a doubt, from the words used in this verse viz: 'with His part' (AMASABHĀGENA) that the Lord, manifested on this earth, only with His Four Divine parts and He, did not fully manifest His Supreme Purushōttama form. Clearing this doubt, our Shri Mahāprabhu has stated that the Supreme Lord manifested Himself fully in the home of Nandagopa, along with Yōgamāya and this is the correct and proper appreciation of this Divine

event. If our Lord's manifestation had not taken place at Nandagopa's house, then the Gopīs, who addressed our Lord as 'born out of Devaki's stomach' would not have later addressed our Lord as 'your son' - telling mother Yashoda that the Lord was her son. Shri Sukadeva also would not commit the error of calling our Lord 'with two mothers' (TAN MĀTARAU) - explaining that our Lord had two mothers, as He, manifested Himself from both mother Devaki and mother Yashoda. In this manner, Shri Vallabhāchārya has, once and for all, cleared this doubt and has established that the Lord manifested Himself in both the places and also removed the doubt that our Lord didn't manifest Himself fully with His Supreme personality of Purushōttama. Our Shri Vallabhāchārya, in his Subōdhini, has also referred to 'changing into another form through māya'. Clarifying this statement Shri Purushōttamji says that Māya cannot impose on our Lord any unreal form and hence we should not conclude that our Lord was under the control of Māya, like any other human being. Shri Vallabhāchārya's statement is to be understood clearly - that the reference to 'a natural human child' in the verse, is the meaning given to the words 'changing into another form through Māya' - that our Lord, whose Divine form is full of Bliss, was now, shown by Māya as a natural human being to the world - in the same manner, people see silver in sea-shells, due to the presence of sun light. In the same manner, our Lord, who is full of Divine Relish, with a view to complete several tasks and enact innumerable Divine Leelas, now 'appeared' in a human form.

Gōswāmi Vallabhlālji says in his 'Lēkh' as follows: Our Āchārya Shri Vallabhāchārya has stated in Sri Subōdhini that, the Lord's birth took place through the

mind of Vasudeva. Hence, in the verse, there is reference to the 'mind' . Hence, we have to conclude that our Lord entered into mother Devaki, through, the mind of Vasudeva and not like any other human being, who, pass through the stages of conception, pregnancy and birth. As our Lord is the Supreme Spiritual Principle in every one, He could enter the mind of Devaki, through, Vasudeva. This was enacted by our lord to show the Supreme Divine nature of our Lord and preponderance of His will.

Shri Laloo Bhatji in his "Yōjana" ssys: why do the Vaishnava devotees emphasize that our Lord had, indeed, manifested in the house of Nandagopa, when there is no specific reference to this manifestation, amidst several references to His manifestation such as "the Lord entered with His divine part" "then the most auspicious universal supreme divine Lord" "the Lord with all the divine qualities" "manifested Himself like the full moon in the East" etc? In reality, our Lord, had entered into the mind of Devaki, through the mind of Vasudeva, in His Pradhyumna divine part and He also manifested Himself, in His Supreme Purushōttama aspect, before mother Devaki. This manifestation,through Vasudeva's mind was done, only for the purpose of establishing the family connection with the Yadu clan. As regards His manifestation at Nandagopa's home, there was no necessity for our Lord to have any family ties with the people of Vraja. Hence, the Lord manifested His Supreme Purushōttama aspect at Vraja, in a secret manner with His Yogamāya, using His 'Vāsudeva' divine part, with emphasis on Divine Relish (RASA). Moreover, our Mahāprabhu, has given further proof of this manifestation of our Lord in Nandagopa's house in another part of Subōdhini. When Kamsa, wanted to kill Yōgamāya, she got relieved herself from his hands, and, flying into the sky, uttered the words

"your enemy is already born else where with a view to destroy you". If, our Lord had taken His birth only in Mathura, and not also in Nanda's house, then Yogamāya, would have uttered the word 'gone away' (GATAHA) and not 'Born' (JĀTAHA). Hence, it is conclusively proved that our Lord had manifested Himself, in His full and complete Divine Purushōttama aspect at Gōkulam. As the Lord, manifested Himself, along with Yōgamāya, mother Yasodha also didn't know the sequence of the events.

The knowledge about our Lord's manifestation is described in two ways. Firstly the Divine viz: the manifestation of our Lord, in Nanda's home at midnight and the celebration of His birth in the human worldly manner at Nanda's home in Gōkulam on the next day (NAVAMI - ninth day).

स बिभ्रत् पौरुषं धाम भ्राजमानो यथा रविः ।

दुरासदोतिदुर्धर्षो भूतानां सम्बभूव ह ॥ १७ ॥

VERSE - 17 Meaning: "Vasudeva, began to shine brilliantly like the sun, due to the manifestation of our Lord's brilliance in him. None could come near to him, as he now became invincible".

श्रीसुबोधिनी : आविष्टे भगवति यादृशो जातस्तं वर्णयति स बिभ्रदिति। पुरुषस्य भगवतो धाम तेज आत्मनि बिभ्रदिति स्वतोपि स्वकान्तिसामर्थ्यादधिकानुभावो निरूपितस्तदा राजमानो जातः। यथा रविरिति सर्वेषां प्रतीत्यर्थमेवोक्तम्। अथवा द्वादशबिम्बान्येव तिष्ठन्ति येषु पुनर्यदा प्रविशति तदा स प्रकाशते तद्वत्। तदा तस्य कंसादीनां भयं निवृत्तमिति- ज्ञापयितुमाह दुरासद इति। कोपि निकटे गन्तुं न शक्नोति न वाधिक्षेपं कर्तुम्। अतः क्लेशो दूरे ज्ञापितः। भूतानां सर्वेषामेव। दुष्टानां वा राक्षसादीनाम्। सम्बन्धं बभूवेति न कोपि परीक्षार्थमपि बलादप्यागन्तुं शक्त इत्युक्तम्। हेत्याश्चर्यं। सर्वेषु भगवान् यद्यपि वर्तते तथापि नैवं तेजोन्यत्रेति ॥ १७ ॥

षट्पुत्रवधात् पूर्वमेव सङ्कर्षणगर्भस्ततः प्रभृति निगङ्गहीत एव। अतः प्रकारान्तरेण स्वस्मिन् विद्यमानं भगवन्तं देवक्यामानीतवानित्याह तत इति।

SRI SUBODHINI: In this verse, whatever was seen by people, the same scene is being described. Vasudeva, who was even brilliant ordinarily, now began to shine more brilliantly due to the entering into him of our Lord's brilliance and power. He now shined as though all the 12 suns had entered into him and this was entirely due to our Lord's entry into him. He, of course, did not shine like the king Priyavrata, who was able to convert, with his brilliance, night into day. Merely, for comparison sake, the brilliance and shining, now seen, are referred to that of the sun. Now, Vasudeva, became invincible. With this, there was no fear of Kamsa and others. None could dare come near to him and hence the fear from demons and evil spirits got eradicated. No one dared to test his power also. The brilliance, now, seen in Vasudeva was so unique that there was no such other brilliance anywhere else - as this belonged to our Lord, who is present everywhere. In the verse, the word 'Ha' (HA) is used to denote the wonderful nature of this brilliance which was, indeed, bewitching and extraordinary!

The pregnancy of Sankarshana had taken place before the killing of the six sons. Both Devaki and Vasudeva were in the prison only, since the beginning. Now, Vasudeva established the Lord, who had already entered into his mind, into mother Devaki and this is described in the next verse.

ततो जगन्मङ्गलमच्युतांशं समाहितं शूरसुतेन देवी ।

दधार सर्वात्मकमात्मभूतं काष्ठं यथानन्दकरं मनस्तः ॥ १८ ॥

VERSE -18 Meaning: "Afterwards, the Divinely

inspired mother Devaki, absorbed through her mind, the Supreme Lord, who confers auspicious welfare and benefits in the entire universe, who is the Supreme Divine soul in everyone and who was now established in the mind of Vasudeva, Surasena's son, in a most exalted sacred manner, like the absorption of the moon by the Eastern sky."

श्रीसुबोधिनी : यद्यपि स्वस्मिन्नेव स्थापनमुचितं तथापि सर्वलोक-क्षार्थं देवक्यां स्थापितवानिति ज्ञापयितुमाह जगन्मङ्गलमिति। जगतामेव कल्याणभूतम्। नन्वेवमागमनावेशप्रवेशनिर्गमनेष्वन्यथाभावो न्यूनाधिक्यं वा भविष्यतीत्या-शङ्क्याहाच्युतांशमिति। अच्युतश्चासावंशश्च। षष्ठ्यर्थेऽपि तदर्थमेव विशेषणम्। सम्यगाहितमिति। वैधदीक्षाप्रकारेण। वस्तुस्तु समाधौ देवकीं भावयित्वा मनसैव तत्र साक्षात् तेजः स्थापितवान्। शूरसुतेनेति। विवेकार्थं पितृनाम्ना निर्देशः। देवीति। तस्या अन्तःप्रवेशेन समाधावपि तत्तेजोग्रहणसामर्थ्यं द्योतितम्। इयं हि देवतारूपा। देवतायाश्च तथासामर्थ्यं सिद्धमेव। अत एव दधार। नन्वेवं परधृतत्वे ब्रह्मत्वं भज्येतेत्याशङ्क्याह सर्वात्मकमिति। स हि सर्वेषामात्मभूतः। सर्वैरेव ध्रियत इति धारणं न दोषाय। तथापि प्रकृते चैतन्यं बीजं वा मानसं प्राप्य तिष्ठतीति दूषणमेवेति चेत् तत्राहात्मभूतमिति। देवक्यामात्मरूपेणैव प्रविष्टो न तु बीजे चैतन्ये वा प्रविश्य तत्र प्रविष्टः। तथा ज्ञानेन स्वात्मानं बिभर्त्ययमहमात्माधार इति तथैव भगवन्तमात्मभूतं धृतवतीत्यर्थः। अनेन शुद्धमेव स्वरूपं वसुदेवाद् देवक्यामागतमित्युक्तम्। चैतन्यबीजमन्त्रपक्षा अल्पज्ञानां प्रतीत्यर्थमुक्ताः। वृद्धिराकाशस्येव। क्रमेण मायोद्धाटनान्। तदा मायाया भगवतश्चोभयोरविकृता बुद्धिरूपपत्रा भवति। तदपि न स्वप्रयत्नाद् धारणलक्षणाद् भगवन्तमानीय धृतवती किन्तु यथा स्वत एवागतमुद्यन्तमानन्दकरं चन्द्रं काष्ठं पूर्वा दिग् बिभर्ति। धारणं च मनस्त एव। अविकृतमनसेतिज्ञापयितुं तसिल्प्रत्ययः। समाधने धारणे च मन एव हेतुः ॥ १८ ॥

SRI SUBODHINI: Although, the Divine manifestation of our Lord, by His sheer beauty and glory, could have

been retained by Vasudeva in himself, Vasudeva, for the protection and welfare of this world, established the Lord in mother Devaki, as this Divine manifestation will lead to the welfare of the entire universe. This divine brilliance, appearing first in the mind of Vasudeva, now got established in the mind of mother Devaki. Can we say that there was any change or reduction in His Divine Manifestation due to its migration from Sri Vaikuntam and getting established in the mind of mother Devaki through the mind of Vasudeva? To clear this doubt, in the verse, the word "part of the indestructible Lord" (ACHYUTĀMSA) has been specifically used, with a view to signify that there was no loss of Potency of our Lord, in all these movements, as He is the Indestructible (ACHYUTA). Nothing can alter or change, the glory, and the invincible Divine nature of our Lord.

Now, mother Devaki absorbed, in a reverential way, the Divine manifestation of our Lord. In reality, Vasudeva, had established our Lord's manifestation, through, the highest spiritual absorption (SAMĀDHI) into the reverential and lovingly receptive mind of Devaki. In the verse, Vasudeva is referred to as the son of Sūrasēna, thus signifying Vasudeva's power and capacity of spiritual discrimination and understanding (VIVĒKA). Mother Devaki also is referred to as 'Goddess' (DĒVI) - signifying that mother Devaki was fully Divine in character, hence holy, and she was, thus capable of absorbing our Lord's manifestation, easily, from the fully spiritually concentrated mind of Vasudeva. Thus our Lord's manifestation into Devaki, from Vasudeva was a Divine and spiritual occurrence and happened, when both of them were in their highest Divine absorption (SAMĀDHI)

Can we get a doubt now, that our Lord's Divine nature as the Supreme Truth (BRAHMAN) was affected,

due to this absorption of His Divine manifestation into the minds of this Divine couple? Not at all. Why? In the verse our Lord is referred to as "soul of everyone" (SARVĀTMA) which signifies that our Lord, is present, in everyone, as their Divine essence or soul and as everyone has absorbed our Lord's "Supreme Truth" (Brahman) nature, there is no question of our lord being affected, in any manner. Some may still say, as this Divine manifestation, might have come into a material body, having a mind attached to the material objects, it may be presumed to get contaminated with worldliness and materialism present in such a body. To answer this, the word "Fully and wholly Divine" (ĀTMABHŪTAM) is used to signify, that, our Lord, entered into the mind of Devaki, directly with His full Divine nature and He did not pass through the usual stages of seed, consciousness (mind) etc. which an ordinary soul (JĪVA) does. Like a realized and enlightened seer (JNĀNI), through his wisdom, absorbs the Divine Principle into his self, mother Devaki, now absorbed, our Lord, who is the Divine Principle and soul behind her existence and of this entire universe. Hence, only the Highest and the purest Divine principle of our Lord, came into the mind of mother Devaki, from Vasudeva.

To enable ordinary people to understand, our Lord's manifestation, may be explained by some, as having taken place through the usual route of implantation of the seed, consciousness or through incarnations. Ordinary people are also explained to with specific reference to the immensity of space; the space in the jar gets expanded into the space in the earth; and when the earth also disappears, then the space becomes the universal space, as there is no restricting receptacle to the space which is present everywhere. In this manner, an ideal spiritual teacher (GURU),

at first, initiates the disciple into a 'Chanting of Holy word' (Manthram) and then establishes the Divine Deity behind this Manthram, into the disciple. As the power of illusion recedes and withdraws steadily, progress also is steadily made in seeing the vast expanse of the Divine brilliance and manifestation. When this wisdom dawns, then, both our Lord and His Māya (Power of illusion) are considered as synonymous and harmonious.

Mother Devaki was not able to absorb our Lord's manifestation, through her efforts only, and, first like the moon which rises in the East is quietly absorbed by the eastern side, mother Devaki now, absorbed our Lord with the grace of our Lord, who was her own Divine soul, into herself. Mother Devaki's mind was pure and without any blemish and this is denoted by the word in the verse 'in the mind' (MANASTAHA), Mind is the only cause for this Divine manifestation and absorption.

सा देवकी सर्वजगन्निवासनिवासभूता नितरां न रेजे ।

भोजेन्द्रगेहेग्निशिखेव रुद्धा सरस्वती ज्ञानखले यथा सती ॥१९॥

VERSE - 19 Meaning: "Now, mother Devaki, became the holy residing place of our Lord, who is the real Holy residing place for this entire universe. But she was not able to be fully cheerful and joyful as she was imprisoned by Kamsa - she was like now, a lamp kept in a pot which is closed or like the knowledge of a self-centred scholar, who does not shine or be useful to others due to his failure to share his knowledge."

श्रीसुबोधिनी : यथा वसुदेवो भगवदावेशे स्फुरद्रूपो जातो न तथा देवकी जातेत्याह सा देवकीति। पुरुषस्य हि तेजः स्वतन्त्रमिति विवेकादिसहभावाच्चिन्तया नाभिभूयते। स्त्रियास्तु परतन्त्रं विवेकादिरहितमिति चिन्ताभिभवान् न शोभते। यद्यपि सा देवकी देवतारूपा सर्वजगतां

निवासभूतस्य भगवतो निवासभूताधिकरणभूता। न हि स्वस्मिन् विद्यमानेभ्यो लोभ्यः स्वस्य भयं भवति। तथा भगवति सर्वमस्तीति न सर्वस्माद् भगवतो भयम्। स्वस्य तु सुतरामेव जगतो भगवतश्च भगवन्निमित्तं च न भयम्। एतादृश्यपि सती नितरां न रेजे। भगवच्चिन्तया स्वस्य सर्वेषां च शोकहेतुर्जातेति। बहिरन्तःकरणेपि चिन्तादिना मालिन्यात्। हेत्वन्तरमप्याह भोजेन्द्रगेहे कंसगृहे रुद्धा निगडैर्गृहीता। बहिरागत्य सर्वसुखदायिनी न जाता। यथा कुण्डे ज्वलन्नप्यग्निर्भस्मना रुद्धोन्तर्ज्वाल एव भवत्येवमियमपि चिन्तादिना व्यापृता सम्यङ् न प्रकाशयुक्ता जाता। स्वधर्मैवास्फुरणे दृष्टान्तः। अन्यनिरोधेनास्फुरणे दृष्टान्तान्तरमाह सरस्वती ज्ञानखले यथा सतीति। सती सन्मार्गप्रवर्तिनी सरस्वती भागवतादिरूपा ज्ञानखले ज्ञानवञ्चकेन्तः स्वस्यैव तोषं जनयति न बहिःप्रकाशेन सर्वेषां तथा कंसेन रुद्धा गृह एव प्रकाशमाना जाता न बहिः। असती तु स्वतोपि न प्रकाशते। यस्तु स्वयं जानाति सद्दिग्धां परोपकारजननीमधिकारिणेपि परस्मै न प्रयच्छति स ज्ञानखलः। तेन स्वान्तरङ्गेष्वपि स्वस्मिन् भगवदाविर्भावस्य सङ्गोपनं सूच्यते ॥ १९ ॥

SRI SUBODHINI: Mother Devaki, now, could not become fully Joyful, although our Lord was present in her, and in contrast Vasudeva, was seen, now, with great joy and cheerfulness. Why? Vasudeva, had a high degree of discrimination (VIVĒKA) and hence, being strong, he was able to overcome the anxiety and worry of being imprisoned and express also freely the Divine joy due to the presence of our Lord. But Devaki, being weak, full of anxiety and worry for the child (who may be harmed by Kamsa) was not able to overcome her anxiety, due to lack of discrimination, as Vasudeva was able to do. Even then, Devaki being Divinely blessed, became, the residing place of our Lord, who is the holy residing abode of this entire universe. No one is afraid of the cluster of hair which grows in one's own body, likewise, no one can cause fear to our Lord, as everything and everyone, have their basis in our Lord viz: as our Lord is the root-cause for this entire creation.

Mother Devaki, now, had no cause to fear from the world created by our Lord or even from our Lord Himself. Even then, Devaki was not fully joyful or cheerful. She now caused anxiety and worry in the mind of everyone due to her anxiety for our Lord. Thus, she was affected by anxiety caused from both outside and inside circumstances or events. The second reason for her lack of happiness, was caused by her being in fetters and imprisoned, and due to this, she could not come out, in the open, so that, she can make others happy, due to the presence of our Lord in her - like the rise of ash and smoke prevents the fire in the pit from full luster and blaze. In the same manner, due to anxiety inside her, although the light and glory of our Lord was now present in her, mother Devaki could not show this Divine glory outside. Another example is given to make this point more clear. Like a scholar, who is well-versed in the scriptures like Sri Bhāgavatam and others and who is also enjoying the benefits of joy arising out of this knowledge, due to his self-centredness, does not share this joy, arising out of this knowledge, with others. In this example, the scholar only becomes happy and this happiness does not infect or make others happy, due to his failure to share this knowledge with others. In the same way, mother Devaki, being in fetters, was able to make the inside of the prison brilliant and lustrous, but not outside. We may also note here, the efforts of mother Devaki, trying to hide the presence of our Lord in her, from her own inner self!

तां वीक्ष्य कंसः प्रभयाजितान्तरां विरोचयन्तीं भवनं शुचिस्मिताम्।
प्राहैष मे प्राणहरो हरिर्गुहां ध्रुवं श्रितो यन् न पुरेयमीदृशी ॥ २०॥

VERSE 20 Meaning: "Kamsa, on seeing mother Devaki, with a-divine smile on her face, and also after

seeing the entire mansion lit brilliantly due to the presence of our Lord in her, now, told, that, it is certain that Lord Hari, who will take away my life, has now got established in Devaki; the reason being that Devaki never looked so brilliant and lustrous before as she is now".

श्रीसुबोधिनी : येन सर्वेषां सुखदा न जाता सा तस्यापि न सुखदा जातेत्याह तां वीक्ष्येति। प्रभयोपलक्षितां तां वीक्ष्य कंसः प्राह। प्रभयैव ज्ञापिकयाजितोन्तरा यस्याः। भगवानस्या मध्ये वर्तत इति दृष्ट्वा प्रभयैव भवनं विरोचयन्तीम्। अजितत्वमपि दर्शने ज्ञातम्। अधृष्यत्वावगमात्। परमानन्दे हृदि प्रविष्टे प्राणी सर्वदुःखनिवृत्तो भवतीतिनिश्चयात्। अस्याः प्रसन्नवदनत्वमपि दृष्ट्वा भगवानस्तीति निश्चितवानित्याह शुचिस्मितमिति। शुचि विशुद्धं बाह्यविकाराजनकमन्तरानन्दोद्भूतं स्मितं यस्याः। भगवत्कान्तिर्बहिर्निःसृता तामन्तर्बहिर्गृहं च प्रकाशितवतीत्यतो भगवानस्तीति निश्चित्य तस्य प्रयोजनान्तराभावं प्रकरणेन ज्ञात्वा वदति मे प्राणहरो हरिरेष एवास्या उदरे प्रकाशते। ध्रुवं निश्चितम्। यत इयं पुरेव न रूपेण सन्तोषादिना च। नन्वत्र भगवांश्चेत् सर्वैः कथं न दृश्यते तत्राह गुहां श्रित इति। उदरे विद्यमानत्वं तस्य न घटते। तस्याजीवत्वात्। तस्मादिदमुदरं गुहैव। 'गुहां प्रविष्टावात्माना' वितिन्यायात्। अतो हरिरेव। हरित्वादेव मे प्राणहरः ॥ २० ॥

SRI SUBODHINI: As mother Devaki could not give joy to others, Kamsa also, did not become happy on seeing Devaki. Kamsa now said, on seeing the extraordinary brilliance in mother Devaki, that in her, the unconquerable Lord was present, and this is the reason for the brilliance and luster in the entire house. Kamsa now thought that, as the Lord was present in her, none can humiliate her now and that is why she is now without care or anxiety. It is certain, that, ending of all types of pain and sorrow takes place, for those in whose hearts, the most Blissful Lord has entered. Kamsa became, now,

certain, on seeing the cheerful face of mother Devaki that the Lord, indeed, had entered her. Mother Devaki's face had two qualities viz: 'Pure' and 'Smiling' - meaning that by the word 'Pure', it is explained that, mother Devaki was now filled up with Divine Bliss. The luster and brilliance of our Lord, who had manifested in mother Devaki, now, made both the inside and outside of the house, so brilliant that, Kamsa, knowing fully well, that there was no other reason for the manifestation of our Lord in mother Devaki, except to kill him. Thus he concluded that the Lord had indeed come to reside in mother Devaki; the reason being, that Devaki never had exhibited this type of brilliant form or contentment earlier. If the Lord was present in Devaki, why is it that He was not seen by everyone else? To clear this doubt, it is explained, that our Lord was 'residing in the cave' (GUHĀMSRITĀHA) of Devaki's stomach. As the Lord is not an ordinary soul, about to take birth, He resided in the stomach of Devaki, which now was considered as a cave. To call Devaki's stomach as a 'cave' is right also, as per scriptures, where, this has been referred to as 'The Souls which have entered the cave'. Kamsa now calls our Lord as 'Hari' (literal meaning; the one who takes away) as he was certain that the Lord Hari has come to take away his life.

किमद्य तस्मिन् करणीयमाशु मे यदर्थतन्त्रो न विहन्ति विक्रमम् ।
स्त्रियाः स्वसुर्गुरुमत्या वधोयं यशः श्रियं हन्त्यनुकालमायुः ॥ २१ ॥

VERSE - 21 Meaning: "Kamsa now thought, as to what he should plan and do to Devaki?" Although I have freedom to do anything which I choose to perform, a person like me, should not act in such a way, which will destroy my valōrous honour and fame.

If I kill her now, I will stand to lose fame, wealth and longevity, due to killing a woman, who is not only my sister but also is pregnant."

श्रीसुबोधिनी : ततः किमत आह किमद्येति। तस्मिन्निति। तस्मिन् भगवति प्राणहरणकार्ये वोपस्थिते पूर्वप्रतीकाराणां वैयर्थ्यादद्य किं कर्तव्यमिति विचारः। तूष्णीं स्थितौ प्राणान् हरिष्यत्येवात आशु मे किं कर्तव्यम्। इयं मारणीयेति चेत् तत्राह यदर्थतन्त्रो न विहन्ति विक्रममिति। यद् यद्यपि मल्लक्षणो जनोर्थतन्त्रः स्वकार्यतन्त्रः कार्यवशस्तथाविक्रमं न विहन्ति। स्त्रीवधे स्वस्य पराक्रमस्य हानिरेव। अथवायमुदरस्थो भगवान् यद् यस्मादर्थतन्त्रः कार्यार्थमेव समागतोतः स्वस्य विक्रमं न हन्ति न नाशयति। तूष्णीं न स्थास्यतीत्यर्थः। ननु तव जीवनादृष्टे विद्यमानेयं न मारयिष्यतीति तदभावे त्वन्यतोपि त्वया मर्तव्यमित्येतद्बोहोनुचितो यद्यपि तथापि जीवनहेतौ सत्येवागन्तुकेन नाशहेतुना तत्सम्भवात् तत्प्रतीकारे प्रदीपस्येव जीवनसम्भवादस्या मारणमुचितमिति चेत् तत्राह स्त्रिया इति। विद्यमानेष्वदृष्टेत्युत्कटदुःकर्मकरणादायुः क्षीयेतैव। अतो विद्यमानेष्वायुषि मरणसम्भवान् नैतादृशं कर्म कर्तव्यम्। स्त्रिया वधो यशो हन्ति। स्त्रीरक्षार्थं शूराणां स्वप्राणपरित्यागो यशोहेतुः। स्वसुर्वधः श्रियं हन्ति। सर्वो हि पुरुषः सोमात्मकः। लक्ष्मीश्च भगिनी। अतो भगिनीवधो धनादिसर्वसम्पत्तिनाशकः। गुरुमती गुर्विणी। सा हि प्राणिनामायुःपोषिका। तस्या वध आयुर्नश्यति। अतः क्रमेण तस्या वधेः स्त्रियाः स्वसुर्गुरुमत्या यशः श्रियमनुकालं तत्क्षणमेवायुश्च हन्ति ॥ २१ ॥

SRI SUBODHINI: After fully knowing the descent of our Lord into Devaki and the imminent threat to his life, Kamsa now thought as to what he should do for securing the future. 'If I sit peacefully, not doing anything, then definitely this child will kill me, hence ;what should I do to quickly to ward off this situation? Now, if I want to kill Devaki, I can definitely do so, as I have freedom to do anything which pleases me (as I am strong and powerful). Even then, I should not do such a thing, which will bring blemish to my valorous honour and I stand to

lose my dexterous capacity also. By killing a woman, I shall lose my fame also. The Lord who is residing in the 'cave' of Devaki's stomach, being independent, has definitely come only to destroy me. Hence He is bound, not to keep quiet, if I were to harm Devaki and He will definitely kill me." He further thought, with a sense of doubt, "that if my destiny is that I shall live, hence this child may not kill me or it may be that another child may kill me. Hence, to kill Devaki now, although not appropriate, I will have to do that, if I have to save my life and as there is no other alternative". If on the other hand, Kamsa was to be killed by some other reason or cause and he is able to ward off this cause, and prolong his life, then also, if he wantonly kills Devaki, he gets the sin of committing a heinous act and, according to Destiny, one who commits such a sin loses his longevity - that is, even in this event, Kamsa will lose his life, although he would have got temporary reprieve from death. Hence, no one should commit heinous sins, although he may be endowed by Destiny to have a long life - as this sin will take away his longevity and cause death. Killing women robs one, of his fame. In fact, warriors attain fame and honour by protecting women, even at the cost of their lives. Killing one's sister causes the destruction of wealth. As a sister represents Goddess Sri Laxmi, by killing her, destruction of all types of wealth takes place. Moreover Kamsa's sister was also pregnant. A pregnant woman protects another life and killing such a woman would rob the killer of his longevity and hence killing Devaki, who was a woman, his own sister and being pregnant would destroy Kamsa's fame, wealth and life respectively.

If some were to say to Kamsa, that Devaki should be killed, whether due to destiny, he will have more longevity

or he will lose his life, in answer to this Kamsa replies in the next verse.

स एष जीवन् खलु सम्परेतो वर्तेत योत्यन्तनृशंसितेन ।
देहेमृते तं मनुजाः शपन्ति गन्ता तमोन्धं तनुमानिनो ध्रुवम् ॥२२॥

VERSE - 22 Meaning: "If a person does cruel heinous deeds, he is as good as dead, even if he is alive and people treat him with utter disregard. Such a person, on death, also attains the darkest of all hells"

श्रीसुबोधिनी : अस्तु वा प्रबलजीवनादृष्टं तथापि न हन्तव्येत्याह स एष इति।

स प्रसिद्धोपि एष मल्लक्षणोपि जनः शौर्येण राज्यलक्ष्म्या च युक्तोपि जीवन्नेव सम्परेतो मृतः। यशःश्रीगमने केवलं जीवनं मरणतुल्यमेवेति जीवन्नेव सम्परेतः। खल्विति निश्चये। योत्यन्तनृशंसितेन क्रूरकर्मणा वर्तेत जीवेत् स जीवच्छव इति सत्यम्। यतोमृत एव देहे तं मनुजाः शपन्ति 'म्रियतामयं दुरात्मे'ति। मृते वा 'सम्यगयं दुरात्मा मृत' इति। एवमयं लोकधिक्कारसन्दग्धः परलोके चान्धन्तमो गन्ता। तनुमानिनः सम्बन्धिदेहाभिमानिनो ये नरका अन्धन्तमोन्तास्तानवश्यं गच्छतीत्यर्थः। भगवत्सान्निध्याद् भगवदिच्छया तस्य तथाज्ञानमुत्पन्नम्। अतो भगवदिच्छया सर्वेषां ज्ञानप्रकारविशेषश्च ज्ञाने भासते। देवक्याः पुत्रा मारणीया इति प्रथममुपदेशेन ज्ञानोदयः। वसुदेवस्यापि तथाबुद्धिः। अतः सर्वस्यापि सर्वज्ञानजनको भगवानेवेति कृष्णो भगवानेवैवंप्रवाक्यैर्निश्चितः। तदर्थमेवैतानि वाक्यानि ॥ २२ ॥

SRI SUBODHINI: Kamsa now thought that, if he were to do this heinous cruel act, then, he will be deemed to have died already, although he may be alive and was endowed with all the qualities and also being a ruler of a vast kingdom. Why? The reason being, that a person is considered as good as dead, after he has lost his fame and wealth. It is also a truism to say that, the one who is alive, who has done the vilest of cruel deeds is as good as dead

and is considered as a living corpse. People condemn even such a living corpse, by commenting that it would have been better if this living corpse was to die! When he actually dies, people then will become happy that such a person is no more. Hence, such persons suffer very much, when they are alive and on death, attain the darkest of dark hells. Such persons, who are attached and proud of their bodies, attain the lowest of low hells. Kamsa, got this wisdom, because our Lord was present very near to him, in Devaki and due to the will and Grace of our Lord. Everyone gets this Divine wisdom in their intellect only through the Grace of our Lord and as per His desire and Will e.g. Kamsa got the idea that he should kill the sons of Devaki and the same thought also came to Vasudeva, bidding him to do likewise. Hence, it is our Lord Krishna, who causes the rise of knowledge and wisdom, of all types, in each and everyone who is created and hence He is the Supreme Lord and Bhagavān and our spiritual faith in Him gets strengthened with these thoughts. In view of this, Kamsa uttered the following words.

इति घोरतमाद् भावात् सन्निवृत्तः स्वयम्प्रभुः ।

आस्ते प्रतीक्षन्तज्जन्म हरेर्वैरानुबन्धकृत् ॥ २३ ॥

VERSE - 23 Meaning: "Although Kamsa, who was hating our Lord, was capable of Killing Devaki, he refrained from doing this heinous act, realizing that this killing of Devaki was a cruel and diabolical act. Now, Kamsa, waited for the birth of our Lord".

श्रीसुबोधिनी : एवं विमर्शं यज् जातं तदाह इति घोरतमाद् भावादिति।

अयुक्तवध एव घोरः। तत्रापि भगिन्या घोरतरः। गुरुमत्या घोरतम इति स्वयम्प्रभुः निवृत्तः। नन्वन्यप्रेरणाया कथं न मारितवानित्याशङ्क्याह स्वयम्प्रभुरिति। स्वयमेव प्रभुर्नान्योस्य प्रवर्तक इत्यर्थः। जननानन्तरं युद्धं

कर्तव्यमिति तज्जन्म प्रतीक्षन्नास्ते। तर्हि भक्तो भविष्यतीत्याशङ्क्याह
हरेर्वैरानुबन्धकदिति। हरेः सर्वदुःखहर्तुरपि पूर्वजन्ममारणलक्षणवैरस्यानुबन्धं
निमित्तं तत्सम्बन्धिनां वधादिरूपं करोतीति तथा ॥ २३ ॥

SRI SUBODHINI: In this verse, the events which happened, afterwards are explained. To kill Devaki will be inappropriate, because, it is a cruel heinous act, that too, to kill his own sister will be an extremely cruel action. But to kill his pregnant sister would be the most extreme heinous act. Thus thinking and analyzing, Kamsa now decided not to kill Devaki. Why did he not kill Devaki, goaded by the advice given by his ministers and others? By way of answering this, in the verse, Kamsa is referred as "Lord" (PRABHU) - meaning that as he was free and independent to do what he likes or opts to do, and he did not heed anyone else's advice or goading. He considered himself, as his own master and he cannot be made to work in any other way by anyone else. Refraining from killing her, he, now, waited for the birth of our Lord. Will Kamsa now become a devotee of our Lord? - as he was eagerly waiting for the birth of our Lord? Answering this, it is explained that he did not want to become a devotee of our Lord. He wanted to take revenge on our Lord Hari, who is the dispeller of the pain and sorrow of everyone, as Lord Hari had killed him, in his earlier birth. Kamsa eagerly waited for the birth of our Lord, so that he can kill him. Till this birth, Kamsa decided to kill and exterminate all the relatives of our Lord, through his servants and other demons.

In this manner, Kamsa, began, through his demon companions, to destroy the relatives and associates of our Lord. Due to this, the mutual hatred between Kamsa and our Lord got strengthened, and Kamsa, now had the

vision of our Lord at all places and at every moment. Now he came to remember our Lord always. Thus, Kamsa got the spiritual wisdom of God-remembrance due to the will and desire of our Lord, which the sages attain only through much effort and penance done for a long time. This is described in the following verse.

आसीनः संविशंस्तिष्ठन् भुञ्जानः पर्यटन् पिबन् ।

चिन्तयानो हृषीकेशमपश्यत् तन्मयं जगत् ॥ २४ ॥

VERSE - 24 Meaning: "Kamsa, now thought of our Lord only, at all times, while sitting, sleeping, getting up, whilst eating food and while walking. Due to this constant remembrance, Kamsa now, saw this universe as the manifestation of Brahman."

श्रीसुबोधिनी : एवं वैरानुबन्धनेनापि भगवच्चिन्तने प्रमाणबलाभावेऽपि प्रमेयबलेनैव तस्य ज्ञानं जातमित्याहासीन् इति।

आसीन उपविष्टः संविशन् शयनं कुर्वंस्तिष्ठन्नुत्थित इत्यवस्था उक्ताः। क्रिया आह भुञ्जानः पर्यटन् पिबन्निति। एवं सर्वावस्थासु सर्वक्रियासु हृषीकेशं चिन्तयानः। स्वदर्शनार्थमेव सर्वेन्द्रियस्वामी तथा प्रेरितवान्। अतः कृष्णमयमेव जगदपश्यत् ॥ २४ ॥

SRI SUBÓDHINI: Kamsa remembered our Lord while sitting, sleeping and while standing or getting up and also at all times. While eating food, drinking water and while walking also, Kamsa got the vision of our Lord during all times and during every activity. How did this happen to Kamsa? It is said this happened due to the inspiration of our Lord, so that Kamsa; could have our Lord's vision. Thus Kamsa: was able to see this entire universe as filled up with our Lord Sri Krishna; in other words, this entire universe was seen as the form of our Lord Sri Krishna:-

ब्रह्मा भवश्च तत्रैत्य मुनिभिनारदादिभिः ।

देवैः सानुषरैः साकं गीर्भिर्वृषणमीडतुः ॥ २५ ॥

VERSE - 25 Meaning: "Now, Lord Brahma, Lord Siva, sages like Nārada and others, with all their followers, celestial gods and others, came there, and began to sing, with their sweet words, the glories of our Lord".

श्रीसुबोधिनी : एवं पूर्वाध्याये महद्दुःखेन भगवच्चिन्तनमर्थादुक्तम्। कंसादीनामत्र ब्रह्मादीनां वक्तुं स्तुतिलक्षणमाख्यानमाह ब्रह्मेति। अनेन सामान्यतः सर्वेषां निरोधोप्युक्तः। भगवदागमनं सर्वेषामेव ज्ञातमभूदिति वक्तुं कंसादिगणनाभावाय च देवकीगृहे समागमनमुच्यते। ब्रह्मा। भवो महादेवः। अकारादन्येपि गुणाभिमानिनो देवाः। अवताराश्च वामनादय इत्येके। मुनयः सनकादयः। नारदादयो भक्ताः। देवा इन्द्रादयः। अनुषरा गन्धर्वादयः। सर्वैः सह। गीर्भिः स्वानुकूलवाणीभिः। वृषणं कामवर्षिणं वृषं धर्मं वा नयतीति। ईडतुर्ब्रह्मभवयोरेव मुख्यत्वात्। ऐडयन्निति पाठे सहोक्तानामपि कर्तृत्वेन ग्रहणम् ॥ २५ ॥

SRI SUBODHINI: In the previous chapter, description about the contemplation and thinking about our Lord has been given, as arising out of great sorrow and pain suffered. In this chapter, the remembrance of our Lord by Kamsa and others is given along with the contemplation of our Lord, through the singing of praises by Lord Brahma and others. In this manner, it has been clearly shown, that it was our Lord, who made all of them remember Him, by making them forget their pain and worries. Now Lord Brahma and other celestial gods, came to visit Devaki, at her house, with a view to show, that it was our Lord who was residing in the stomach of Devaki - Hence Lord Brahma and others were not worried about Kamsa and his followers. When our Lord was in the stomach of mother Devaki, the celestial gods, who came

to sing His praise are referred to by their names. (1) Lord Brahma (2) Lord Siva (3) Other divinely inspired celestial gods, the Sanaka brothers and other sages, Devotees like Nārada, celestial gods like Indra and their followers like the Gandharvās also came to do the praise of our Lord.

Some say that our Lord's other incarnations such as Vāmana, had also come at this time. They now, through their own appropriate words, began to sing the praise of our Lord. In this verse the word 'praised together' (IDATUHU) has been used - to signify that, of all the Divine Gods who sang the praise of our Lord, Lord Brahma and Lord Siva are prominent. Now our Lord is referred to here with the word 'VRISHNA' and our Ācharya Shri Vallabhāchārya has given meaning to this word in two ways. (1) The Lord who fulfills the desires of his Devotees (2) The Lord, who guides, the pursuit of wealth and righteousness, on the basis of the rules prescribed in the scriptures.

देवा ऊचुः—

सत्यव्रतं सत्यपरं त्रिसत्यं सत्यस्य योनिं निहितं च सत्ये ।

सत्यस्य सत्यमृतसत्यनेत्रं सत्यात्मकं त्वां शरणं प्रपन्नाः ॥ २६ ॥

VERSE 26 Meaning: "The gods now began to sing our Lord's glory "Oh Lord, Your designs are always Truthful; Your twelve types of Truth are glorious; the three worlds created by You and Your Divine bodies are truthful; You are the cause and basis of all truth; You are always established in Truth. You are the Divine form of the eternal Truth. You become visible and cognizable through the two eyes of Righteous order and Truth; and Your Divine self also is the embodiment of Truth. Oh Lord! we have come to surrender to You".

कालात्मा भगवाञ् जात इति ज्ञापयितुं तथा ।

कलाभिः पञ्चदशभिः स्वपक्षख्यापकैः स्तुतिः ॥ १ ॥

पक्षपातस्तुतिर्द्वौषा देवानां हितकारिणी ।

ध्रुवा तु षोडशी प्रोक्ता वृद्धौ वा तादृशो भवेत् ॥ २ ॥

KĀRIKAS 1 and 2 Meaning: "To enable us to understand that the Lord and controller of Time has manifested Himself and to confer honour and glory to the 15 days of the white equinox (15 days after the New Moon), the celestial gods now sang the glory of our Lord in 15 verses. This glory is sung by the celestial gods, and this will confer benefits on them. In 15 verses, our Lords' praise has been sung and through the 16th verse, mother Devaki has been given, comforting solace, by the celestial gods. The 16th divine part of our lord is "stability" (DHRUVA) and sometimes, the equinox consists of 16days also.

Commentary: Our Lord has been extolled, in the Prasna Upanishad, as having 16 Divine parts/qualities/attributes and that is why, here also, to signify, that, the same Lord has now come to manifest in mother Devaki, the praise of the Lord has been done in 16 verses. 15 verses have been rendered by the celestial gods, with a view to benefit only themselves and the 16th verse has been rendered with a view to benefit the Devotees and hence the Lord's 16th Divine quality of "stability" is referred to.

In this chapter, description is made about the manifestation of our Lord in mother Devaki along with His Sankarshana Divine form which represents the principle of Time. The reason for this manifestation along with his Sankarshana part, who represents the principle of Time, was to mitigate the sorrow of mother earth, which was

caused by the demon kings. Our Lord has clearly stated in the Bhagwad Gīta, "I am Time, which destroys the world" - meaning that He manifested, also, with His Divine Sankarshana aspect, which represents Time, - why? Our Lord, being the Divine soul and Principle, behind everyone, will not harm anyone, nay, He does only those acts which are always beneficial to everyone. Hence, He will not cause any harm to the demons also. The celestial gods had understood this, and that is why, they, now, spoke about the Lord's manifestation being beneficial to them. Time has two divisions viz. The light and dark divisions. The 'white' part is beneficial to the celestial gods and the black one benefits the demons. Both the divisions have 15 days each and the celestial gods, have now spoken, in 15 verses, that the Lord has manifested for their benefits and that the destruction of their enemies is certain at the hands of our Lord. Hence our Lord, has manifested Himself, along with his-time form of Sankarshana, with a view to benefit and help all the other devotees also.

श्रीसुबोधिनी : अत्र पञ्चदशभिर्भगवत्स्तोत्रमेकेन देवक्याः सान्त्वनम्। कालः पञ्चदशात्मा भवति। स एवावतीर्ण इति तैर्ज्ञातः। स द्विविधो भवति। दैत्यानां हितकार्यपि पञ्चदशः। देवानामपि। साधारणस्तु त्रिंशदात्मको भवतीति स्वपक्षात्येव भगवानर्धेन निरूप्यते। स च पक्षपातः कालकृतश्चतुर्धा भवति। लोककृतः। स्मृतिकृतः। स्मृतिर्हि लोकवेदात्मिका भवति। वेदकृतस्तृतीयः। भगवन्मार्गकृतश्चतुर्थः। चतुर्विधोपि प्रमाणप्रमेयसाधनफलैश्चतुर्धा। दैत्यकृतात् तस्य विशेषं वक्तुं तथोच्यते।

तत्र प्रथमं चतुर्भिः श्लोकैः प्रमाणप्रमेयसाधनफलान्युच्यन्ते। तत्र लोकसिद्धानि देवपक्षपातरूपाणि निरूप्यन्ते। लोके सत्यमेव प्रमाणम्। परिदृश्यमानं जगदेव प्रमेयम्। गुणाभिमानिनो देवा एव साधनानि। क्षेम एव फलम्। तत्रापि दैत्यपक्षव्यतिरेकश्च साधनीयः।

तत्र प्रथमं देवानां सत्यं दैत्यानामनृतं प्रमाणम्। अतः सत्यरूपो भगवानवतीर्ण इति निरूप्यते। सत्यमपि देवानां हितकार्यविविधं भवति। अंशतः षोडशविधम्। वेदे सत्यं पञ्चविधं निरूपितं 'सत्यं पर'मित्यत्र 'प्राजापत्यो हारुणि'रित्यत्रापि। यत् सत्यं तत् परं सर्वेभ्य उत्कृष्टम्। यद्वा सर्वोत्कृष्टं तत् सत्यम्। एवं सत्यत्वसर्वोत्कृष्टत्वयोरैक्यं प्रतिपादनीयम्। अत एव सत्येन स्वर्गलोकाच्च्युतिः कदापि न भवतीत्यामुष्मिकफलोत्कर्ष उक्तः। ऐहिकेपि सतां सत्यमेव मूलं फलम्। अतः सत्यं प्रमाणप्रमेयसाधनफलरूपमिति ये देवपक्षपातिनस्ते सत्य एव रमन्ते तथा च श्रुतिः "सत्यं परं परः सत्यं सत्येन न सुवर्गास्त्रेकाच्च्यवन्ते कदाचन सताः हि सत्यं तस्मात् सत्ये रमन्त" इति। तदत्रापि निरूप्यते।

लोके हि व्रतमुत्कृष्टम्। यस्तु यत् किञ्चन व्रतमातिष्ठति स पर इत्युच्यते। सत्यमपि। भगवतस्तूभयं सत्यम्। सत्यमेव व्रतं यस्य। तादृशं त्वां शरणं प्रपन्ना इतिसम्बन्धः। एवं व्रतसत्ययोरैक्यमुक्तम्। उभयोः परत्वात्।

अतः परं यत् परं लोके वेदे च द्वादशविधं निरूपितं 'सत्यं तपो दमः शमो दानं धर्मः प्रजननमग्नयोग्निहोत्रं यज्ञो मौनं सन्न्यास'श्चेति तत् सर्वं भगवतः सत्यमेव। यथार्थमेव। न तु दैत्यानामिव तद् द्वादशविधमयथार्थम्। अत्र श्रुतिरनुसन्धेया पूर्वनिर्दिष्टा भगवतो व्रतानि "कौन्तेय प्रतिजानीहि" "द्विःशरं नाभिसन्धते" "अन्धन्नन्यो अभिचाकशीति" "साधवो हृदयं मद्वा"मित्यादिवाक्यैः प्रतिपादितानि। लोकानुसारेण देवहितकारिणो नियामकं सत्यमेव। अन्यथा ईश्वरः केन नियमितः स्यात्? यथा प्रकृते स्वसत्यवाक्यादेव समागतः।

लोके हि त्रयो लोकास्त्रय आत्मानो भूरादयः कायादयश्च। त उभयेपि त्रिशब्देनोच्यन्ते। त्रयोपि सत्या यस्य। अनेन साधनफले एकीकृत्य निरूपिते। एवं चतुर्धाष्टविधो निरूपित उपपत्तिरूपः।

उत्पत्तिरूपमष्टविधं निरूपयति सत्यस्य योनिमित्यादि। यत् पूर्वमष्टविधं सत्यमुक्तं तस्य सर्वस्यापि योनिः कारणं भगवानेव कालात्मा। 'श्वो दास्यामी'त्युक्ते यदि श्वो न भवेद् वागसत्यैव स्यात्। एवं सर्वत्र।

न केवलं सत्यस्योत्पादकं किन्तु सत्यस्य रक्षकमपि। तदाह निहितं च सत्य इति। सत्ये नितरां हितः रक्षकः। स्वयं तत्र स्थित एव रक्षां करोतीति निहितपदसमुदायार्थोपि। एवं सत्ये स्थित्वा सत्यं पालयतीत्यर्थः। अनेन सत्यस्योत्पत्तिविचारे प्रमेयं साधनं चोक्तम्। इतरावाद्यन्तयोः। चकार इममेवार्थमाह।

सत्यस्य प्रलयोप्यत्रैवेत्याह सत्यस्य सत्यमिति यथा 'पूर्णस्य पूर्णमादये'ति। सत्यं सत्य एव स्वाधिदैविके लीयते। सत्य एव प्रतिष्ठितम्। सत्यं फलम्। तच्चाधिदैविकं सत्यं भगवानेव। अनेन यो भगवति प्रतिष्ठितः स सत्यः। यः सत्ये स सत्यद्वारा भगवति प्रतिष्ठितो भविष्यतीत्युक्तम्। एवमुत्पत्तिस्थिति-प्रलयप्रसङ्गे पञ्चविधं सत्यमुक्तम्। एतावता त्रयोदशधा क्रियाशक्तिः सत्यत्वेन निरूपिता।

ज्ञानशक्तिं सत्यत्वेन निरूपयति ऋतसत्ये नेत्रे यस्येति। ज्ञानशक्तिर्द्विविधा प्रमाणबलेन प्रमेयबलेन च। प्रमाणं वेदः। प्रमेयं भगवद्भर्मा। ऋतं सूनृता वाणी। वेदः सत्यप्रतिपादकः। अतः सत्यनिरूपणप्रस्तावेष्टुतनिरूपणम्। ऋतसत्ये नेत्रे प्रापके यस्येति भगवत्प्राप्तिर्द्विविधा भवतीत्युक्तम्।

एवं शक्तिद्वयं सत्यत्वेन निरूप्य धर्मिणं सत्यत्वेन निरूपयन्ति सत्यात्मकमिति। सत्यमेवात्मा स्वरूपं यस्य। यः सर्वानेव धर्मान् व्याप्य तिष्ठति स आत्मा। स सत्यमबाधितं भगवतः सद्वृत्तम्। स्वार्थं कः। कं फलं वा। सत्यमात्मा कं सुखं च यस्य। सच्चिदानन्द रूपो भगवान्। चिदानन्दयोरपि सत्यरूपतेति तथोक्तम्। तादृशे च जीवैः कर्तव्यं शरणगमनमेव। प्रपन्ना इतिबहुवचनं सर्वेषामेव देवानां सत्यतया संरक्षार्थम् ॥ २६ ॥

SRI SUBODHINI: Although, only our Lord has been praised in the 16th verse, (the Supreme Person who is Beyond: PARAHA PUMĀN) the main theme of this verse was to give comfort and solace to mother Devaki and with a view to inspire total confidence in her, our Lord has been referred to as the Supreme Lord who is beyond everything. Hence our Shri Vallabhāchārya has said, in 15 verses, the celestial gods have sung the praise of our Lord and with one verse, have, given comfort and

solace to mother Devaki. Time has 15 parts and the celestial gods knew that the Divine Principle of Time had now manifested itself. This 'Time' consists of two parts - of 15 days each - each beneficial to the celestial gods and the demons respectively. Ordinarily, as such, there are 30 days in a Time - frame. As the celestial gods had praised the Lord for their benefit only, they now included the 16th verse, in praise of our Lord.

There are 4 parts in this 'Time-created' division

(1)Created by the world. (2)Created by the scriptures. (3) Created by Vedās and (4) Created by the way of Devotion- or the way to and by the Divine Lord. Each one of these have to be multiplied by the four factors of proof, Goal, effort and result. This 'Time' has now got 16 parts. The demons have only the 15 days of the 'dark' division of Time. Hence, as the celestial gods have 16 days of the 'Bright' time, their glory and importance are emphasized.

Out of these 16 parts, the first 4 verses deal with the description of the proof, Goal, effort and result. In these verses, the benefits for the celestial gods in this world are described.

The Divine Truth (our Lord) is the evidence and proof for this universe. Whatever is created and seen by everyone represent our Divine Lord only. The celestial gods representing the three qualities form the "efforts" and all-round welfare is the "result". Thus, there is a clear cut difference between the Divine division and that of the demons.

The celestial gods regarded our Lord's Divine Truth as the evidence, proof or authority, but the demons regarded untruth as their basis of action. Hence, the celestial gods prove, now, that, our Lord who represents Truth, has now manifested. This celestial "Truth" consists of 8 divisions, again divided into 16 parts.

In the Vedas, Truth has been described as having 5 parts. In the scriptures, the verses "Satyam Param" and "Prājāpatya Haruniti" also denotes Truth, as having five parts. Whatever is the Truth is the "exalted" and whatever is "exalted" is the Truth. Hence it is necessary to correlate Truth with it's most exalted nature. If one walks on this path of truth, after understanding it's true meaning, value and significance, he attains "SWARGA" (liberation from the cycles of births and deaths) and he never comes back to take birth here or elsewhere. Thus, those who tread the path of Truth, attain everlasting and great spiritual status-meaning that they never come back to this earth to take births. In this world also, noble souls, regard Truth as the greatest benefit and result of having led a clean life. Thus Truth can be regarded as the Proof, goal, effort and result of all human endower. Having understood this, the celestial gods, now opted for the Divine path of Truth viz. living in the Divine Truth only and being pleased only with the Divine Truth. In the Vedās also it has been stated "The Truth is exalted, exalted is the Truth; Having attained the Divine Truth, there is no return, Hence they revel in Truth only". This is the Divine Truth, which is explained here in this verse.

In this world, a Holy vow (determined thought and action) is considered as an important spiritual practice and those who practice these vows are considered as noble souls. The Divine Truth is the most exalted one. For our Lord, both the Divine Truth and His vow are based on His Divine self and His vow is based on Truth. Hence the celestial gods are now fully surrendering themselves to our Lord. In this manner, due to the exalted nature of both the Vow and Truth, (based on our Divine Lord), their Oneness is emphasized here.

Now, the word "Para" (Beyond - exalted) used in the verse, is described as consisting of 12 types, both in the world and in the Vedās. They are Truth, penance, spiritual practice of external controls, spiritual practice of internal controls, charity, Righteousness, creation, fire, propitiation of fire, sacrifice, silence and renunciation. All these represent the Truth of our Lord and not the untruth of the demons. Truth of this factor is clearly understood, on a consideration and analysis of the words used in this verse viz. "Truth which is exalted and beyond " (SATYAM PARAM).

Our Lord always has one "determined vow" and this can be seen through various references in the scriptures. In the Gīta, our Lord assures Arjuna,, "Oh Arjuna, you can promise to anyone that my devotee will never perish or come to grief". In the same way, during our Lord's incarnation as Sri Rāma, He says "I do not use two arrows to strike at one spot" - meaning that our Lord is so capable and determined that He does not need to use two arrows to strike at a pre- determined spot. The other reference is "Our Lord does not enjoy the result of the actions of the souls as He shines through the power of Truth".

In the story of king Ambarīsha, our lord further declares emphatically "The "Devotees are my heart". All these references signify one important Truth - viz. our Lord's one- pointed adherence to His vow (of protecting His Devotees, as He loves them) and His' being the embodiment of Truth. Truth is the basis of our Lord's action in protecting the celestial gods. If the Truth was not the basis of everything, then what would be the basis and who will be the guide of our Lord? Because Truth is the basis of everything, and our Lord is the ultimate Divine

Truth, He now, has manifested himself, to fulfill the vow taken by Him to come Himself, with a view to protect this earth.

Our Lord's three worlds viz. earth, nether world and the heavens and the three spiritual principles viz. Body, Soul and our Lord (Paramātma) are all based on His Divine Truth. The oneness of spiritual efforts and their results is emphasized here. In this, the dual combined Divine nature of our lord is emphasized viz. He is the proof and evidence of this creation (as the creator) and He is also the result and the final goal of all souls. In one sentence, He has become the universe for His Divine play. The eight ways in which the creation of the universe by the Divine, are explained by the words 'You are the cause of Truth' - viz: the Originator of everything. In the verse, 8 types of Truths are explained. Our Lord is the originator and cause of these 8 types of truths being the controller of Time. Our Āchārya is giving us an example to understand this better. 'I will give you tomorrow' We say this many times in our life. Imagine, if there is no tomorrow at all then, the words will become untrue! But, more often than not, tomorrow does come and the words are fully protected as truth. This is applicable to all situations.

Our Lord is not just, merely, the originator of truth only. He is also the protector of Truth. That is why, He has been referred to in this verse as 'established in Truth' - meaning that 'Oh Lord, as you are firmly established in Truth, you are also it's protector'. From this analysis of the origin of Truth, both the 'goal' and 'efforts' are described. The word 'and' (cha) used in the words 'established in Truth' (NIHITAM CHA SATYĒ), denotes that the other two factors viz: 'proof' and 'result' are described by the words used in this verse viz: 'you are

visible to the eyes of righteousness (order) and Truth' and 'Your form is the embodiment of Truth' respectively.

Just as our Lord is the originator and protector of Truth, our Lord is also the resting place for Truth. This is referred to with the words 'you are the Truth behind the Truth'. Just as the words 'taking away the 'Full from the Full' (Poornasya Poornam Ādāya) - which we come across in the Vedās, signify the resting of everything in our Lord, in the same manner, Truth also finds it's resting place in our Lord's Divine form. Our Lord is established in Truth and Truth is the final result of every endower. This Celestial Divine Truth is the embodiment of our Lord only. From this, we have to understand, that whosoever is established in our Lord, will embody the principle of Truth. In other words, whosoever is established in Truth will certainly get established, through the power of Truth, in our Lord. In this manner, 5 types of Truths are explained while describing the Divine creation, protection and destruction of this universe. From this, 13 types of power of creation (action), emanating from this principle of Truth, are also explained.

The Divine Power of our Lord, which gives rise to spiritual wisdom, is also Truth. This is now described as follows. The Lord can be seen and attained to, only through the eyes of righteousness (RITAM) and truth (SATYAM). Hence the Lord is referred to as one 'who can be seen through the eyes of righteousness (order) and Truth.' Thus, in two ways our Lord can be attained. The divine power which gives rise to the spiritual wisdom, is of two kinds, caused by the power of "proof" and "goal". The power of "proof" is the Vedās - meaning that we should always ensure that the works we undertake to perform in this world should be appropriate and in

accordance with the Vedic injunctions. Wherever a doubt arises, about the appropriateness of any undertaking (i.e. to do or not or do it differently etc.), then reference is to be made to the injunctions of the Vedās only, for a final answer and guidance (i.e. Vedās are considered as the final 'proof' and/or 'evidence'). Power of the 'goal' is our Lord only or resorting to our Lord only. How? Where the undertaking is not completed or they do not attain fruition, through the help of Vedic injunctions (proof-Pramāṇa), then we have to resort to the Divine help and guidance only. Hence this 'Divine Help of Our Lord' is the power of the 'goal' ie our Lord is the final 'goal' for everyone.

The words, which, expound the Truth are referred to as 'order' or 'righteousness'. The Vedās expounds the Truth. Hence, while describing the Truth, description of 'order' or 'righteousness' is also done.

In this manner, both the Power of Action (creation) and the Power of Spiritual Wisdom, are the embodiments of Truth. Now description is given about our Lord's Divine nature. The word used in the verse is "Your Divine Form is Truth" (SATYĀTHMAKAM) i.e. our Lord's inner core is the embodiment of Truth. i.e. that principle which has enveloped everything is known as the "soul" or ĀTMA. This soul is an immutable Truth and is the 'Truth' form of our Lord. The word 'ka' which comes in the word 'satyatma Kam' is a supposition used to signify the meaning of 'result' also. In fact, this meaning of 'result' is applicable. The 'result' of our Lord's association is everlasting Happiness and Bliss - meaning that our Lord is the embodiment of Truth, Consciousness and Bliss as His inner core or soul is Blissful. As our Lord's form of Truth is based on Truth, His other Divine aspects of Consciousness and Bliss are also based on Truth. Hence,

we should completely surrender ourselves to our Lord, whose inner-soul is Truth and who is the embodiment of Truth, Consciousness and Bliss (SAT, CHIT, ĀNANDA)

All the celestial gods, while praying and surrendering to our Lord, have used the plural word 'we have all surrendered' to signify that 'we have all come to surrender to you, Oh Lord, as you are the embodiment of Truth, and you have taken a vow to protect the Truth. Hence, as per your inherent Truthful Divine nature, you will definitely protect us'.

In the 'Tippani' Shri Gosāinji has explained that the words 'the Truth beyond' (SATYAPARAM) consists of 4 divisions.

(1) 'The three Truths' (TRISATYAM): the earth, the other world (heavens) and the nether world - thus three in number - Body - Soul - and the Supreme Divine Paramātmā - Thus, these are 2 main divisions.

(2)'You are the originator of Truth: The originator and cause for the rise of Truth - 1 division.

(3)'You are established in Truth: (NIHITAM CHA SATYĒ): As our Lord is established in Truth and as He is also the protector of Truth - These two divisions consist of the 'goal' and 'efforts' (PRAMĒYA AND SĀDHAN) - 2 divisions.

(4)'You are the Truth of all Truths' (SATYASYA SATYAM): As our Lord is the Ultimate Truth behind all types of Truths, He is the final resting place for all souls, as engineered by the Power of Action (KRIYĀSAKTHI) of our Lord. Thus this also has 2 divisions from the point of view of 'proof' and 'result' (PRAMĀNA AND PHALA).

Thus there are 13 divisions as given above, as explained in this verse, as meaning given for the words



upto "you are the Truth of all Truths" (SATYASYA SATYAM).

Now, through, the words 'The Lord who can be seen through the eyes of righteousness (order) and Truth' (RITA SATYANĒTRAM) and "Your Divine Form is the Truth" (SATYĀTMAKAM), the three divisions of our Lord's Power of Spiritual Wisdom or Knowledge (JNĀNA SAKTHI), are explained. "The Lord, who can be seen through the eyes of Righteousness (order) and Truth (RITA SATYANĒTRAM)": Our Lord has two eyes consisting of righteousness (order) and Truth, and the Power of our Lord, which gives rise to spiritual wisdom and knowledge is called as the Power of Spiritual Wisdom (JNĀNASAKTHI). This Power has two divisions of 'Proof' and 'Goal' (The 'Proof' is the Vedās and the 'Goal' is Devotion to our Lord) and these two factors, give rise to the spiritual wisdom. Hence two divisions are indicated.

By combining the above two divisions of our Lords' Divine Power, we have the total number of 16. Thus, backed with the full authority of the Vedās and the Bhāgavatapurāṇa, our Divine Lord has manifested Himself with His entire 16 Divine Opulent Parts and hence He is considered as the 'Total Divine Manifestation or Incarnation' (PŪRNA AVATĀR). Hence Lord Brahma and others sang His praise, due to His being the "Total Divine Incarnation" in 16 verses. In the end they told this to our Lord 'Oh Lord, we are all fully and completely surrendering to you.'

Having explained in this verse, that our Lord, who is the embodiment of Truth, is the 'Proof and evidence' or the exalted Divine basis of everything, in the next verse our Lord's being as the 'final Goal' of everyone is explained.

एकायनोसौ द्विफलस्त्रिमूलश्चतुरसः पञ्चविधः षडात्मा ।

सप्तत्वगष्टविटपो नवाक्षो दशच्छदी द्विखगो ह्यादिवृक्षः ॥२७॥

VERSE - 27 Meaning: "This Universe is the form of a huge Tree, whose basis is our Lord only. This Tree gives two fruits viz: Happiness and Sorrow, it's roots are the three primordial qualities, it's essence is the 4 - fold goals of human endeavor viz: Righteousness, wealth, fulfillment of desires and liberation (MOKSHA) from worldly existence; it's nature consists of the 5-fold actions; it's Inner-force (ĀTMA) consists of the 6 senses; there are 7 layers in it's bark; the eight-types of functions in nature are it's branches; the nine-holes of the human body are it's eyes and the 10 types of life forces (PRĀNA) empowers it's life. There are two birds on this tree. Such is the nature of this universe in the form of a mighty Tree."

श्रीसुबोधिनी : एवं प्रमाणरूपतामुक्त्वा प्रमेयरूपतामाह एकायन इति। इदं जगद् ब्रह्माण्डात्मकं वृक्षत्वेन निरूप्यते। "वृक्ष एव स्तब्धो दिवि तिष्ठत्येकस्तनेदं पूर्णं पुरुषेण सर्वं"मिति श्रुतेर्भगवान् वृक्षरूपः। तस्माज् जायमानं जगदपि वृक्षात्मकमेव भवति। अनेन भगवतो महत्त्वं निरूपितम्। यथाश्वत्थादिवृक्ष एकस्मिन् कोटिशः फलानि भवन्ति। सोपि तादृश एव। एवमनादिनिधनो वृक्षो भगवान्। अत एव क्वचिद् ब्रह्माण्डनिर्माणं भगवत एव भवति। क्वचित् तत्त्वद्वारा। अक्षरमत्र फलम्। तस्य तत्त्वान्यंशाः। बीजं ब्रह्माण्डमिति। शकुनिभक्षितमेव ततो निर्गतं फलतीति तत्त्वानां चेतनरूपता निरूपिता। तत्र दैत्यादिकल्पे बहुबीजयुक्तादपि फलादेको वृक्ष उत्पद्यते। अत एव बाह्यादिशास्त्रेषु परमाणुभ्यो बहुभ्य एककार्योत्पत्तिरनिरूपिता। पिप्पलादयोपि काकविष्टातो जाता बहुभ्य एकं भवतीत्यध्यवसीयते तद्व्यावृत्त्यर्थ-माहैकमेवायनं यस्येति। अण्डं प्रकृतिरक्षरं वा। काल इत्यन्ये। अनेनायमादिरूपः सद्गुरु उक्तः। अतोसाविति। परिदृश्यमानः प्रपञ्चः। द्विफलः। द्वे फले बस्य। सुखदुःखस्य फले। दैत्यानां तु दुःखमेव फलम्। ते फले नरकस्वर्गवाच्ये। नराणां कं सुखं विषयात्मकम्। स्वस्वरूपं गच्छतीति स्वर्गः।

सृष्ट्यन्तरे सर्वे विषयिण इत्यत्र तु द्विविधा अपि। त्रयो गुणाः सत्त्वादयो मूलान्यद्यःप्ररोहा यस्य। अत्र त्रिविधान्यपि कर्माणि भवन्ति। अन्यत्र तामसान्येव। क्वचिद् वा राजसानि। सात्त्विकानि तु न भवन्त्येव। चत्वारो धर्मार्थकाममोक्षा रसा यस्य। अन्यत्रार्थकामावेव। पञ्च कर्माणि विधाः प्रकारा यस्य। तानि पञ्चेन्द्रियजन्यान्यप्युत्क्षेपणापेक्षेपणप्रसारणाकुञ्चनगमनात्मकानि भवन्ति। अन्यत्रोत्क्षेपणाभावः। अथवान्नमयादयः पञ्च। “स वा एष पुरुषः पञ्चधा पञ्चात्मे”तिश्रुतेः। ब्रह्माण्डविग्रहोपि तथा। अन्यत्र नानन्दः। षड्वात्मानो यस्य। षडिन्द्रियाण्यात्मत्वेन निरूपितानि। “अयमात्मा विज्ञानमयः”। ज्ञानं च षड्विधमुत्पत्त्या भिन्नम्। सप्त त्वगादयस्त्वचो वल्कलादीनि यस्य। अष्ट प्रकृतयो विटपाः शाखा यस्य। “भूमिरापोनलो वायुः खं मनो बुद्धिरेव च अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधे”ति। नव देहच्छिद्राणि नवाक्षा यस्य। दश प्राणाश्छदानि यत्र। द्वौ जीवान्तर्यामिणौ खगौ यत्र। एतस्माद् वैलक्षण्यमन्यत्र ज्ञातव्यम्। हीति सर्वत्र युक्तयः सन्तीति ज्ञापितम्। आदिवृक्ष इति समष्टिरूपः। एवं प्रमेयं निरूपितं भगवदात्मकम् ॥ २७ ॥

SRI SUBODHINI: In this verse, this universe created by Brahman is compared to a tree and described. Our Mahāprabhu Shri Vallabhāchārya, with a view to substantiate this 'tree- form' for the universe, says, that this universe has been created by our Lord, who is the form of a Tree, and as such, anything born out of a tree will look like a tree only. In the Vedās, there is a reference to this viz: 'He, who stands like a tree in the space, from this supreme Person, the whole universe is permeated and enveloped'. By describing the universe as comparable to a tree, the greatness of our Lord is explained e.g. like from one peepul tree, endless and countless fruits are produced. In the same way, from our Lord, who is compared to a tree, countless universes arise and the Lord has created this universe which reproduces and recreates itself, endlessly, by the will of the Lord. Moreover this Divine tree of our Lord has no beginning or an end. It is

everlasting and ever existing. Sometimes, this universe is created by our Lord Himself. Some other times, this universe is created by the principles as willed by our Lord. In this way of creation, 'Imperishable Divinity' (AKSHAR) is the Fruit, the principle behind such creation is the divine part of this Fruit and the seed is the universe. When the fruits of this tree are eaten by the birds, then the fruits get multiplied and hence, this principle, is described as conscious or spiritual in nature.

During the earlier times, when the Demons had lived, there were cases of one tree, being born, out of a tree having countless seeds! Due to this reason, the Vedās and some other scriptures say that events take place due to the coming together of countless atoms. Poplar trees had originated through the excreta of crows. We have to understand that from many, one thing may arise- i.e. many may join to create one object.

In the verse, with a view to explain that this vast universe has come from one principle, the words 'there is one seed for this universe' have been used. In the word 'the seed of Brahman' (BRAHMĀNDA) there are two words viz: 'Brahman' and 'seed' (ANDĀ) 'The seed' is referred to the nature or Akshar and the meaning is, when Nature is joined with Brahman, then the end result is the vast universe or Brahmānda. Some give the meaning of 'Time' for the word 'Andā or seed'. From this, we can conclude that, this universe, which is being seen by everyone, being born out of one seed viz: Brahman, is the timeless Divine Tree of Truth. This tree gives two types of fruits viz: Happiness and Sorrow. They are also called as 'hell' or 'heaven'. The Demons, always, get the fruit of sorrow. By 'Hell' reference is made to the pleasures of worldly objects, which people consider as giving happi-

ness when they indulge in them; but in the end, like a poison, these pleasures, derived from material objects, give great pain and sorrow. Hence these pleasures are compared to the sorrow and pain which one comes across in a 'hell'. By 'heaven' it is meant, the journey towards one's Divine spiritual nature i.e. when one leads oneself to his own inner Divine spiritual nature, he enjoys the spiritual everlasting bliss and hence, this is termed as heaven. Here, there are these two divisions of people. In other creations, everyone is after material pleasures only hence considered as demonic in nature.

In this creation, there are two types of people created viz: Divine ones and the Demonic ones. Hence, not everyone is materialistic and worldly. The Demonic ones opt for pursuing materialistic and worldly pleasures and the Divine ones pursue spiritual joy and Bliss, discarding material pleasures.

The root of this world-tree is the three primordial qualities of Satwa (Harmony), Rajas (dynamism) and Tamas (ignorance). Hence, in this world, there are three types of actions also. In some other creations, there is only one type of action viz: dynamic or ignorant. Usually, in these places, actions done with a spirit of harmony, do not take place.

In this Divine world-tree, there are four essences viz: Righteousness, wealth, fulfillment of Desires and Liberation. In other worlds, we come across, only, at best, two essences viz: wealth and the fulfillment of desires.

The five senses perform the 5 different functions of (1) Throwing upwards (2) throwing downwards (3) opening (4) merging and (5) going in. Thus, these five types of actions are also described as part of this world. In other worlds, the action of 'Throwing upwards' does

not occur. In the Vedās there is a reference made to the soul or living being, consisting of 5 types and has a Five-fold core or personality. The universe also is like this only.

In other creations, the inner-core of Spiritual Bliss is absent. The 6 senses of this visible universal tree are based on the inner-core of our Divine Lord. This 'inner-core' is pure Divine Essence. Knowledge is of 6 kinds and it has originated in two different ways (ear, eyes, word, tongue, life-force and mind-from these 6 senses, from which knowledge is born, hence considered as 6 types of knowledge).

This universal tree has 7 types of barks viz: skin, flesh, blood, muscle, bone, marrow and vital force. There are 8 types of divisions of nature in this tree as branches viz: earth, water, fire, wind, space, mind, intellect and ego. There are 9 holes in this body. There are 10 vital airs (PRĀNA) in this body viz: Prāna, Apāna, Vyāna, Udāna, Samāna, Nāga, Kūrma, Kookal, Devadatta and Dhananjaya. All these vital airs are considered as the leaves of this tree. The soul and the Paramātman (Supreme soul) are the two birds. We have to differentiate this creation from other creations of our Lord. The word 'There is' (Hi) emphasizes that, in this creation, everywhere, you will see and experience meticulous planning and dexterity of function. The 'original tree' is referring to the 'entirety' of the created universe. Thus the universal tree is described as the embodiment of our Lord who is the ultimate Goal of everyone viz: PRAMĪYA. On this verse, Shri Purushōttamji in his 'Prakāsh' says that, the praise sung, on our Lord, by Lord Brahma and others, has established the 'Proof' and 'Evidence' of our Lord, through the first verse. In the third verse, by the word 'You are one', reference is made to our Lord being the

spiritual "effort" also. As it was necessary, now to emphasize the role of our Lord, as the final spiritual goal of all the devotees, in the second verse, our Lord's spiritual and Divine nature being the 'Goal' of everyone, is explained.

Here, our Lord has become the universal Tree. How can we say, then, that He is the final goal of all Devotees? To clear this doubt Shri Mahāprabhuji has referred to our Lord as 'the Primordial Tree' quoting from the Vedās which explains our Lord as 'Static like a Tree'. Our Lord, who is described as the 'Original Tree' is the root- cause for this created universe. This universal tree is the result of our Lord being the original, cause. Now, as the cause and result have one common origin this Universal Tree is the Divine Form of our Lord. Hence, to refer to our Lord as the 'Goal' for everyone is very appropriate. Shri Purushōttamji, referring to another Vedic verse, has reemphasized the fact that this universal tree is the Divine Form of our Lord only.

Another doubt. Our Lord, who is the Form of Truth can be termed as the 'Goal' for all the devotees, but, how can we refer to the Time-Form of our Lord as the 'Goal'? This doubt has been cleared by our Shri Mahāprabhuji, through his Subōdhini commentary on the verse, in the third Canto, of Sri Bhāgavatam wherein he has explained that, due to the coming together of various qualities, the emergence of Time arises. The basis and original cause of Time is our Lord only and hence the Time, whose basis is our Lord, is also of the nature of our Lord. Hence, 'Time' being the basis of creation of this universe, can be referred to as the 'Goal'-purely on the basis of 'Time' being our Lord only.

In the following verse, our Lord being the 'spiritual effort' (SĀDHANA) has been emphasized by giving adequate reasoning.

त्वमेक एवास्य सतः प्रसूतिस्त्वं त्वमनुग्रहश्च ॥

त्वन्मायया संवृतचेतसस्त्वां पश्यन्ति नाना न विपश्चितो ये ॥२८॥

VERSE - 28 Meaning: "Oh Lord, You only are the Divine Lord, from whom this universe has arisen; this universe functions in You only and it's final resting place is also You only. Those persons, whose knowledge, has been enveloped by your Illusion Power (Māya), perceive this universe, as different and separate from You, and as endless forms. But, those persons whose intellect has not been enveloped by Your illusion Power (Māya), being persons of good understanding, do not see any difference or separation in these endless forms, as they are blessed with the vision of seeing You only, oh, Lord! in all these forms and names". (ie: seeing the 'One' Lord only in everything).

श्रीसुबोधिनी : अत्रोपपत्तिं वदन् साधनरूपमाह त्वमेक एवास्येति। अस्य जगतः सतः सद्रूपस्य। अनेन मायावादादिपक्षा निराकृताः। ते हि वैनशिकाः। "असत्यमप्रतिष्ठं ते जगदाहुरनीश्वर"मितिवाक्यात् तेषामेव मतेस्य जगतोसत्यत्वम्। अन्यथासतोज्ञानकार्यस्य कर्ता भगवान् को वा स्यात् ? तस्य सर्वस्यापि सद्रूपस्य त्वमेव प्रसूतिरुत्पत्तिस्थानम्। प्रकर्षेण सूतिर्यस्मादिति। प्रसूतिपदेन पितराविवोत्पादकत्वं सूचितम्। त्वमेव सध्यम् निधीयतेस्मिन्निति सन्निधानं लयस्थानम्। त्वमेवानुग्रहतेनेनेति पालकः। अत उत्पत्तिस्थिति-प्रलयकर्ता त्वमेव। अन्यथाक्रमेणैवं सूचयति भगवद्रक्षितो न नश्यतीति। नन्वेते गुणाभिमानिन एव ब्रह्मादय उत्पत्त्यादावधिकारिणो नाहमित्या-शङ्क्याहुस्त्वन्माययेति। ये त्वन्मायया संवृतं सङ्कुचितं चेतो मतिर्येषां ते त्वां नाना पश्यन्ति न तु विपश्चितः। त एव भगवन्तं परिच्छिन्नं जानन्ति ये तस्यैव मायासङ्कुचिता भवन्ति। अल्पेन हि ग्राहकेणाल्पमेव गृह्यते।

सर्ववस्तुग्रहणार्थं चित्तं पुष्कलमेव भगवत्सृष्टम्। मायया सङ्कोचाभावे कथं परिच्छिन्नं गृहीयात् ? अत एव त्वां जानां पश्यन्ति। परिच्छिन्नया दृष्ट्या गृहीतो देशो भिन्नतया स्वीक्रियत इति मायामोहः। अत एव ये विपश्चितस्ते ब्रह्मादीन् परस्परविलक्षणान् पश्यन्तोपि तत्तत्कार्यानुरोधेन तथाविधं त्वामेव मन्यन्ते न तु भिन्नं पश्यन्ति। य इत्यन्ते तेषां माहात्म्यनिरूपणार्थं निर्देशः। अनेन सृष्टिस्थानां गुणैर्भिन्नानां स्वकार्यसिद्ध्यर्थमेत एव यथारुचि भगवद्गूपाः सेव्या इतिसाधनमुक्तम् ॥२८॥

SRI SUBODHINI: The word 'place of origin' (PRASŪTI) is used to signify that our Lord is the 'originating place' for this universe, like our Lord is the only father and mother of this universe, from whom this entire universe has emerged. This universe has emanated from our Lord and is representative of our Lord's Truth. Those persons who regard this universe as an 'illusion' are considered as 'demonic'. These persons are referred to in the Bhagavad Gīta as "these people call this universe as unreal, having no basis and not having an originator-Īshwara or God". Only persons of demonic nature call this universe as unreal. If this belief in the 'unreality' of this universe, is based on the Holy Scriptures, and not as a faith of people of demonic nature, then how come our Lord is referred to as the originator and creator of this so-called unreal and non-existing ignorant universe? Hence, we should conclude that this universe is real, as the universe is a manifestation of our Lord and our Lord has not created an unreal and ignorant universe. That is why, in the verse, our Lord has been described as the "originating place" for this universe. Not only our Lord is the originator, but our Lord is also the final resting place for this universe. Nay, He is also the Protector and Ruler of this universe, when the universe is existing. The main purport of regarding our Lord as the originator, Protector

and the final resting place, after the withdrawal of created universe, is to emphasize the Supreme Truth that, there is no destruction for anyone or anything, whom our Lord protects.

If Lord Brahma, Vishnu and Siva, who respectively attend to the tasks of creation, protection and destruction of this universe, are considered as proud of their Divine qualities and our Lord is the only one who is considered as beyond all these "qualities", in this verse, Lord Brahma and other celestial gods have given the answer for this. "Oh Lord, those persons, whose mind, has been affected by your Power of Illusion (i.e. their Mind has become self-centered, petty, small and ignorant) see You, as different and separate, in endless forms and names. But those wise persons, whose mind has not been affected by the Power of your illusion, although they see the different forms and names in the universe, are always convinced that all these different forms and names are Your Forms and Names only i.e. this entire universe is Your Form only". Small minds can appreciate and have the capacity to receive only petty ideas. Noble and broadminded persons can absorb great many ideas. How does the persons, who are not affected by the power of illusion of our Lord, see the Lord as One and not separate and different from this manifested Universe? These wise and realized persons, clearly see our Lord only in Lord Brahma and others, as they clearly understand that it is our Lord only, who has become all these Divine celestial gods, with a view to perform different tasks in this creation. These noble souls always know, that our Lord is the only one, who is functioning through them and none else. They do not consider these celestial functionaries as different from our Lord. Hence, devotees, according to

their attitude and task, can worship these celestial gods, for the fulfillment of their desires and prayers- but all these celestial gods are only different forms of our Lord only. Thus in this verse, the spiritual truth of "effort" is emphasized.

After describing the spiritual Truth of "Proof", "Goal" and "effort", in the following verse, the spiritual truth of "Result" is described.

**बिभर्षि रूपाण्यवबोध आत्मन् क्षेमाय लोकस्य चराचरस्य ॥
सत्त्वोपपन्नानि सुखावहानि सतामभद्राणि मुहुः खलानाम् ॥२९॥**

VERSE 29 Meaning: "Oh Lord, who is the Form of Pure Knowledge and Indweller of this entire universe, You, only, for the welfare of the animate and inanimate beings in this created universe, take various Auspicious and Harmonious forms, again and again. These Auspicious Divine forms confer Bliss and Joy to the noble souls and create fear and sorrow for the sinful wicked beings".

श्रीसुबोधिनी : फलमाह बिभर्षीति। त्वमवबोध आत्मनि रूपाणि बिभर्षि। ये त्वां सेवन्ते पूर्वोक्तप्रकारेण तेषां रूपाणि ज्ञानरूप आत्मनि बिभर्षि। सायुज्यं तेभ्यः प्रयच्छसि। अथवाबोध आत्मनि शुद्धात्मसिद्धयर्थं रूपाण्यवताररूपाणि बिभर्षि येषु भक्ताश्चिद्रूपमात्मानं लभन्ते। रूपाणां ग्रहणस्यान्यदपि निमित्तमित्याह क्षेमाय लोकस्य चराचरस्येति। चराचरशब्देन ब्राह्मणाः क्षत्रियाश्चेति न्यायविदः। चराः प्राणिनः। अचरा भूरादयः। उभयेषामपि क्षेमाय। अनेनैहिकफलदानार्थमपि भगवदवतार इति। गुणैर्ब्रह्मादीनामपि भगवत्त्वाद् रजसा तमसाप्यवतारः सम्भवतीति तद्व्यावृत्त्यर्थमाह सत्त्वोपपन्नानीति। लोकानुसारीणि मत्स्यादीनि। ब्रह्ममहादेवयोरप्याधि-दैविकयोरप्यवताराः सत्त्वरूपा एव। तत्र निदर्शनं सुखावहानीति। ये सर्वप्राणिषु सुखमावहन्ति। पक्षपातस्तोत्रत्वाद् दैत्यानामपि सुखदानि भविष्यन्तीत्याशङ्क्याह सतामेव सुखदानि। खलानां त्वभद्राणि। लक्षणपूर्वकं दैत्यानां निर्देशः

खलानामिति। सर्वदोषनिधानं खला ये परेभ्यो दुःखदातारः। मुहुरिति।
सर्वेषां खलानां वारंवारम् ॥ २९ ॥

SRI SUBODHINI: "Oh Lord, You manifest yourself in many forms based on Your Divine spiritual "wisdom" nature. You are also wearing and holding the forms of the countless devotees, who have been referred to earlier, and who perform service to You, as their inner-most Divine Being. In other words, You Bless them with the liberation of your Nearness and Companionship. Alternatively You manifest Yourself, in incarnation, with a view to make your devotees realize Your own Pure Supreme Brāhmīc status through the path of knowledge. Due to this incarnation, the souls attain their Divine spiritual realization in Your Supreme spiritual status. There are also other reasons for Your Divine Incarnations. Oh Lord, You manifest Yourself with a view to confer benefits on all animate and inanimate Beings". In the Brahmasūtra (By Veda Vyāsa) the meaning given to the word "Animate" (Chara) means the Brahmin class and "Inanimate" (Achara) means the warrior class. Ordinarily the meanings are (1) Animate (Chara) means the beings which move and (2) Inanimate (Achara) means the objects, such as earth, which are stationary and fixed in one place i.e. which do not move. From this, we have to realize that, our Lord takes incarnation to confer worldly and material benefits also and not only to Bless devotees and spiritual aspirants with spiritual realization, as mentioned earlier.

Celestial gods, such as Lord Brahma and others are also considered as divine gods, and they also manifest in incarnations, predominantly, with the qualities of dynamism (RAJAS) and ignorance (TAMAS). "Hence, these incarnations are referred to as of celestial character only

but the incarnation of You, oh Lord is based on immeasurable Spiritual Harmony (SATWA)". The incarnations of our Lord as the great Fish (MATSYĀVATAR), which was taken with a view to benefit the universe, is considered as based on Spiritual Harmony. Lord Brahma and Lord Siva, also have taken incarnations, based on Spiritual Harmony, but these incarnations are also considered as having been taken by our Lord only as our Lord is the inner Divine Supreme Being of these gods. Nay, every incarnation, where spiritual harmony is the predominant factor, has to be considered as an incarnation of our Lord only, as all these 'Spiritual Harmony' based incarnations, confer great benefits to the universe. In the verse, the word 'Noble soul' (SATĀM) has been used and the purport of this, is to explain that our Lord's incarnation is always taken to confer great benefits and joy to noble souls. As the demons are full of sins, our Lord's incarnation will confer on them, sorrow and pain. This factor is explained by the word used in the verse viz: 'will suffer' (MUHUHU). Hence, none should, now, doubt that our Lord, on manifesting Himself, will confer Benefits and boons on the demonic people also!

After describing, through the worldly way, the four important spiritual factors of Proof, Goal, effort and Result, in the following four verses, these factors are described and explained through the help of the scriptures.

त्वय्यम्बुजाक्षाखिलसत्त्वधाग्नि समाधिनावेशितचेतसैके ॥

त्वत्पादपोतेन महत्कृतेन कुर्वन्ति गोवत्सपदं भवाब्धिम् ॥ ३०॥

VERSE - 30 Meaning: Oh Lord with Lotus-like eyes! You are the Eternal Divine Abode of everyone. Hence, Devotees, having rested their mind, through spiritual absorption (Samādhi) in Your Glorious self, convert

this vast ocean of worldly existence into a small puddle resembling the hoof marks of a calf, having taken resort to the boat of your Lotus Feet - the Boat which has been prepared and used successfully by Your great and noble devotees in the past".

श्रीसुबोधिनी : एवं लौकिकप्रकारेण चतुर्णां निरूपणमुक्त्वा स्मृतिप्रकारेण पुनश्चतुर्णां निरूपणमाह त्वयीति चतुर्भिः। स्मृतिषु योगो धर्मः। स च योगो बहुविध इति यो देवहितो धर्मरूपस्तं निरूपयति। हे अम्बुजाक्ष ! अखिलसत्त्वधाप्तिं त्वयि समाधिनावेशितचेतसा करणेन त्वत्पादपोतेन भवाम्बि गोवत्सपदं कुर्वन्ति। योगे प्रत्यक्षो भगवान् संसारात् तारयतीति सिद्धम्। अम्बुजाक्षेति। दर्शनेनैव पापनाशकत्वमुक्तम्। यो योगस्तृतीयस्कन्धे निरूपितः स सर्वात्मको भगवद्विषयकः। तदाहखिलसत्त्वधाप्तीति। अखिलानां सत्त्वानां, प्राणिनां धाम स्थानम्। सर्वसत्त्वगुणनिधाने वा तादृशे भगवति। आसमन्ताद् वेशितं चित्तं यस्मिंस्तादृशेन समाधिना करणेन कृत्वा त्वत्पादः पोतो भवति। समुद्रतरणसाधनं पोतः। चरणस्य पृथ्वीरूपस्याकाशरूपस्य वाक्षरूपस्य वा पोतत्वम्। भूमिश्चेत् सर्वजनीना। आकाशं च। भगवद्भावकसमाधौ भगवति विद्यमाने पादस्य पोतत्वाभावात् समाधिकल्पितस्यैव च संसारमध्यपातात् कथं पोतत्वमित्याशङ्क्याह महत्कृतेनेति। महद्भिः कृतेन। महान्तो हि सर्वस्यापि पदार्थस्य साध्यसाधनतामवगच्छन्ति। अतः समाधावेव भगवत्स्फूर्तौ स पादः संसारतारको भवतीत्यलौकिकसामर्थ्येन न युक्तिविरोधः शङ्कनीयः। “अयं तु परमो धर्मो यद् योगेनात्मदर्शनं”मितिस्मृतेः। यथा यागादि स्वर्गसाधनं तथेदमप्यदृष्टद्वारा भविष्यतीत्याशङ्क्य तन्निराकरणार्थमपि महत्कृतेनेत्युक्तम्। पादपोतो महान् कृतः। हृदयं संसारपारं चाभिव्याप्य यथा तिष्ठति तावान् कृत इत्यर्थः। करणं समाधिरेव। गोवत्सपदमिति। तीर्णसंसारस्यास्थापितत्वाद् वत्सपदकरणम्। अनेन संसारे स्थिता एव संसारं तुच्छं मन्यन्ते। अनतिगम्भीरत्वाय वत्सपदम्। समाधौ स्थितः समाधिनिर्वाहकं संसारमतिमुच्छत्वेन मन्यते। सिद्धो योगः स्वयमेव सर्वमेव संसारं शोषयित्वा स्वनिर्वाहकमेव स्थापितवान्। न च ते महापुरुषा अन्येषामुद्धारमकृत्वा वत्सपदत्वमात्रे जातेपि स्वयमेव तरन्ति। अतो वत्सपदमेव कृत्वा

यावदन्येषामुद्धारो भवति तावत् तूष्णीं तिष्ठन्ति। अत उक्तं वत्सपदं कुर्वन्तीति प्रमाणसमाप्तिः ॥ ३० ॥

SRI SUBÓDHINI: In the scriptures, many spiritual disciplines are prescribed and here, the Divine way of Righteousness (DHARMA), which is beneficial to celestial gods is explained. "Oh Lotus-eyed Beloved Lord!" These beautiful words are used in this verse, to signify that, all the sins of people fade away and are mitigated on having a vision (DARSHAN) of our Lord. Spiritual aspirants establish firmly their mind, through constant spiritual concentration, in our Lord, who is the Divine Abode of everyone. Through this spiritual practice, with the Grace of our Lord, these Devotees, using the Divine boat of our Lord's Holy Feet, cross this vast ocean of births and deaths - by converting, this huge impassable ocean, to a small puddle created by the hoof of a calf!

This also proves the Grace of our Lord - that through spiritual practice, our Lord, blesses the devotees to cross the ocean of worldly life (SAMSĀRA). This yoga or spiritual practice as described in the 3rd Canto of Sri Bhāgavatam, which confers the benefit of realization of our Lord, as being present in everyone and, which enables a devotee to realize our Lord, as this practice is 'connected with our Lord' (Bagavadsambandhi) is explained further. Reemphasizing this Yoga or spiritual practice, the celestial gods say 'Oh Lord, you are the Divine Abode of all souls., You are the divine resort of everything harmonious. The devotees, who have merged their mind in Your Divine Self, through spiritual effort and concentration, using Your Holy Feet as a boat, have crossed this ocean of births and deaths, so easily, making the ocean, look like a small puddle of water, created by the hoof-marks of a calf! "You need a ship to cross an ocean. Our

Lord's mother earth, space, and His imperishable Holy Feet are also capable of being used as a "boat" to cross this ocean of births and deaths. Everyone knows that this mother earth is, indeed, a boat, on which everyone can stay afloat from being sunk in the vast oceans, as this earth stays afloat over water. This mother earth saves people from sinking into the ocean and hence this earth is considered as a boat, in the form of the Holy Feet, of our Lord. In the same way, the space also is considered as a boat in the form of the Holy Feet of our Lord, as it protects the stars, from sinking into water. The imperishable principle of nature also takes the form of the Holy Feet of our Lord, when our Lord, manifests Himself in incarnation. In the highest spiritual concentration of Samādhi, our Lord manifests Himself and this manifestation takes the form of a boat being considered as the Holy Feet, which enables the devotee to cross over the ocean of births and deaths. In this way, all the three, viz: mother earth, space, and the imperishable nature, become a boat, in the form of Holy Feet of our Lord, enabling everyone to cross this ocean of births and deaths.

How can our Lord who is concentrated upon in spiritual transcendence (Samādhi), act like a boat, which enables everyone to cross this ocean of births and deaths? Clarifying this doubt, our Mahāprabhuji Shri Vallabhāchārya, explains, that this Holy Feet of our Lord have been envisaged by noble Devotees of our Lord "Envisaged and made by noble souls" (MAHA-TKRUTENA). These noble souls are fully aware of the purport and attitudes of the spiritual Goal (SĀDHYA) and 'Spiritual Devotee' (SĀDHAK). Due to the showering of our Lord's Grace, during the Samādhi, the Holy Feet of our Lord, acting in a supra-divine (Aloukik) and supra-

natural way, enables the devotee to cross the ocean of births and deaths. Hence no amount of mental thinking or logic (reasoning) can understand this 'supra-divine' way of our Lord, as it can never understand or interpret 'mentally' and through 'logical reasoning' the Divine Ways of our Lord. In the scriptures, it is mentioned that the highest duty of a person is to have a direct vision of our Lord, through the process of Yoga (spiritual practice). Is this realization same as the unseen conferring of the benefits of attaining heavens etc., which accrue to a person, who performs sacrifices? (YAGNA). Not at all. To clear this doubt the word 'Achieved or created by noble souls' (MAHATKRUTAM) is used - to signify that our Lord's Feet do not confer these exalted spiritual benefits, in the above 'unseen' manner, but, our Lord's Holy Feet directly confers this benefit of enabling the spiritual devotee to cross the ocean of births and deaths! This has been established conclusively and through direct experience by the noble realized souls - they have affirmed that our Lord's Feet is like a 'Boat', which is established in the heart of everyone, and has also spread and enveloped this entire universe. Transcendental Realization (SAMĀDHI) is an extraordinary result of spiritual effort. During this process of Transcendental Realization, our Lords' Feet is taken refuge to and this surrender to our Lord's Feet makes even the ocean, look like a simple puddle created by the hoof of a calf and hence very easily crossable! The main purport of this reference is that, this world of births and deaths, become of little worry and substance, to those, who have surrendered and taken refuge in the Holy feet of our Lord. These noble souls, while remaining in this world, which instead of appearing as a huge impossible ocean is regarded by them, due to their complete surrender to the Holy Feet of our Lord, as

a small puddle of water, created by the hoof of a calf! When these noble souls, attain the goals of their spiritual practice, then automatically for them, this vast ocean of worldly existence (SAMSAARA) gets dried up, indeed. But they maintain, with a view to teach the world and continue to practice yoga, a semblance of their connection with the world. These noble God-realized souls, do not cross over this small puddle of water, and attain liberation for themselves only as they are keen to save other souls and help them also to realize our Lord. They remain in this world to help other souls. This verse has explained the spiritual aspect of "proof" (PRAMANA).

In the next verse the spiritual goal of "Goal" (PRAMEYA) is explained.

स्वयं समुत्तीर्य सुदुस्तरं द्युमन् भवार्णवं भीममदभ्रसौहृदाः ॥
भवत्पदाम्भीरुहनावमत्र ते निधाय याताः सदनुग्रहो भवान् ॥ ३१ ॥

VERSE 31 Meaning: "oh Lord, who is self-effulgent! Noble souls, who have attained their spiritual goals, due to their loving nature have left back in this world, the most beneficial 'boat' of your lotus like Holy Feet, after using them, for their own crossing of this most fearsome ocean of worldly births and deaths. Oh Lord! Your Blessings are always showered on such noble souls. Hence, Oh Lord, Please redeem them, through Your eyes of Grace and Compassion".

श्रीसुबोधिनी : तादृशेन प्रमाणेन यत् सिध्यति तत् प्रमेयमाह स्वयं समुत्तीर्येति। तीर्णस्यास्थापनेनैव नेनैव वत्सपदकरणात् सम्पूर्णानुवादे सुदुस्तरं भवार्णवं भीममित्युक्तम्। मोक्षप्रतिपादकत्वात् सर्वशास्त्राणां मोक्षः सम्प्रदायश्च प्रमेयं भवति। स्वयं समुत्तीर्य भक्तपदाम्भीरुहनावमत्रैव निधाय ते याताः। सम्यगुत्तरणं दुर्घटत्वे सति वक्तव्यमिति दुर्घटत्वमाह। समुद्रो हि दुस्तरः स्वतः। तत्रापि नक्रादिभिः कृत्वा सुदुस्तरः। व्यसनमृत्युजरादिभिरलौकिकरण-

सामर्थ्यघातकः। स्वतोपि भीमो भयानकः। शुभमन्नितिसम्बोधनं चरणस्त्रिविधदोषनिवारणसमर्थ इति ज्ञापयति। यथा सूर्योन्धकारं सर्वजगत्पूर्णं जाड्यं भयं च स्वत एव निवारयति तथा त्वच्चरणप्रसादात् तेषां संसारमुत्तीर्णाः। तर्हि कथमन्येषामुद्धारः ? का वान्येषामुद्धारं तेषामपेक्षा ? तत्परिहारार्थं-माहादभ्रसौहृदा इति। अदभ्रमच्छिद्रं सफलं सौहृदं येषामिति। अनेन पूर्वमेव कृतं सौहृदं सार्थकमेवेति तेषामवश्यमुपायकरणम्। तमुपायमाह भवत्पदाम्भोरुहनावमिति। तेषूत्तीर्णेषु तदनुसरणेनैव भूयान् संसारो गत इति पोतरूपोपि पादः सुखदः सर्वप्रदर्शकः। तत्कृपयानतिगम्भीरोम्भोरुहनौकारूपो जातः समुद्रश्च नदीरूपो जातस्तदाह भवत्पदाम्भोरुहनावमित्यत्रैव निधाय याताः। ननु ते महता प्रयासेन भगवन्ततमाराध्य वशीकृत्य चरणमारुह्य सर्वं चरणे निवेश्य यातास्तदुपदेशिनस्तु न तद्विधा इति कथं तरणं भविष्यतीत्याशङ्क्याह सदनुग्रहो भवानिति। सत्स्वनुग्रहो यस्य। भवानिति अस्मिन्नर्थे सम्प्रतिरुक्ता ॥ ३१ ॥

SRI SUBODHINI: Those noble souls who, after taking refuge in the Holy Feet of our Lord, have crossed this ocean of births and deaths, are referred to as 'redeemed' souls. They have easily crossed this ocean of births and deaths, making this ocean, into a small pit of water, created by the hoof of a calf, and, this was possible for them, as they resorted and took refuge in the Holy Feet of our Lord, which, for them, played the role of a comfortable 'Boat'. Now, these noble souls, have left back this 'Boat' for the use of others. If this 'Boat' was not left behind by them or, it was not available, then this 'worldly' ocean would have been impossible to cross over for others. Moreover, in the ocean of worldly existence, there are huge dangerous whales, in the form of sorrow, death, old age etc. which cause the destruction of the Supra-divine and Extraordinary Divine capabilities.

All true spiritual scriptures adumbrate the glory of liberation. As 'liberation' is a 'result' it can be considered

as the 'Goal' (PRAMĒYA). The path of Devotion to our Lord's Feet can also be considered as a 'Goal' as it confers the benefit of God-realization or attaining our Lord.

In this verse our Lord has been referred to as 'effulgent' (DHYUMĀN) - meaning that our Lord is like the Sun which, on appearance itself, eradicates all darkness and fear. In the same manner, our Lord, being brilliant and self-effulgent, is capable of mitigating all the three types of sorrow and suffering and hence, those, who have taken refuge in the Lotus feet of our Lord, have easily crossed this, otherwise impassable, ocean of births and deaths. When, these noble souls have already crossed over, a question may arise, now, as to how and who will help others to cross over this ocean of worldly existence? How are these noble souls, who have already crossed over, interested and anxious about the redemption of the remaining ones in this world?

Answering this, it is said, that these noble souls, who have already succeeded in their spiritual endeavour to cross this ocean of worldly existence, always think of helping all others also in this spiritual path, because their heart is full of compassion and beauty and they love everyone. Their loving heart of helpful Divine nature, becomes very successful, as they have left back, the beautiful path of Devotion to our Lord, in which our Lord's Holy Feet act as a beautiful 'Boat' to enable everyone to cross this huge ocean of worldly existence, so easily, treating this ocean, as a mere small puddle of water caused by the hoof of a calf!

These noble souls have sincerely followed this path of Devotion to our Lord and they have taught us to follow this easy path to attain our Lord. They have shown us the

example of using our Lord's Holy Feet as the 'Boat' so that, we can also easily and freely cross over this ocean of worldly existence. Hence, in this verse, our Lord's Holy Feet are referred to as 'Lotus-like' (AMBHORUHA). Lotus is very soft and mitigates heat - In the same way is the Path of Devotion to our Lord, in the form of His Holy Feet. These noble souls have established such a beautiful and easy path of Devotion to our Lord - but in their absence now, who will guide and teach people, in this path of Devotion to our Lord, so that their redemption also can be achieved? Answering this, in the verse, reference is made to 'you have blessed these noble souls' (SADANGRAHO BHAVĀN) -meaning 'Oh Lord, you always Bless those noble souls, who have established the path of Devotion to You'. The purport of this is that, those people who follow this path of Devotion established by these noble souls, will also be blessed by our Lord and through the strength of our Lord's grace, they too, also will be redeemed.

In the above verse, emphasis has been made, that spiritual practice should be done only on the basis of the teachings of the noble souls. Describing this factor further, the futility of following other paths is explained.

येन्येखिन्दाक्ष विमुक्तमानिनस्त्वय्यस्तभावादविशुद्धबुद्धयः ॥
आरुह्य कृच्छ्रेण परं पदं ततः पतन्त्यथोनादृतयुष्पदङ्घ्रयः ॥ ३२ ॥

VERSE - 32 Meaning: "Oh Lord with beautiful Lotus-like eyes! Those other people, who regarding themselves as the Absolute spiritual principle (Brahman), shy away from the path of pure Devotion to You, having thus made their intellect erroneous and impure, despite reaching exalted spiritual heights and realization, through the performance of noble deeds, albeit with great difficulty

and effort, fall from these spiritual realization, due to their not resorting to the path of loving Devotion to You, in the form of your Holy Feet."

श्रीसुबोधिनी : साधनं महतामुपदेशप्रकारः। स च अर्थादुक्त इति साधननिरूपणे तदतिरिक्तसाधनान्येव निराकरोति येन्येखिन्दाक्षेति। अन्ये निरीश्वरसाङ्ख्यानवर्तिनः। ते हि पूर्वज्ञानानुसारेण भगवन्तमुपासते। एवं बहुजन्मभिः प्रवृद्धं ज्ञानं विकर्मसहितं भगवदंशमात्मत्वेन स्फुरितं त्याजयित्वा निरीश्वरसाङ्ख्यं मायावादं वावलम्बन्ते। ते चेत् पूर्ववदपि तिष्ठेयस्तथा सति कृतार्था भवेयुः। तथाबुद्धिर्विकर्मफला। ते च पूर्वज्ञानेन देहेन्द्रियप्राणान्तःकरणाध्यासरहिता जाताः। महता कष्टेन सर्वस्वदक्षिणया सर्वबन्धुपरित्यागेन सर्वसुखवैमुख्येन तपसा श्रद्धया ब्रह्मात्मभावनां प्राप्तवन्तः। तदेव तेषां परं पदम्। य इति प्रसिद्धाः। अन्ये भगवद्रहिता भगवद्विचारेण यान् भगवानन्यान् मन्यते न त्वात्मीयान्। अरखिन्दाक्षः कमलनयनेतिसम्बोधनेनासुरपक्षपातात् तेष्वदर्शनं सूचितम्। न हि रात्रौ कमले विकासोस्ति येन रात्रिस्थैरामोदोनुभूयते। अतस्तेन्य एव। पूर्ववासनयात्मानं विमुक्तमेव मन्यन्त इति विमुक्तमानिनो न तु विमुक्ताः। ज्ञानं शास्त्रोत्थं विषयत्वेनात्मानं गृह्णाति। अतस्तस्मात्त्र फलम्। विषयान्तरवत् तस्याप्यभिमानजनकत्वात्। अत एव त्वयि पूर्वस्थितो भावः साधनत्वेन परिग्रहादस्तोस्तं गतो यो भावस्तस्माद्धेतोर्न विशुद्धा बुद्धिर्येषाम्। अन्यथाहङ्कारादिसर्वदोषसम्बन्धे स्वान्तःकरणे दुष्टे जाते महान्तस्ते कथं न जानीयुर्वयं दुष्ट इति। तदा तं मार्गं परित्यज्य यत्नमपि कुर्युः। अतोविशुद्धबुद्धय एव जाताः। परमशुद्ध्या च स्वदोषाः स्फुरन्ति। ज्ञानस्य पूर्वावस्थैषा यत् स्वदोषस्फुरणम्। अतः कृच्छ्रेणापि परं पदं ब्रह्मभावमारुह्यानादृतयुष्मदङ्घ्रयः पतन्त्येव। जीवस्य प्रकृतेरपि परस्य प्राप्तावुच्चगतौ निरालम्बने मार्गे भगवच्चरणातिरिक्तमवलम्बनं न सम्भवति। यतो वियद् विष्णुपदमेव। भगवच्चरणावलम्बनेनैव पुरुषस्योर्ध्वगमनं शुक्लद्वीपे श्रीपादारोहणे शुक्लापरित्यागवत्। अस्य चरणस्य ग्रहणादिवक्त्रेशपरित्यागाभावायाहानादुतेति। आदरणमात्रेणापि न पतन्ति। आदर एव वा चरणस्थितौ हेतुः ॥ ३२ ॥

SRI SUBODHINI: Those other persons who follow the philosophical practices of Sāṅkhya and Māyavāda (the

path which treats this universe as an illusion) wherein they deny the existence of our Lord, also, many a time, worship our Lord, due to the good intellect arising out of their noble deeds done in their past lives. But as their knowledge was accompanied by actions, performed against the injunctions of the scriptures, although they were inspired by the rise of spiritual knowledge about the soul and our divine Lord, due to their association and attachment to the path of Sankhya and Maya, wherein they denied the existence of our Divine Lord, altogether, they lose even this semblance of spiritual knowledge and inspiration. They would have achieved and maintained their spiritual realization, if they had, as done previously, protected and continued their spiritual practice of meditating and merging their self with our Divine Lord. But their fall took place, due to the result of their wrong and erroneous actions. This, in turn, caused their intellect to become impure - meaning - inability to see clearly the truth of our Divine Lord. Then, they, give up even this knowledge about Divinity due to the erroneous nature of their impure intellect.

In the verse, the words ' having attained the exalted spiritual status with great difficulty' (KRICHRENA PARAM PADAM) are used to signify that, these persons, attained the realization of the Absolute Brahman through great difficulty such as they gave up their hard-earned wealth; gave up their friends and relatives; were able to conquer the ignorance caused by the understanding that the entire truth consists of only the vital air, the body, the senses and the inner mind; were able to conquer all their attachments to each and every pleasure of this material world; were able to practice great many penance with sincerity - with all these they had attained the Brāhmīc realization

Our Shri Mahāprabhuji has referred to the two words used in this verse viz: 'others' (ANYĒ) and 'Lotus eyed Lord' (ARAVINDĀKSHA) and has explained that the 'others' referred to here, denote and describe those persons, who have never thought, at any time, about our Lord or His qualities, nature, Divine heelas etc. Our Lord also considers them as not belonging to Him. 'Oh Lord, although you have Lotus-like beautiful eyes, you do not give your vision to these 'others' who court the company and friendship of the demonic people'. Shri Mahāprabhuji is using this example of a Lotus. He says that the Lotus does not bloom in the night. If the Lotus was to bloom in the night, the fragrance emanating from this, will be experienced by the denizens of the night (viz: Demons) But, as these demons, do not deserve to experience this sweet fragrance, usually the Lotus doesn't bloom in the night. Our Shri Mahāprabhuji says that, in the same manner, the demonic persons do not deserve the vision and experience of our Lord's Lotus-like eyes.

These 'others' regard themselves, due to the impressions acquired from their past births, that they are already liberated souls, but in reality, they have not attained liberation at all. They regard themselves as liberated, merely on the basis of their knowledge of the scriptures. Hence this so called 'knowledge' is futile indeed! In fact, like any other egoistic pre-supposition, holding this view that, they are already liberated, gives them only pride. Due to this pride, they give up even their spiritual practice of sincerity and devotion to the task on hand, and this non-performance of spiritual practices causes impurity in their intellect. They do not even comprehend, that they are on the wrong path, towards destruction, as their intellect has got impure and they also become very proud and

egoistic - and all this happens in spite of their good knowledge of the scriptures. They also do not put renewed effort to give up their wrong path and step into the good path. Hence it is certain that, indeed, their intellect has become impure. When the intellect is purified, then only, one realizes the gravity of one's sins and defects. *We should consider that, no sooner, a soul, becomes aware of it's sins and defects, the dawn of spiritual wisdom has taken place.* Hence, after attaining the wisdom of Brāhmīc realization, these souls, slip and fall from such an exalted spiritual realization, due to their disregarding and dishonouring the Lotus-like Feet of our Lord. There is no other alternative way than taking refuge in the Lotus feet of our Lord, even for those, who are striving to attain spiritual realization and progress, without resorting to any outside help. Why? Even for space, which, when seen through our physical eyes seems to be having no basis", there is indeed the basis of our Lord Vishnu's Holy Feet. Upward spiritual progress is possible only with the grace of our Lord, through devout and sincere surrender to His Holy Feet.

Those, who undertake the journey of climbing up the mountain in the island of Srinkala, take the refuge of the peaks of this mountain and if they were to climb, having faith in their own strength, then, they will definitely fall into the abyss of destruction. In the same way, there is a great necessity, in this spiritual upward climbing, to resort to and take refuge in the Lotus Feet of our Lord. Even if the soul is unable to put strenuous spiritual efforts, if it nurtures only respect and regard for the Lotus Feet of our Lord, then also, the soul attains spiritual progress and there is no fall for it from this path. If a soul has this respect and regard for the Lotus Feet of our Lord, then,

as a result of this, the soul develops faith and love for the Lotus Feet of our Lord. Hence, the only way to get established in the Lotus Feet of our Lord, through deep faith and ineffable love, is our respect and regard for our Lord's Holy Feet.

Even the path of Devotion is a spiritual effort only and committing wrong acts, even in this path of Devotion, in course of time leads to, the destruction of one's intellect. When this is the case, even, in the case of path of Devotion, why blame the other paths? To clear this doubt, the enduring and everlasting result of following this path of Devotion is described in the following verse.

तथा न ते माधव तावकाः क्वचिद्
 भ्रश्यन्ति मार्गात् त्वयि बद्धसौहृदाः ॥
 त्वयाभिगुप्ता विचरन्ति निर्भया
 विनायकानीकपमूर्धसु प्रभो ॥ ३३ ॥

VERSE - 33 Meaning: "Oh Madhav! Those noble devotees, who have become Your own, due to their exclusive love for You only, do not get swayed away at all, from this path of Devotion - as they are not like those persons who, thinking themselves to have become and attained Brahman, regard themselves, egoistically, as, having been already liberated - as these devotees are protected by you. These devotees, without any fear, freely move in this world, having conquered and subjugated under their feet, through your protective Grace great many obstacles which come their way."

श्रीसुबोधिनी : नन्वेवं सति भक्तिमार्गानुसारेणापि भगवद्भजने विकर्मादिना। कालान्तरे पुनर्बुद्धिनाशप्रसङ्गः। साधनत्वेनैव भक्तिमार्गस्यापि स्वीकारात्। अतस्तुल्यत्वात् किं मार्गान्तरदूषणेनेत्याशङ्क्य स्मार्तस्यापि भगवन्मार्गस्य फलमाह तथेति। हे माधव ते पूर्वं तद्वत् प्रवृत्ता अपि

तावकाः सन्तः क्वचिदप्यारोहणावस्थायां भ्रश्यन्त्यपि न। पादोप्यधः प्रमादादपि न पतति। आरुह्यमाणमार्गात् स्वमार्गादपि न पतन्ति। मार्गस्यैव तथात्वात्। यथा वस्तुरक्षकाणां मध्ये सुगन्धरक्षकः सौरभ्यं प्राप्नोत्येव। लशुनादिरक्षकस्तद्विपरीतम्। यद्यपि स्वतन्त्रतया भगवान्न सेविस्तथापि भगवानिति तस्य पातो न भवत्येव। माधवेतिसम्बोधनं रात्रावपि विलासेन तत्रत्यानां दर्शनार्थम्। तेन विकर्मतुल्यत्वेपि सेवापरत्वाद् भगवद्दर्शनं नान्येषामिति निरूपितमत्र एव तावकाः। अभ्रंशे हेतुस्त्वयि बद्धसौहृदा इति। सौहृदं स्नेहो रज्जुस्थानीयः। स स्वात्मानं जीवं भगवच्चरणे बध्नाति। अतो युक्त एव तेषामभ्रंशः। नन्वन्ये कालादयः कथं तान्न भ्रंशयन्ति भक्तिं वा न नाशयन्तीत्याशङ्क्याह त्वयाभिगुप्ता विचरन्तीति। त्वयाभितो बाह्याभ्यन्तरसर्वभावेन रक्ष्यमाणाः। बुद्ध्यादीनामपि नाशसम्भवादन्य-प्रवेशासम्भावाच्च न भ्रश्यन्तीति युक्तम्। अत एव विचरन्ति। सर्वत्र विशेषेणानिन्दया सर्वेषु लोकेषु भ्रमन्ति। कालादिभयरहिता निर्भयाः। यदन्येषां त्यागस्थानं भयस्थानं वा तदेव तेषां परिभ्रमणस्थानमित्याह विनायकानीकपमूर्धस्विति। विनायका विघ्नकर्तारः। विशब्देन विघ्ना उच्चन्ते। तेषां नायका जनका एव भवन्ति। तेषामनीकं सेना। एकस्मिन् विघ्नार्थं प्रवृत्ते तदशक्तौ तत्सहायार्थं बहवः समायान्ति। ते सर्वे स्वतन्त्रा नियामकाभावात् कार्यं न करिष्यन्तीत्याशङ्क्य तद्रक्षका अपि समायान्ति तेनीकपाः। तेषु बहवो भ्रंशयितुं समागताः। भगवदीयसुदर्शनादिभयादस्पृश्यैव निकटे तिष्ठन्ति। यथा प्रह्लादे। तेष्वेवारोहणार्थं भगवद्भक्ताः पादं प्रयच्छन्ति। तेषामधःपातनसामर्थ्याभावात् प्रतिष्ठाहेतव एव भवन्ति। यथा जडभरते मारणार्थमुद्यताः प्रतिष्ठाहेतव एव जाताः। तेषां मूर्धानः सर्वसामर्थ्यस्थानानि परमकाष्ठापन्नानि। एवं तेषां विचरणे हेतुः प्रभो इति। एतत्सामर्थ्यं त्वदीयमेव। अतस्ते समर्था अपि न द्विषन्ति। अतो भक्तिमार्गान्मार्गान्तरं साधनतः फलतश्च न समीचीनमित्युक्तम् ॥ ३३ ॥

SRI SUBODHINI: "Oh Mādhav! In the days of yore, your Devotees, who like the noble souls, having attained spiritual wisdom, having performed great many noble deeds and whorl, you have made as your own, do not slip

and fall from attaining from greater spiritual heights and progress. Even if they are affected, sometimes by disinterest, they do not fall down, even by one foot, due to their being fully established in their path. Why? This path of Devotion is such, as progress in this, is always protected by you Oh Lord."

A person attains the benefits and results of what he keeps with himself - like the one who deals with fragrant flowers, gets the benefits of fragrance automatically or the one who sells garlic has to put up with the odour of garlic! None can escape from the effects of their association.

"Oh Lord, whom You have chosen as Your Own, even if they have not independently served You, no fall takes place for them, as you have already accepted them as Your Own - As Oh Lord, You are the Supreme Lord of this universe, full with the six Divine qualities."

In the verse, our Lord is referred to, with the most beautiful holy name of 'MĀDHAV' meaning that our Lord gives His Darshan and Vision, in a very beautiful opulent way, to His devotees, in the nights. It is, thus, proved, that despite defects in both i.e. in those who consider themselves as liberated and in those who are devotees of our Lord, the Devotees of our Lord attain His Darshan and Vision (i.e. the first category do not get the Darshan and vision of our Lord). Why? Because they have become our Lord's own people, due to their constant service performed to our Lord. These devotees do not get swayed away from this path, as they are deeply loving and committed to our Lord. Love acts like a binding chord, like a chord binds the object/person and itself also, love for our Lord, acting as a chord, binds the soul to the

Lotus Feet of our Lord along with itself. Hence, these loving devotees never fall or get hurt. To fall is not appropriate for them. A doubt may arise now. Will these devotees, over a period of time, slip and sway away from this path or will time destroy their path of Devotion and their Love to our Lord? Clearing this doubt, it is stated, that these Devotees are protected by our Lord and hence they move about and live without any fear at all.

Our Lord protects them, not in a general way, but in a very special total manner. Both their inside and outside functions are protected by our Lord, and due to this total protection in all ways and manner, these devotees do not loose their intellect and no sin or defect enter inside their intellect, which causes their slipping away from this path of Devotion to our Lord. Hence having no fear due to the power of Time (i.e. they are eternally loving to our Lord and this is due to the grace of our Lord) and never becoming a victim of dishonour or calumny from anyone or anyside, they roam freely, everywhere, without any fear. "Not only this, due to Your Divine Protection, these Devotees, Oh Lord! do not get afraid at all on seeing serious obstacles on their path, which terrifies others, who, on being confronted by these obstacles, run away with fear from their positions. On the other hand, Your Devotees, full of courage, being fully protected by You, now literally put their feet on the heads of the leaders of these obstacles and difficulties, and roam about freely - as the entire army of obstacles, put in the way of Your Devotees cannot achieve anything worthwhile! Why? These obstacles get afraid after seeing Your Sudarshana Discus and other weapons and they do not even dare touch your Devotees and they stand afar unable to come near to Your Devotees."

The Holy story of Shri Prahlāda bears testimony to Our Lord's Divine protection. The true devotees of our Lord, in fact, treat the obstacles thrown on their way, as suresteps for their forward climbing towards spiritual heights. These obstacles can never hope to pull down these devotees of our Lord and nay, these obstacles become, indeed, cause and reason for the glory and spiritual progress of our Lord's devotees.. Like when an effort was made to kill Jada Bharata, the people who attempted this cruel act could not achieve this (ie they could not kill him) and due to this incident the glory and greatness of Jada Bharata was established.

"Although Your Devotees have attained great spiritual heights, having conquered all their obstacles (i.e. literally riding on the heads of the obstacles) and although Your devotees have all capacities, they move about freely due to Your strength only. They, although fully capable, do not nurture hatred to Your devotees as, their, this capacity, gets ineffective, when they resort to hatred. Hence it is conclusively proved that this path of Devotion to our Lord is the best path, due to the nature of it's results and efforts.

सत्त्वं विशुद्धं श्रयते भवान् स्थितौ शारीरिणां श्रेय उपायनं वपुः ॥
वेदक्रियायोगतपःसमाधिभिस्तर्वाहणं येन जनः समीहते ॥३४॥

VERSE - 34 Meaning: "Oh Lord, when you perform the function of protecting and ruling this universe, with a view to reward those who have performed auspicious and good tasks (actions), You, manifest Yourself with a beautiful Divine Form of spiritual Harmony (SATWA), which enables them to render pure service to You, through the sincere performance of sacrifices, spiritual practices, penance and Meditation as prescribed in the Vedās".

श्रीसुबोधिनी : एवं स्मृतिमार्गेण भगवत्पक्षपातमुक्त्वा वैदिकमार्गेण पूर्ववदाह सत्त्वमित्यादिचतुर्भिः। वेदो हि द्विविधः प्रवृत्तिनिवृत्तिमार्गप्रतिपादकः। तादृशोपि पुनः प्रत्येकं द्वेधा भिन्नैरधिकारिभिर्द्विविधः। तत्र प्रवृत्तावर्थावबोधोध्ययनमनुष्ठानं चेति ब्रह्मचारिणो गृहस्थस्य चाधिकारेण सिद्धम्। तप आत्मनि च स्थितिरुत्तमाश्रमस्थयोर्निवृत्तौ क्रमेणैव सिद्धम्। एतद् वेदानुसारेणाश्रमचतुष्टये धर्मानुष्ठानं दैत्यांशानामपि तुल्यमिति भगवान् सत्त्वमूर्तिः स्वसत्त्वं प्रकटीकृत्य सात्त्विकानेव तत्तद्भर्मेषु प्रेरयति विपरीतांश्च निवर्तयति। अन्यथाश्रमस्थेष्वेव केचिदध्ययनादिकं यथाशास्त्रार्थं कुर्वन्ति केचिन्नेतिव्यवस्था न स्यात्। वैदिकाश्च सर्वे धर्माः परिपाल्यमाना एव जगति प्रवर्तन्ते। अतः स्थितौ स्थित्यर्थं यदा भवान् विशुद्धं सत्त्वं सत्त्वगुणं श्रयते तदैव तेन सत्त्वगुणेन लोके प्रसूतेन व्याप्ता आश्रमस्थाः क्रमेण वेदाध्ययनं क्रियायोगः कर्मानुष्ठानं तपो वनवासादिः समाधिरात्मस्थितिश्चेतिचतुर्विधान् धर्मान् सम्यगनुतिष्ठन्ति। ततोपि तेन धर्मेण शुद्धान्तःकरणास्तवार्हणं समीहन्ते। शुद्धैरेव हि भगवत्सेवा कर्तुं शक्यत इति। ननु वेदेनैव कार्यसिद्धौ किं सत्त्वगुणेनेत्याशङ्क्याह शरीरिणामित्यादि। यदि फलदाता कोपि न स्यात् प्रथमप्रवृत्तं विसंवादिनं दृष्ट्वा कोपि न प्रवर्तेत। नन्वदृष्टादिद्वारा भूतसंस्कारद्वारा कार्यसिद्धौ किं सत्त्वमूर्त्येत्याशङ्क्याह शरीरिणामिति। ते हि शरीराभिमानिनो विद्यमानशरीराश्च। यदि प्रथमं शरीरभिन्नतयात्मानं जानीयुस्तदा कर्तृसमानाधिकरणमदृष्टमुत्पद्येतैव। देहान्तरे वा फले प्राप्ये भूतसंस्कारो भवेत्। उभयोश्चाभावात् फलदाता भगवानेवापेक्ष्यते। तदाह श्रेय उपायनम्। उप समीप आनीय समर्पणम्। यस्माद् वपुरिति। दैवगत्या फलसिद्धिज्ञानाभावाय। अस्तु वा फलसिद्धिः। तस्य धर्मस्य भगवद्भजने करणत्वं सहायत्वं वा चेन्न स्यात् तदा क्षयिष्वेव फलमिति पूर्वदोषानिवृत्तिः। अतो वैदिके मार्गे सर्वधर्मप्रवर्तको भगवानिति देवानां पक्षपोषकः। जन इत्येकवचनं जात्यभिप्रायं दुर्लभत्वज्ञापनाय ॥ ३४॥

SRI SUBODHINI: Vedas are described to have two distinct divisions viz: one which describes the path of action and the other, which prescribes the path of renunciation. Again each of these, has two divisions each. The

persons who deserve to head these two different paths also are different from each other. The persons are also divided into two categories each. From this, the persons, who follow the path of action, are the batchelors and the householders, who specialize according to their capacity and status in life, in the tasks of earning money, learning Vedās and other scriptures and practicing the rules and conduct of life as prescribed in the Vedās. Secondly, the people who tread the path of renunciation, like the Anchorites and Sanyāsis, according to their capacity and status in life, practice penance and contemplation (Meditation) of their Divine self, respectively.

In this manner, all these four types of persons have been instructed to perform their duties and actions according to the rules and injunctions prescribed by the Vedās. Now, it is possible that, among these, there may be persons with a more predominant demoniac disposition, and these persons also will perform these prescribed actions according to the Vedās. Hence, with a view to avoid this danger, Our Lord, whose Divine Form is pure Harmony, and inspires only those, with a harmonious mind, to undertake to perform these good actions. He also ensures removal of persons with a demoniac disposition from this task. If this was not true i.e. if our Lord's inspiration is not the cause for the due performance of one's scriptural duties, then we will not come across, in this world, different types of people, some performing their scriptural actions or duties exceedingly well (e.g. learning and reciting Vedās properly) and others neglecting the performance of actions as per Vedic injunctions. Hence, it is our Lord's Grace, which inspires, a devotee, to undertake to perform his duties and actions, as per the Vedic instructions. In this world, only through the assiduous

practice of the injunctions and code of conduct as prescribed in the Vedās, can one hope to popularize and establish the Vedās. "Oh Lord! with a view to protect and organize this universe when You manifest Yourself, with your Divine Harmonious form, then, the rules of conduct and character, pertaining, to the four stages of life of a human being viz: learning the Vedās, performance of duties according to the Vedic rules, performance of penance, living in the forest as an anchorite and contemplation of the Divine, are scrupulously and sincerely observed by the people. After they attain a pure mind, which, in turn, enables them to perform Your loving service selflessly and without any motive." A purified devotee only deserves to perform loving service to our Lord.

If, by, following the Vedic injunctions only, we can attain all the desired results, then what is the necessity to develop a harmonious mind? (SATWA). To clear this doubt, in this verse the word 'souls' (JIVĀH) is not mentioned but the word "those who have bodies" (SARĪRINAH) is used - meaning that, a soul who is attached and considers himself to be a 'body' only (or proud of it) cannot obey the Vedic injunctions, as this 'pride', being a product of egotistic dynamism (RAJAS) and/or ignorant vainness (TAMAS), causes their intellect to ignore and transgress Vedic injunctions. "Hence, Oh Lord! Till You inspire in these proud persons, the spiritual Divine Harmony, after eradicating their egotistic dynamism and ignorance, through Your Incarnation, these people will not be able to perform their duties and actions properly, as per their status in life, and in accordance with the Vedic injunctions and rules. Due to this lopsided performance of actions, contravening the rules of the

Vedās, this universe also exhibits unrest and disorder. Hence, there is the necessity for the quality of Divine Harmony (SATWA) to be always present, along with the Vedās. In fact, people will not get inspiration to undertake the performance of actions as prescribed in the Vedās, if the Vedās were not the authority to confer the benefits and results as prescribed in them. Nay, they will follow, non-Vedic systems and practices, if there was any other authority other than the Vedās. Hence, there is the necessity for our Lord's, manifestation with His Divine Harmonious Form, with a view to inspire true knowledge and wisdom regarding the Vedic injunctions and guide all devotees in this Divine path. Vedās, by themselves, without our Lord's presence, will not achieve this result.

Some may say, that even if the result does not take place due to following the duties prescribed in the Vedas, chance or destiny or purificatory ceremonies may confer these desired results. Hence, where is the necessity for our Lord's manifestation in His Harmonious form? Clearing this doubt, our Āchārya says, that Destiny and purificatory ceremonies occur only when one considers the soul as different from the body. But these attached souls, always regard their bodies as their souls. Hence destiny is powerless, and due to this, purificatory ceremonies also become futile. Hence, in the absence of these two factors, we realize the necessity for the Grace of our Lord, who is the giver of fruits of one's actions (PHALADĀTA). Our Lord rewards everyone and the results of every action performed by the souls are given by our Lord only. In this verse, the words "manifesting to reward those performing auspicious deeds" are used - meaning that our Lord, manifesting His Divine Harmonious form, rewards, those personally by His manifestation who does auspicious

deeds. Hence, we should always know that such Divine results are not caused by one's destiny - but - it is our Lord's grace which inspires an intellect of divine Harmony in the people - given as a reward by the Lord.

Even if we agree, for a moment, that, destiny has caused the rise of a harmonious intellect, (and not due to our Lord's grace), if this harmonious intellect is not used for the purpose of doing service and Devotional acts to our Lord, then the result of this harmonious intellect, will be destructive in nature, and the soul will continue to exhibit all the blemishes and defects which it had earlier. Hence, in this path of the Vedās, our Lord is the One, who is the cause of inspiring everyone to discharge their Vedic injunctions and functions properly. Hence our Lord protects ;and looks after the interests of the celestial gods. In the verse the word 'people' (JANA) is used, in the singular sense - signifying that such divine souls are very rare.

A doubt may arise now. Knowledge or spiritual wisdom (JNĀNA) confers independently the result of spiritual realization. Even if it does not confer the spiritual realization for the present, spiritual wisdom, eventually leads to spiritual realization. Why then is the necessity for the manifestation of Our Lord's Divine Form of Harmony, with a view to reward the four classes of people viz: Bachelors, Householders, Anchorites and the Sannyāsis? To clear this doubt, as to why our Lord's manifestation is required, the following verse is described.

सत्त्वं न चेद् धातरिदं निजं भवेद् विज्ञानमज्ञानभिदापमार्जनम् ॥
गुणप्रकाशैरनुमीयते भवान् प्रकाशते यस्य च येन वा गुणः ॥ ३५ ॥

VERSE - 35 Meaning: "Oh giver of all Blessings! If You do not manifest Yourself with your Divine Harmoni-

ous form, there will not be the establishment of spiritual experience which destroys spiritual ignorance. Through the manifestation of Your Divine qualities only, we are able to cognize You - as to 'whose' and 'wherefrom' these Divine qualities emanate and shine!"

श्रीसुबोधिनी : ननु ब्रह्मचारिणो गृहस्थस्यापि श्रेयोदानार्थमात्म-
विवेकस्याजातत्वात् सत्त्वाश्रयणं भवतु नाम ज्ञानस्य तु सिद्धफल-
दातृत्वादसिद्धफलेपि साक्षादेव फलजननसम्भवात् तज्ज्ञाने तत्साधने तपसि
वा भगवतः सत्त्ववपुर्नापेक्ष्यत इत्याशङ्क्याह सत्त्वं न चेदिति। इदं शुद्धसत्त्वं
सर्वरक्षकं सर्वकर्मफलदातृ चेन्न भवेद् विज्ञानमपि न भवेत्। "सत्त्वात्
सञ्जायते ज्ञान"मिति सत्त्वाभावे ज्ञानं न स्यात्। न च शास्त्रसिद्धेन सत्त्वगुणेन
ज्ञानमुपस्थापयितुं शक्यते। परकीयत्वात्। यस्मिन् क्षणे शास्त्रानुसन्धानं तदर्थानुष्ठानं
वा तदैव तत्सत्त्वमाविर्भवति। तद्धर्मत्वात्। इदं तु निजम्। न च तैरपि
स्वमूलकारणभूतं सत्त्वगुणमुत्पादयितुं शक्यते तेषां कर्तृत्वाभावादिति ज्ञापयति
हे धातरिति। विज्ञानमनुभवः। स च सत्त्वैकरूपेण करणे भवति। यथा
यथा च विशुध्यते तथा तथाकामहतो भवतीति शुद्धसत्त्वाविर्भाव एव विज्ञानं
युक्तं यथोत्पन्ने जगत्पन्ने सत्यां भुध्यन्तसम्पादनं सुकरं न तु क्षुद्रन्तरं तत्सम्पादनं
शक्यम्। अतो भगवता सत्त्व आविर्भाविते तत्कृपया भगवता सह सत्त्वमपि
हृदये समागच्छेन्न त्वन्यथा। निषिध्यमानं शास्त्रीयं भविष्यतीत्याशङ्क्य विशिनष्ट्य-
ज्ञानभिदापमार्जनमिति। अज्ञाननाशकं विज्ञानमात्मानुभवः। भेदनाशकं तु
भगवद्विज्ञानम्। उभयोः साक्षात्कारे देहाद्यध्यासनिवृत्तिः शुद्धाद्वैतं च स्फुरति।
तच्च ज्ञानं न विषयविषयिभावेन। तादृशस्य पुरुषार्थासाधकत्वं पूर्वमुक्तम्।
आविर्भावस्तु भगवतः स्वरूपस्य वा शुद्धसत्त्वव्यतिरेकेण न सम्भवति। यदि
ज्ञाने सत्त्वापेक्षा सुतरां तपसि तदपेक्षेति न तत् पृथङ् निरूपितम्। न चेद्
भवेदिति। इत्यदव्यतिरिक्तं सर्वमावर्तते। "अर्थवशात् पदानां व्यवस्था"।
'अज्ञानभिद् विज्ञानं मार्जनमापे'ति न व्याख्यानम्। नन्वस्य सत्त्वस्य स्वतो
ज्ञानरूपत्वाभावात् साधन उपयोगः। यद्यन्यथैव भगवदाविर्भावो भवेदात्मनो
वा तदा किं सत्त्वेन ? तन्नेन्द्रियाणां प्रकाशो लोकदृष्टः स्वकारणप्रकाशमाक्षिपति।
तत्र प्रवर्तकस्य भगवतोभिमानिनो जीवस्य च प्रकाशोवश्यम्भावी।

अतस्तदनुसन्धानेनैव तद्व्यवधायकमलनिवृत्तौ तदुभयोः प्रकाशो भविष्यतीति व्यर्थं सत्त्वमिति चेत् तत्राह। गुणप्रकाशैरनुमीयते भवानिति। गुणानामिन्द्रियविषयादीनां प्रकाशैर्ज्ञानैः प्रेरकोभिमानी चानुमीयतेस्तीति। सह्यनाविर्भूत एव तथा करोति। आविर्भावस्तु केन कर्तव्यो भवेत्? न च स्वरूपसत्त्वं कार्यकारणं वा प्रकृते प्रयोजकम्। आविर्भावस्तु सत्त्वाधीन इति पूर्वमवोचाम। न च प्रकाशोपि कार्यव्यतिरेकेण न सम्भवति। अन्यथा गुणप्रकाशो न भवेदिति वक्तव्यम्। यस्य सम्बन्धी वा गुणः प्रकाशते येन वा गुणः प्रकाशते। न तु सम्बन्धिनः करणस्य वा प्रकाशमपेक्षते। अतः प्रकाशार्थमवश्यं सत्त्वगुणोपेक्षितः ॥ ३५ ॥

SRI SUBODHINI: "Oh Lord! if you had not manifested Yourself, in this pure Divine form, being the Protector of everyone and Giver of fruits of all actions, there will not be any spiritual wisdom in this universe". Why? The scriptures say, that spiritual wisdom arises only, through this quality of Divine Harmony, and not otherwise. Scriptural knowledge, through reading and learning from them, are not retained permanently as this knowledge is from an 'outside' agency - viz: the reading and contemplating on the meaning of the scriptures. But, if this knowledge, is blessed and given, with Grace, by a noble and harmonious saint, this knowledge is retained permanently as it becomes one's own wisdom and leads to the desired result. The scriptures by themselves cannot also exhibit the quality of Divine Harmony. Why? Because these scriptures are not the 'Doers' or those who 'act' - i.e. they are actionless. Hence it is necessary for our Lord to manifest Himself and that is why, He is referred to in this verse, as 'Oh Giver' (Hey Dāta). 'Oh Lord, You are the Divine Protector and hence, the divine quality of Harmony, established by You safely, manifests itself all the time, through which, gradually, spiritual experience also dawns'.

'Spiritual experience' is felt in the inner mind only by those who have become perfect in the quality of Divine Harmony. As the soul, through spiritual wisdom, progresses in the path of 'desirelessness', it is rewarded with spiritual experience, like if the food is made ready in this world, it can be used immediately on having hunger - otherwise will it not be a waste of time to put effort to produce food only on getting hunger? Hence, when the quality of Divine Harmony rises in oneself, through the Grace of our Lord, our Lord also enters in the heart of this devotee along with this Divine Harmony. In no other way can this quality of Divine Harmony enter into the heart of anyone. It is our Lord's Grace which makes all this possible.

" Let us get the result through the scriptures only, if we are unable to attain this Divine Harmony". Clearing the doubt created by this sort of absurd statement our Shri Āchārya Mahāprabhuji, in this own erudite way, has said thus. Spiritual experience is of two kinds (1) that which destroys the ignorance and gives experience about one's Divine Self - this is spiritual experience of the Self (Ātma) (2) That which puts an end to the difference between one's Self (Ātma) and the Supreme Divine Self (PARAMĀTMA) - This is referred to as the Divine experience pertaining to our Lord. When the soul has the experience of it's Divine nature and also of the Lord's Divine nature, then this supreme Divine experience, destroys, once and for all, the ignorance caused by regarding oneself as the 'body' only. The Divine experience of 'pure Monism' dawns. This 'wisdom' is not based on the knowledge of 'matter' and 'materialism' - as this knowledge can exist only when there is the knowledge of 'duality' and this knowledge of 'duality' gets destroyed in the spiritual experience of 'pure Monism' (ŚUDDHA

ADWAITAM). Without the development and rise of quality of pure Divine Harmony, the manifestation of our Lord's Divine Harmonious form does not take place. Moreover, if this pure Divine Harmony is essential for the rise of spiritual wisdom, then, it is equally required and essential for the performance of penance also.

We should consider, now, giving proper meaning to the verse by arranging the words used in the verse in an appropriate manner.

Hence, the first part of this verse, will mean 'Oh Blissful Giver, if we do not develop the quality of Divine Harmony, then, there will not be the rise of spiritual experience, which can only destroy the division created by ignorance.

The quality of Divine Harmony, by itself, does not constitute or confer Divine wisdom. At best, this can become a path and way, which will lead to the attainment of Divine wisdom. Then why is this quality of Divine Harmony required, if our Lord's manifestation can and will take place without this? In this world, we experience, that the senses (INDRIYA) function only due to the power and inspiration of our Lord i.e. they cannot function without the presence of our Lord, in this body (i.e. they follow their root cause viz: our Lord). Thus, in this path of Divine knowledge, our Lord, who inspires the soul to do the spiritual practices in connection with this path and the soul, which gets inspired to regard itself as part of the divine Lord are inter-dependant and complimentary to each other. The soul, which constantly contemplates and meditates on our Lord, is able to clean and clear itself the dirt, constituted by a disturbed mind (a vacillating and non-concentrated mind), through which, both the Self and the supreme Paramātmā get revealed. Hence, it can be

said, that, the quality of Divine Harmony is not essential, at all for attaining this spiritual realization. To clear this doubt our Shri Mahāprabhuji refers to the words in this verse, which say, that the knowledge of this material world and it's objects, which the senses of a human being, at best, can only attempt at a conjecture of concluding that, actually, it is our Lord, who is the inspirer, and the soul is exhibiting only the qualities which are prompted and inspired by our Lord. Through this conjecture, the reality about both the principles of our Lord and the Self becomes known, but this will not lead one to have the actual spiritual realization of such Divine status. If this Divine spiritual realization was there or were to happen, then the soul will immediately recognize our Lord and also realize it's own Divine Self. But this does not happen. Why does it not happen? Because our Lord does all actions without His manifestation outside. Then, who can make our Lord manifest Himself? We may say, that our Lord's manifestation will take place by itself as He is the ultimate Truth. We have already seen that the conclusions of the senses and it's knowledge do not lead one to actual spiritual realization. Our Lord's manifestation or the dawn of actual spiritual realization takes place only when the quality of Divine Harmony is predominant and hence this realization is considered as dependant on this quality of Divine Harmony (SATWA). But our Lord's manifestation also can take place without the existence or influence of any of these Divine qualities - as He is the Lord of all He does and absolutely independent (SARVATANTRA SWATANTRA). If our Lord is not, in this way, supremely independent of everything, then the exhibition or manifestation of the Divine qualities also will not take place. Why? Because it is due to our Lord's

desire or will, the manifestation of such Divine qualities takes place, as these Divine qualities emanate and emerge from our Lord. Here, the actual manifestation of these Divine qualities do not influence the root cause or the origin - viz: our Lord. It is the other way about. Hence, for the manifestation of our Lord, there is the necessity for the existence of the quality of Divine Harmony (SATWAGUNA). An example is given here by our Shri Mahāprabhuji. We know that the Sun is there, but during a solar eclipse, it cannot show us the reality of the objects as the sun's light is fully hidden. Only when the eclipse is completely over, can, anyone, see the objects in their usual form, as the light of the sun shines once again. Here also, our Lord's manifestation and actual Divine vision can take place only through the intervention of a special cause (truth) - meaning - that for our Lord's manifestation, it is essential to have the quality of Divine Harmony, which is of the Divine form of our Lord. Why? Without this, even the best of spiritual aspirant will not be able to realize our Divine Lord's manifestation in his heart. Hence, in this vedic path, the Divine soul (JĪVA), our Lord's manifestation and the manifestation and realization of the spiritual wisdom of 'Pure Monism' (ŚUDDHA ADWAITA) are considered as the Divine 'goal'

In the above verse, the consideration of the 'Proof' was done as pertaining to the Vēdas and our Divine Lord was concluded to be the 'goal'. Now in the following verse the divine factor of 'effort' (sādhana) is being described.

न नामरूपे गुणकर्मजन्मभिर्निरूपितव्ये तव तस्य साक्षिणः ॥
मनोवचोभ्यामनुष्ठेयवर्त्मनो देव क्रियायां प्रतियन्त्यथापि हि ॥ ३६ ॥

· VERSE - 36 Meaning: "Oh Lord! At best, the

witness (self) can conjecture only about Your ways (of action), as a human mind and words are not capable of discerning or knowing the reality or Truth, through the attributes (qualities), actions or births - as these three are not caused by Your Divine Name or Form. Even though, this is the actual situation, Your Presence is felt and experienced by ardent Devotees in their actions."

श्रीसुबोधिनी : एवं प्रमाणप्रमेये वैदिकप्रकारेण भगवद्रूपेण भगवद्रूपे विचारिते। साधनं विचारयति न नामरूपे इति। वैदिकमार्गानुसारेण साधनं भगवान् सर्वपुरुषार्थेषु। स च गुणातीत एव। वेदे गुणाभावात्। फलदानार्थं परं भगवान् देवपक्षपातार्थं तथा कृतवान्। अतः सगुणः साधनमितिपक्षं निराकरोति न नामरूपे इति। ते नामरूपे गुणकर्मजन्मभिर्न निरूपितव्ये। साक्षी भगवान् सर्वकर्मफलदाता कर्माध्यक्षः। स एव साधनम्। गुणैः कृत्वा यानि कर्माणि जन्मानि च तानि तव न सन्त्येव किन्तु क्रियाशक्त्यैव सद्रूपया धर्मरूपेण प्रकटस्य तवाविर्भावः कर्माणि। आनन्दरूपेण प्रकटस्य च जन्मानि। तैरेव च नामरूपे। अन्यथा प्राकृतत्वे सति न कोपि पुरुषार्थः सिध्येत्। भवतु वा भगवतः कल्पान्तरे तथाभूते अपि न तु शास्त्रे साधनत्वेन निरूपितव्ये। तदा तस्य फलदातृत्वं न स्यात्। कर्माध्यक्षत्वाभावात्। किञ्च सगुणं चेन् मनसा वचसा च व्याप्यं भवति। ततो मानसिकं वाचनिकमेव फलं प्रयच्छेद् न त्वात्मरूपं भगवद्रूपं वा। भगवांश्च मन्त्रोवाचोभ्यामनुमेयमेव तर्क्यमेव चर्तम् यस्य तादृशः। न तु प्रत्यक्षविषयः। "यतो वाचो निवर्तन्ते अप्राप्य मनसा सह" "पराञ्चि खानि व्यतृणत् स्वयम्भू" रित्यादिश्रुतिवाक्यैः। तर्हि नामरूपाण्येव न सन्तीति चेत् तत्राहुर्देव क्रियायां प्रतियन्त्यथापि हीति। हे देव सर्वपूज्य। क्रियायां श्रौत्यां तान्त्रिक्यां च नामरूपे प्रतियन्ति। "विष्णोर्नु कं" "तदस्य प्रियम्" "इदं विष्णुः" "प्र तद् विष्णुः" षडक्षरादिरामादिमन्त्राश्च। "यस्यै देवतायै हविर्गृहीतं स्यात् तां मनसा ध्यायेद् वषट्कारिष्य" न्निति श्रुतेर्ध्यानादिविधानाच्च। नामरूपाभावे ध्यानं मन्त्रश्च न भवेताम्। इमामेवोपपत्तिमाह हिशब्दः। अत एव तदन्यथानुपपत्त्या

प्रतियन्ति। यतः प्रतियन्त्यतः प्राकृतत्वाभावाद् दिव्यान्येव तान्यानन्द-
मयानीत्यध्यवसीयन्ते। एवं सर्वाण्येव रूपाणि नामान्यानन्दमयानीति तानि
सर्वपुरुषार्थसाधकानि निरूपितानि ॥ ३६ ॥

SRI SUBODHINI: According to the Vedic path, our Lord is considered as the only means for attaining all the desired goals of life. Our Lord, according to the Vedās is 'beyond all qualities' (GUNĀATĪTA) and He is described, as such, in the Vedas. In spite of this, our Lord, who is described as attributeless, with a view to help the celestial gods and to apportion rewards or results for actions done by the souls, in their lives, manifests Himself in Divine forms, full of attributes and qualities. Hence, some say, that this Divine Form of our Lord, becomes a symbol for spiritual practice for those, who worship and regard the Divine Principle with a form and name. Refuting this, it is explained, that our Lord's Holy Name and Form are not the reasons for His taking a birth, having attributes and doing various actions. Why? Because our Lord is the eternal Witness, seated in everyone's heart, Giver of results of those who have performed various actions and also the presiding Lord for the conduct of all actions in this universe. This exalted spiritual or Divine nature of our Lord is the Form for 'spiritual practice'. Hence, our Lord's manifestation or actions are not, thus, caused by attributes and qualities - as these manifestations or actions do not belong to our Lord. Then, what is the nature of our Lord's real manifestation? The answer is given in this verse. "Your name is constituted, Oh Lord! through the manifestation of your Holy Form, which represents Your Righteous nature (DHARMAROOPA) and Your Power of Action (KRIYĀSHAKTI). Your Holy Birth, Oh Lord! is constituted by the manifestation of Your Divine Bliss

(ĀNANDA). Nothing else constitutes Your Holy Name and Holy Form (Birth), as these are the real reasons for Your Name and Birth. If this Divine basis was not the truth of Your Name and Form, then, none can hope to attain their desired goals, through resorting to a Name and Form, created and caused by natural factors". (PRAKRUTI)

In this manner, although people may consider our Lord's Holy Name and Form, over a period of time, as constituting the factor for spiritual practice, Holy scriptures do not describe our Lord, as only, an instrument for spiritual practice. If our Lord is considered only in this manner, then our Lord's exalted Divine Status as "Giver of Results of actions" (PHALADĀTA) will not remain. Why? Forms and Names, based on nature and material in character, cannot become the "Giver of results of actions". Moreover, if we consider our Lord to be with natural attributes and qualities only, then, as these natural qualities and attributes are based on mind and words, this conception of the Lord, can at best, confer only the "mental and verbal" benefits or results. Why? Our Lord can, as best be, only analyzed through conjectures, with the mind and words as He is beyond the scope of this analysis and not a "physical object" (PRATHYAKSHA VISHAYA). Why? In the Upanishad, it has been clearly stated that 'Mind and words along with the senses return back from the Lord, unable to describe the exact nature of our Lord'. Hence, the senses can never attain this 'self-evolved and evident Lord' (SWAYAMBHU). In view of the above, it is said that, there are no Names or Forms for our Lord. Answering this, in the verse, it is mentioned that 'Oh Lord, although Your Divine Name and Form can be experienced through spiritual practice' - and for this our Holy scriptures are the evidence and proof. There are

several references in our Holy scriptures for this e.g. 'Lord Vishnu's valor' 'Beloved of the Lord' 'Lord Vishnu measured this entire universe with three Feet' Scriptures also prescribe the chanting of Divine Names of the 6 syllables and the "RĀMA" Manthram (Holy word of our Lord's name) as the spiritual practice as also meditation on the celestial gods, when sacrifices and offerings are made into Fire during such ceremonies. "Oh Lord, these spiritual practices can be undertaken only if you have taken, upon Yourself, through Your Grace, various Divine Forms and Names. In their absence, Oh Lord! we will not have the benefit of meditating on your Holy Forms and chant your Sacred Names. Through the Divinity and Sacredness contained in the 'sound' of your Holy names, we know for certain that, Oh Lord! Your Name and Form, are not merely material in nature but full of Bliss and this 'Blissful' Name and Form, confer the benefits, to the devotees, for their efforts done to attain various goals and for the fulfillment of their various desires".

In the above verse, the Divine nature of our Lord's Forms and Names has been described, as being eternal and full of Divine Bliss. Now, in the following verse, the exalted and supreme spiritual benefits conferred on chanting our Lord's Holy Names and meditating on His Holy Forms, are explained.

शृण्वन् गृणन् संस्मरयंश्च चिन्तयन् नामानि रूपाणि च मङ्गलानि ते ।
क्रियासु युष्मच्चरणारविन्दयोराविष्टचित्तो न भवाय कल्पते ॥ ३७ ॥

VERSE -37 Meaning: "Oh Lord! Your Devotees, meditating on Your Auspicious Divine Form, chanting Your Holy Names, hearing Your Names and listening to the stories of your Holy Divine manifestations, and also by contemplating on your Divine Forms and Names,

during their performance of worship, sacrifices etc. for the celestial gods, establish their mind firmly, only, on your Lotus-like Holy Feet. These devotees through your Grace, Oh Lord! are never made to take a re-birth in this world."

श्रीसुबोधिनी : तैः फलमाह शृण्वन् गृणन्त्रिति। साङ्गानि कर्माणि वैदिकान्यवश्यं फलदातृणि।

"यस्य स्मृत्या च नामोक्तया तपोयज्ञक्रियादिषु न्यूनं सम्पूर्णतां याति सद्यो वन्दे तमच्युत"मितिस्मृततेः। सम्पूर्णं चेज्जातं फलं जनयेदेव। तच्च फलं मोक्ष एवेति स्वर्गपदविचारे निबन्धे निरूपितम्। तदेवात्राप्याह। ते नामानि शृण्वन्। परैरुच्चारितानि रूपाणि च कीर्त्यमानानि ये शृण्वन्ति तदनु गृणन्ति। उभयविधान्यपि श्रोतरि सति। अन्यदा स्मरन्ति। तदपि स्मरणं ध्यानरूपमिति संस्मरणमुक्तम्। चकारात् स्मारयन्नुपदेशादिदानेन श्रावयन् वादयन्नपि। चिन्तयन् योगाङ्गध्यानत्वेन। तथैव चित्तनिरोधेन नामावृत्तिर्नाम ध्यानम्। अप्रयत्नश्चित्त्वापारः स्मरणं सप्रयत्नश्चित्तव्यापारश्चिन्तनमिति विशेषः। तदेव रूपपरिकल्पने ध्यानमित्युच्यते। चकाराद् भगवत्सम्बधिनामप्यन्येषां श्रवणादिकं फलसाधकमित्युक्तम्। मङ्गलानीति तत्र प्रतिबन्धाभावो निरूपितः। अन्यथा तस्याप्यसिद्धाविच्छायामपि सत्यां कार्यं न स्यात् तदर्थमन्यच्च कर्तव्यमापद्येत। त इति मङ्गलरूपस्य तव। उत्तरत्र वा सम्बन्धाः। क्रियासु यज्ञादिषु भगवत्सेवारूपासु वा लौकिकक्रियासु यस्त्वच्चरणारविन्दयोराविष्टचित्तः स सर्वथा भवाय संसाराय न कल्पते न समर्थो भवति।

स्मरणेन क्रियाः पूर्णाश्चित्तावेशश्च तत्र हि ।

ज्ञानक्रिये यदा विष्णुस्तदा मोक्षो न संशयः ॥ १ ॥

KĀRIKĀ and it's meaning: "Through the Devoted remembrance of our Lord, our spiritual and other practices get fully completed, and our mind enters into our Lord. When our knowledge and actions, become embodied and symbolizing 'Lord Vishnu', then the ultimate spiritual liberation takes place. There is no doubt on this".

Commentary: In the Kārika, by the word 'thinking or remembering' (smaranam), all the four spiritual practices are meant viz: listening or hearing, remembrance, of Him, contemplation and also explaining about His stories and Divine Leelas to others. Through these four-fold spiritual practice of remembering our Lord, our Lord manifests Himself in the heart of the Devotee - through this Divine manifestation, the mind of the devotee enters into the Lotus Feet of our Lord and this, in turn, enables the devotee to behold the spiritual knowledge - Wisdom Form of our Lord, in his heart. Thus, when the devotees' spiritual practice and knowledge are filled up by the Divine manifestation of Lord Vishnu's Wisdom and Dynamism, then automatically, liberation takes place. None should doubt this.

After describing, on the basis of Vedic scriptures, the 4 Divine factors of proof, goal, effort and result, now, in the next verse, the same 4 factors are described on the basis of the belief and views of the celestial gods.

सदोष एव हि संसारे कल्पते। एवं कृते सर्वदोषनिवृत्तौ संसारासामर्थ्यं
युक्तमेव ॥ ३७ ॥

SRI SUBODHINI: The scriptures say "while doing penances and other sacrifices, if there is any blemish in their performance, the fulfillment and attainment of the goals of these religious practices is guaranteed through the remembrance and chanting the Holy names of our Lord". This remembrance of our Lord and chanting His Holy Names lead one to the fulfillment and proper conclusion of one's spiritual and religious practices and observances, even if there were some drawbacks or defects in their proper performance. In this verse, the one who performs any type of religious ceremony or sacrifice, should, at the

end, remember our Lord and chant His Holy Names, so that the ceremony performed, however defective, will be deemed to have been properly performed and also will yield the desired results. The result for such Divine fruition is only liberation from the cycle of births and deaths. Shri Vallabhāchāryaji says that the meaning given by him for the word 'heaven' (SWARGA) is his NIBANDHA treatise is 'Happiness' or 'Liberation'. The same meaning is referred to and given here.

When other devotees chant the names of our Lord and also sing the praises of our Lord's Form and Divine qualities, those who listen to this chanting and praise, do also likewise - nay - they should take the Name of God, with full meditation and contemplation. Hence, in the verse the word 'remembering together properly' (Samsmaranam) is used, instead of 'remembering' (smaranam) - meaning - that one should not stop at taking the Names of our Lord by and for oneself only - but should put efforts to make others, also, remember our Lord and His Names and through the process of teaching and imparting spiritual precepts, make others also understand the inner meaning of the Divine scriptures and, if possible, make them sing the Holy Names of our Lord.

What is the difference between 'remembrance' (smaranam) and 'contemplation' (chintanam)? Our Shri Vallabhāchāryaji explains this as follows: Chanting the Holy Names of our Lord, by stopping the thoughts about this world, is Meditation. In this method, our Mind, without making much strenuous efforts, is automatically able to chant the Holy Names of our Lord. This is known as 'remembrance' or smaranam. 'Contemplation' or 'thinking' involves efforts and putting the Mind in the remembrance of our Lord's Names. Through this 'contempla-

tion' while remembering the Holy Name of our Lord, when one is able to meditate on the beautiful Form of our Lord - this is known as Meditation.

The second 'and' (cha) word, used in this verse, denotes those persons, Who, while doing the above mentioned spiritual practices, also listen to various other subjects - even these persons will, certainly, attain the desired results of such spiritual practices. If the desired result is not forthcoming, is it then, necessary to do any other type of spiritual practice? Not at all. None should allow this type of doubt to rise, in one's mind; why? Because everything about our Lord is Most Auspicious and always lead to Auspicious welfare - His Holy Name, His Holy Form, His Divine qualities and everything related and belonging to our Lord - are all Auspicious. Hence there will not be any difficulty to attaining the desired goals. Why? All works done, such as sacrifices, worship of our Lord and other worldly activities, because they are Auspicious by their nature, will definitely confer the desired results, without any difficulty, with the Grace of our Lord.

"He, whose mind has irrevocably and fully surrendered to your Lotus Feet, oh Lord! will never have to return again to this earth of births and deaths, - meaning He gets fully liberated." Returning to this worldly existence is made necessary, only for those, who have some blemish (sin). By undertaking to perform the spiritual practices, described above, the person gets freed from this blemish or sins. For him, the world of bondage consisting of 'Me' and 'Meum' comes to an end and He, being blemish -free and sin - free, attains liberation.

दिष्ट्या हरेस्या भवतुः पदो भुवो भारोपनीतस्तव जन्मनेशितुः।

दिष्ट्या हितैस्त्वत्पदकैः सुशोभनैर्द्रक्ष्याम गां ह्यां च तवानुकम्पिताम्॥३८॥

VERSE - 38 Meaning: "Oh Lord Sri Hari! We are filled up with joy on Your Divine Manifestation, which has mitigated the sorrow of mother earth as she is Your Holy Feet. We are also overjoyed and Blissful that we will now see both, the Gracious mother earth and the heaven, blessed by Your Holy and beautiful Feet (nay - carrying the stamp of Your Holy Feet)"

श्रीसुबोधिनी : एवं वैदिकप्रकारेण चतुष्टयमुक्त्वा स्वसिद्धान्तानुसारेण चतुष्टयमाह दिष्ट्येतिचतुर्भिः। भगवच्छास्त्रे भगवानेव प्रमाणादिचतुष्टयम्। भगवत्साक्षात्कारः साक्षात्कृतो वा भगवान् प्रमाणम्। भूमिप्रसङ्गाद् वयं कृतार्था जाता इति वदन्तः सर्वमेव जगद् भगवता कृतार्थमासीदित्याहुः। हरे ते पदो भुवः पादरूपाया भूमेस्ते जन्मना भारोपनीतः। मर्दनक्लेशस्तु परमानन्दप्राकट्येनैव गच्छतीति। भारहानौ जन्मन एव करणत्वं न तु किञ्चित् तत्र कर्तव्यमस्ति। तत्र हेतुरीशितुरिति। ईशप्राकट्यमेव सर्वानर्थनिवर्तकम्। भूमिभारनिराकरणं च तवावश्यकम्। अस्माकं च हितकारि। यतस्तव चरणरूपा भूः। सर्वोपि स्वचरणभारं दूरीकरोति। उपास्ये च दोषाभावः सर्वेषां हितकारी। एतत्करणं चावश्यकं यतो हरिस्त्वम्। भगवज्जन्म-नोलौकिकत्वात् क्लृप्तसाधनाभावात् सर्वात्मकत्वाच्च भगवतोसम्भावितमिति दिष्ट्येत्युक्तम्। केचित् 'त्वदिदमुदरे समागमनं भूमेर्भारहरणमेव न तु तव जन्मे'त्याहुः। अतो भूमावानन्द एव केवलं प्रकट इति। अन्यदपि जातमित्याह दिष्ट्याङ्कितैरिति। देवा अपि भुवं न स्पृशन्ति किं पुनर्भगवान् स्पृक्ष्यति ? अतोसम्भावितमपि यद् भविष्यति तद् दिष्ट्येति। सर्वरूपत्वाद् भगवतो मनुष्यादिरूपेण भुवं स्पृशत्येव किमाश्चर्यमित्याशङ्क्याहाङ्कितैरिति। ध्वजवज्राङ्गुशादिचिह्नैरङ्कितैः। अङ्कितामितिपाठे शङ्कापरिहारार्थम्। सुशोभनैः सर्वलक्षणसम्पन्नैः पादैरङ्कितां चिहितां गां द्रक्ष्याम इति महद्भाग्यमस्माकम्। भूमिः पदं गृह्णातीत्यपि भाग्यम्। पदं छायामपि जनयतीत्यपि। पुरुषपदमुद्धता च भूर्ब्रह्मणो दुहितेति सानुरागाया भगवति दर्शनं दिष्ट्या। अत्र तामित्यनुक्त्वा गामिति यदुक्तवांस्तेन पदाङ्किता सती सर्वेषां सकलकामदोग्ध्री भविष्यतीति सूच्यते। अपरं च पूर्वभियमेव या गोरूपाश्रुमुखीत्वादियुक्ता दृष्टा सा परमानन्दरूपपदाङ्किता द्रक्ष्यत इत्यपि महद् भाग्यं न इत्यपि गोपदेन ज्ञाप्यते।

किञ्च पादैरेवानुकम्पितां त्वया वा ह्यां च द्रक्ष्यामः। देवानां
सर्वोपकारकरणादित्याः कुण्डलदानादिना च द्यौरनुकम्पिता। अतोस्माकमेव
भाग्यं यदुभयं द्रक्ष्यामः। दर्शनं प्रमाणमाविर्भावः प्रमेयमिति ॥ ३८ ॥

SRI SUBODHINI: Our Lord only is the Proof, Goal, effort and the result of the Holy Scriptures. The ultimate proof or evidence is our Lord's manifestation or His being manifested through the Love of the devotee. The celestial gods, now on seeing the welfare conferred to the mother earth, due to the manifestation of our Lord, are expressing their devout gratitude. They also say, that the whole universe is gratified by the Divine manifestation of our Lord. "Oh Lord Sri Hari, You have mitigated the pain and sorrow of mother earth, which is Your Holy Feet, through Your divine manifestation. Now, mother earth has completely got rid of her being exploited, through the rise of Blissful joy in mother earth, on your Divine Manifestation. Your Birth is the only way to mitigate the sorrow of mother earth and no other way can achieve this. Why? As You, Oh Lord! is fully capable of achieving anything, You desire to do or perform. Oh Lord Sri Hari, it is, indeed, necessary for you to mitigate the pain and sorrow of mother earth. Why? Not only this action of Your's is beneficial to us, but mother earth also represents Your Holy Feet. Everyone tries to remove the hardships connected with one's feet. None also wants to see any defect or problem with one's companions or devotees. Oh Lord! You have to, mitigate the sorrow of mother earth, as this will immensely benefit the entire universe and also as You are also Sri Hari, who dispels the sorrow of His Devotees'.

"Oh Lord, Your Birth and manifestation are, indeed, super-natural - nay - Divine in character. Although, we have not done the required spiritual practices for your

Divine Manifestation, and although You are the Divine soul, in the heart of everyone, You have manifested, Oh Lord! Only through Your Grace, for the destruction of the demons. Due to Your Gracious nature, Oh Lord! we are filled up with joy and Bliss".

Many persons may hold the view, that our Lord's manifestation in the stomach of mother Devaki, was only intended to redeem the sorrow of mother earth. Hence, mother earth exhibited joy and bliss. But many more Divine Leelas were to be enacted later, and the Lord will also enchant this entire universe with His Divine Leelas, in the subsequent times - the same are hinted by the celestial gods. Hence they express great joy and bliss.

Why there is the necessity to wonder that our Lord, indeed, took a human Form and lived on this earth? This is possible for our Lord, as He is the One, whose Forms are seen everywhere and He is Omnipresent and every Form is His only'. The celestial gods also answer this doubt. "Oh Lord, Your Beautiful Holy Feet, adorned with Holy signs of Your Insignia viz: a Flag, divine weapons such as Vajra and Ankusa, has now put it's stamp on this mother earth, which we shall always see and become continuously joyful. This is indeed, a great luck for us to have the vision of Your Holy Feet on mother earth. Mother earth is also very lucky, indeed, as she has been blessed by Your Holy Feet. All the more beautiful is the fact that the shadow of Your Holy Feet has fallen on this mother earth." Mother earth, is the Holy Feet of our Lord. Our Lord has, now, redeemed her now. Mother earth is the daughter of Lord Brahma, and, due to her Love for our Lord, she is blessed with this vision of our Lord. This is also an event for joy and bliss. In the verse the word 'cows' (gām) has been used instead of the usual

'hers' (Tām) - meaning that due to the coming into contact with the Holy Feet of our Lord, mother earth, now onwards, will be able to fulfill all the desires of people living on mother earth, like the Divine Cow - Kāmadhēnu. In fact, mother earth, had taken the form of a cow only, earlier, with tears in her eyes, to plead with Lord Brahma. Now, the same mother earth, due to the insignia of our Lord's Feet, being permanently planted on her, is now full of joy and bliss - and this is considered by the celestial gods as a 'great luck' (MAHĀBHĀGYAM). The word 'cow' (Go) used here is very appropriate, as the both the meanings - the earlier one of mother earth being 'very unhappy' and the latter meaning of mother earth being 'very happy' - come out very clearly in this. "Persons whom you have blessed , oh Lord! will also see, through Your Holy Feet the heavens. Oh Lord! You have: indeed done every type of help to us, the celestial gods. You gave in charity the ear-ornament of mother Aditi (mother of the celestial gods) - and due to this, the 'heavens' have been also blessed by You. Indeed it is very lucky for us, to see in this manner, with joy and bliss, both the happy mother earth and the blessed heavens".

Vision is the form of proof and the Divine manifestation is of the form of the 'goal'. Now in the next verse, the manifestation of our Lord is explained.

नतेभवस्येशभवस्य कारणं विनाविनोदं बत तर्कयामहे ॥

भवो निरोधः स्थितिरप्यविद्यया कृता यतस्त्वय्यभवाश्रयात्मनि ॥ ३९॥

VERSE - 39 Meaning: "Oh Lord! You are birth-less, yet You manifest yourself, according to our humble understanding, only with a view to enact Your divine Leelas. Due to our ignorance only, we behold in You, who is birthless Your Holy Birth, enactment of Your Divine

Leelas which give rise to Total Devotion (Nirōdha) and Your staying on this earth, with your manifestation"

श्रीसुबोधिनी : आविर्भावं समर्थयति, नतोभवस्येति। तेभवस्य जन्मरहितस्य भवस्य जन्मनः कारणं विनोदं विना न तर्कयामहे। विनोदो लीला। वेः कालस्य वा नोदः प्रेरणम्। कालो हि स्थिरः सर्वमेव मर्यादया यथासुखं करोति। स जन्मना नोद्यते। अन्यथाक्रियते। विनोदो संसारनौकायां वा। अन्यथा संसारनौः पारं न गच्छेत्। अस्मिन्नर्थे वृत्ते नम्रे शरणागते पुरुषे भवनिवारकस्य यो भवो जन्म तस्य कारणं विनाविनोदं तर्कयामह इति सन्बन्धो ज्ञेयः। यद्वा नतो य इधो गजेन्द्रस्तस्य व्रममृतं मोक्षो यस्माद् तादृशस्येत्यग्रे पूर्ववत्। तथा च पशुजातीयस्यापि नतिमात्रेण भवनिवारकस्य भवोऽसम्भावित इति तस्य हेतुं तं तर्कयामह इति भावः। नौकारहिता वा संसृतिस्तस्यां सत्यां सर्वप्रेरणं तव भवस्य कारणम्। यद्यप्यत्र प्रमाणं नास्ति यथार्थद्रष्टृणाप्तस्याभावादद्यापि त्वयाप्यनुक्तत्वादतः स्वयमेव तर्कयामहे। वस्तुतस्तु लीलापि भवति न वेतिसन्देह एव। ननु सर्वस्यापि जीवस्य मदंशस्य यथा भवस्तथा ममापीति कथमभवस्येत्युच्यते? तत्राह भवो निरोध इति। सर्वस्यापि प्राणिन उत्पत्तिस्थितिप्रलया अविद्यया देहाद्यध्यासेन भवन्ति। स्वतो जीवानां जन्माभावात्। तदपि त्वयि सति भवति। अन्यथा निराधारे जगत्युत्पत्तिर्न स्यात्। तत्रापि त्वय्युदासीने न भवति। अनित्ये न भवति। असमवायित्वे न भवति। आधारसमवाययोरवश्यापेक्षणात्। तव चोत्पत्तौ जगतोनादित्वं भज्येत। अलीकत्वं च स्यात्। यथा तव भव आकस्मिक एवमेव जगतोपि भवेत्। अतोभव आश्रयरूपे आत्मरूपे सत्येव जीवानामुत्पत्त्यादिर्भवेत्। एवं भगवतो लीलया प्रादुर्भावः। स्वरूपनिमित्ताज्ञानं वा। अन्यथा सर्वमेव जगन्न स्यादित्यानन्दाविर्भावो भगवान् निरूपितः ॥ ३९ ॥

SRI SUBODHINI: "Oh Lord, we are unable to guess any other explanation or reason for your Holy Birth, although You are Birthless, other than Your desire to enact Your divine Leelas in this world. "The word used in this verse viz: 'play' (VINOD) has two words in it viz: 'VI' which denotes 'TIME' (KĀLA) and the word 'NOD'

means 'to inspire or to propel'. Time is a stable factor, in the hands of our Lord, which, gives happiness and joy according to the actions of the souls. Oh Lord! You have inspired the Time, by taking Your birth and thus made the 'Time' look different." The words in this verse also can be seen in a different angle so as to get a different meaning. We may join the words 'VINĀ VINOD' and see the meanings of the words, as before, by splitting the words into 'VINAVI' and 'NOD'. Now the meaning will be 'The Boat in the form of this world of Births and Deaths' for the word 'VINAVI' and the meaning for the word 'NOD' continues to be 'to inspire or propel'. The complete purport of this is 'Oh Lord, if you have not inspired the boat, in the form of this world, this boat could never cross over this ocean of births and deaths'. The main theme or essence, which we have to understand from this explanation is that this Universe, devoid of its blemish and defects, is in reality, the form of our Lord, the Supreme Brahman. This universe is considered as a type of boat, as it has been referred to in the 11th Canto of Sri Bhāgavatam, that the human body is of the nature of a 'boat'. "Oh Lord! to enable this boat to cross this universe, with a view to provide inspiration. You have taken Your birth. Oh Lord! if you have not taken births in the home of Your Devotees, as a son, as a husband and associate Yourself in this manner in several relationships, it will be difficult, indeed, for this boat to cross this universe.'

Our Shri Vallabhāchāryaji, again, gives another valuable meaning, full of spiritual significance in the following manner. He joins the symbols 'Na' and 'Te' (which stand by themselves in this verse) and this word becomes 'NATE' meaning - "Oh Lord, out of Your gracious

compassion to the surrendered Devotees, You, who is birthless, manifest Yourself, with a view to inspire the boat, consisting of this universe, to cross over."

Our Shri Vallabhāchāryaji, again, gives another insight into this verse. He splits the words 'NA TE BHAVASYA' into 'NATA' and 'EBHA' (NA, TA, BHA) and 'VASYA' and gives the meaning as follows - The word 'NATA' means 'Surrendered soul' and 'EBHA' means the king elephant (GAJĒNDRA) who had surrendered to our Lord and who attained liberation with the compassionate Grace of our Lord. The purport is that, our Lord's manifestation is for enacting His Divine Leelas only and He is still doing the same even today. Although, some may say, that the Lord could not have manifested Himself to rescue, just, an animal, like the king elephant - but the answer, even for this wrong conclusion, is that our Lord manifested Himself with a view to enact His Divine Leela only. "The ocean consisting of this universe is today without a strong boat to enable Devotees to cross over and Your manifestation, Oh Lord, is to inspire everyone to cross this ocean. Oh Lord! we have no evidence, even to aver this fact, as we have not come across anyone, who has actually seen this happening. Neither You, Oh Lord, have spoken your views on this matter. Hence, we have to conclude in this manner only, to ourselves. In reality, Oh Lord! this is your divine Leela or is it not? We get confused on this also. Finally Oh Lord! as we are unable to decipher Your Divine Ways, we will have to conclude that, the real reason, purport, value and motive for Your manifestation is known to You only and at best, we can indulge only in inconclusive explanations'.

"Oh celestial friends! Why do you all say that I am unborn? Please regard Me also as taking birth as the other

souls, who are my own part only, take birth in this world." Now the celestial gods, prepared themselves to reply to the above statement of our Lord, if ever, He was to make it, in the following way. All embodied souls take birth, live and die due to their ignorance only. In fact the souls cannot take birth by themselves. Their birth takes place when the Lord wills and is present. "Oh Lord, if You were not present, then this universe, without any basis and support, could not have been created. If, You are not interested, then also, Oh Lord, this universe will not exist, as no creation can take place from impermanent matter which is fleeting by nature. Moreover no creation can also take place, without the presence of a purposeful cause. Hence, it is necessary to have a basis, support and reason (cause) for this universe to be. In view of this, Oh Lord! if we were to conclude, that You also have an Origin, then the everlasting nature of this universe will be absent, and this universe will become unreal, and the creation of this universe will be considered as accidental, and Your manifestation also will be treated, again, as accidental!"

"Oh Lord! the souls take births, having You as the Supreme Divine support and Your own manifestation, Oh Lord! takes place only, for the enactment of Your divine Leelās. 'The Lord is born like any other soul' This statement is wrong as this is said, due to the sheer ignorance about the divine nature of our Lord and the real cause for His Divine birth. In fact the Lord is not 'born' at all - in the human sense - In reality, there is the manifestation of our Lord's Blissful form. The wrong conclusion, that the Lord also came to be 'born' would lead to the wrong conclusion, about this universe also

The same Blissful Form of our Lord is the 'effort' (SĀDHANA). This is explained in the next verse.

मत्स्याश्चकच्छपनृसिंहवराहहंसराजन्यविप्रविबुधेषु कृतावतारः ॥
 त्वं पासि नस्त्रिभुवनं च तथाधुनेश भारं भुवो हर यदुत्तम वन्दनं ते ॥४०॥

VERSE - 40 Meaning: "Oh jewel of the Yadu race! Oh Lord! Please redeem the sorrow of this mother earth, in the same way as You protected us and the three worlds, during Your Holy and Divine Incarnations at different times as a Fish, a horse, a tortoise, a Man-lion, a Boar, a Swan, a King, a Brāhmin and your incarnation among the celestial gods; Oh Lord, we are prostrating and surrendering to You."

श्रीसुबोधिनी : स एव साधनमित्याह मत्स्याश्चेति। यथा पूर्वं नवावतारा जाता एवमयमपि दशमः। त्रयो जलजाः। त्रयो वनजाः। त्रयो लोकजाः। मत्स्याश्चकच्छपा नृसिंहवराहहंसा राजन्यविप्रविबुधाश्च तमोरजः सत्त्वसमानाकृतयः। अश्वो हयग्रीवः। अश्वोपि जलजो हयग्रीवोपि जलजः। नृसिंहः काष्ठजत्वाद् वनजः। वराह आरण्यप्रकृतिक इति। अक्षजोपि बहिर्वायुस्थानत्वादारण्यः। राजन्यो रघुनाथः। विप्रः परशुरामः। विबुधो वामनः। तरतमभावात् त्रित्वम्। मत्स्यादश्च उत्तमः। अश्वादपि कूर्मः। वास्तव्यत्वात्। नृसिंहाद् वराहः। भूम्युद्धारकहिरण्याक्षमारकत्वात्। ततोपि ज्ञानप्रदो हंसो महान्। क्षत्रियब्राह्मणदेवेषु तरतमभावः स्पष्टः। एभिर्नवविधैर्नवविधा अपि रक्षिताः। इदानीमेकेनैव नवविधा रक्षणीयाः। अयमेव भगवान् तत्तज्जात्यनुकूलाकाररूपेष्ववतारं कृत्वा पाति। अधुना ततोप्यधिकं विज्ञापयन्ति। त्वमेतेषु पूर्वं कृतावतारो नोस्मान् त्रिभुवनं चकाराद् धर्मादिकमपि पासि। तथाधुना हे ईश। सर्वसामर्थ्यरूपेणावतीर्णस्तथा। पूर्वोक्तं त्रयं देवत्रैलोक्यधर्मरक्षा भूमेर्भरनिराकरणं चाधिकम्। अस्यापि लोके व्यवहारो यदुत्तमेति। प्रत्युपकारस्ते वन्दनम्। नमस्कार एव प्रत्युपकार इत्यर्थः॥

एतान्येव भगवतो दश रूपाणि सर्वपुरुषार्थसाधकानि। अत्र दृष्टान्तत्वेन मत्स्याद्युक्तेरयं भावः। भूभारभूतासुरराजन्यहननार्थं ह्यवतारः। एवं सति तैः सह युद्धं सम्भाव्यते। तच्च स्नेहातिशयेन भक्तैः सोढुमशक्यम्। अतो "रूपं

चेदं पौरुषं जन्म ते मय्यसा "वित्यादिना देवकीवद् ब्रह्मादयो माहात्म्यज्ञानवन्तोपि भक्तत्वेन भूभारहरणे प्रकारविशेषं प्रार्थयन्ति। यावत् स्वस्यैश्वर्याद्यप्राकट्येन निगूढत्वेनान्यतो वा शत्रुहननं भवति तावन् न स्वयं युद्धं कार्यमिति। तत्र प्रलयाब्धौ सत्यव्रतादिभक्ता रक्षणीयाः। एवं सति पुरुषादिरूपेण रक्षणे क्रियमाणे लोकरीत्या मकरादिभयसम्भावना स्नेहेन भक्तानां क्लेशः स्यादिति तदभावाय येन रूपेण जलसञ्चारः सुखावहस्तद्रूपं जगति हीनजातीयमपि मात्स्यमङ्गीकृत्य रक्षितवांस्तथाधुनोत्तरीत्येतिप्रार्थना। अत एव स्वैश्वर्यादिविरुद्धमपि याचकत्वमङ्गीकृत्य भीमेन जरासन्धं मारितवान् न तु स्वयम्। हयग्रीवो ब्रह्मणः सत्रे प्रादुर्भूतः सत्रसुरहननवेदरक्षादिकं कृतवान्। इहापि राजसूये प्रकटो ब्राह्मणसम्माननेन मर्यादां स्थापयित्वा वेदविरुद्धवादिनं चैद्यमनायासेन मारितवान्। कच्छपस्तु "मेनेङ्गकण्डूयन"मित्यादिवाक्यैः सुखसाधनत्वेनैव मन्दरं दधार। तद्वदिहापि वीर्यबलाधिक्यजबाहुकण्डूशान्त्यर्थमेव युद्धं कार्यं न तु प्रतिभटोपस्थितिमात्रतः। तदा त्वन्य एव प्रेरणीय इतिप्रार्थना। अत एव यत्र युद्धं कृतं तत्र तथैव कृतमिति ज्ञेयम्। क्रीडार्थं मृगयावत्। अत एव "विक्रीडितं तज्जगदीशयोः पर" मितिवचनम्। यथामृतदानार्थमेव मन्दरधारणं तथेहापि स्वस्वरूपामृतदानार्थमेव गोवर्धनोद्धरणं तेन रक्षां च कृतवान्। नृसिंहस्तु भक्तपितरमपि पूर्वभक्तमपि भक्तरक्षार्थमकस्मात् प्रादुर्भूय मारितवान्। लक्ष्म्यादीनामप्यगम्यो दैत्यत्वेपि भक्तमात्रगम्य इत्यपि ज्ञापितवान्। इहापि पाण्डवरक्षार्थं तत्पितामहादीन्, भक्तानप्यासुरावेशिनो मारितवान्। तथैव कंसादीनपि। वनवासे पार्थरक्षार्थमकस्मादाविर्भूय शिष्टशाकात्रं भक्षयित्वा सर्वं समाहितवान्। वराहस्तु यदुद्धारार्थं प्रवृत्तस्तत्रैतादृक्पक्षापातवान् येन तन्मात्रविशेषगुणग्राहकेन्द्रियस्यैवाधिष्ठाने प्रकटोभवन् तु नृसिंहादिवत्। इहापि पाण्डवरक्षार्थमागच्छंस्तन्मात्रगुणग्राहिविदुरगेह एव स्थितोभवन् त्वन्यत्र। तथा व्रजस्थानुद्धर्तुं तन्मात्रसम्बन्धिनि स्थले स्वयमाविर्भूय तथा कृतवान् न त्वन्यत्र स्थितः। एवमेव वैदर्भ्युद्धारं कुर्वन् हिरण्याक्षवन्मध्येमार्गं प्रतिबन्धकर्तारं रुक्मिणमुपेत्यैव स्वकार्यं कृतवान् न तु तदैव हतवान्। अग्रे च तथा कृतवान्। हंसस्तु तत्त्वमुपदिश्य ब्रह्मादिविषादहन्ता। इहापि वेदमर्यादाविरोधिगुरुर्वेधादेर्विमुखस्य तच्चिन्ताविषादं तत्त्वोपदेशेन हतवान्।

अन्यथा भूभारहरणं न स्यात्। राजन्यस्तु मज्जनसाधनं तारकं कृत्वैकभक्तार्थमनेकान् दैत्यानवधीत्। तथेहापि भूनिमित्तमनेके मारणीयाः। एतेनैकस्या भुवो निमित्तमनेकान् कथं वधिष्य इति शङ्कपास्ता। द्वेषादिभावस्यापि तारकत्वं स्पष्टम्। विप्रस्तु ब्रह्मवृत्तिरपि घोरं क्षात्रमूरीकृत्यासुरराजन्यानवधीत्। इहापि ब्रह्मत्वेन समत्वेऽपि दैत्यवधः कार्य एव। विबुधस्तु मातृप्रार्थनया विभूय ब्रह्माद्यशक्यं त्रिभुवनहरणं वाङ्मात्रेण कृतवान्। एवमत्र वृकासुरवधे स्पष्टम्। देवकीप्रार्थनया विभूय ब्रह्मादिदुराणं स्वानन्दं यदुभ्यो दत्तवान् राज्यलिप्सुं कंसं मारयित्वा गेसेनाय राज्यं दत्तवान् न तु स्वयं गृहीतवानिति एवं नमस्कारान्तं भगवान् स्तुतः। कंसादिवधस्त्वप्रयोजकः। तस्मात् विशेषेण गणितः ॥ ४० ॥

SRI SUBODHINI: "Oh Lord! just like you had taken, in the first place, the Nine incarnations, this is your Tenth Incarnation." Three incarnations took place in water; three incarnations took place in forests and three incarnations took place in this world. The forms of fish, horse and the tortoise, Oh Lord, resemble Your Divine quality of spiritual ignorance (Tamas); The forms of Man-lion, Boar and the Swan, represent Your Divine quality of spiritual dynamism (RAJAS); the forms of Sri Rāma, Sri Parasurāma and Sri Vāmana represent the Divine quality of spiritual Harmony (SATWA). In the verse, the reference to the word 'horse' (ASWA) is to the Lord Hayagrīva. Horse also has its origin in water, and Lord Hayagrīva also originated from water. Lord Narasimha (Man-lion form) can be considered as of 'forest' (VANAM) origin, as He, manifested from a pillar. The Lord's incarnation as a Boar (VARĀHA) is definitely of 'forest' origin. A Swan is also considered as of 'forest' origin, as it likes to live in open places, so that it can fly in the air. This swan-incarnation of our Lord, through His spiritual teachings, made devotees take to do penance in the forest, inspiring

them to lead the life of spirituality in the forest. Hence to term the 'swan' as of 'forest-origin' is, indeed , very appropriate. Sri Rāma, representing the warrior class, Sri Parasurāma representing the Brāhmin class and Sri Vāmana representing the celestial gods' category have been referred to, in this verse, to describe their respective progressive divine qualities. A horse is considered of a higher category of animal, than a Fish. A tortoise is considered higher than a horse. This higher gradation is done, purely from the point of view of completion of different tasks achieved during a particular incarnation. The divine form of our Lord as the Tortoise, always remaining in water, protects this earth- hence this Form is regarded as higher than our Lord's manifestation as the Horse. Our Lord's Form as the Boar is considered higher than His form as a Man-lion as Our Lord, in the form of a Boar rescued mother earth from water and also killed the demon Hiranyāksha. During our Lord's manifestation as a Man-lion, the devotee Prahlāda was protected. But, our Lord's form as a swan is considered higher than our Lord's form as a Boar, as our Lord, as the Swan, gave divine and spiritual wisdom to the devotees. The progressive values in our Lord's manifestations in the warrior class, as a Brāhmin and amongst celestial gods, are indeed self evident.

In these Nine different manifestations, our Lord protected Nine types of devotees. "Now, Oh Lord, You have to protect the Nine types of devotees only through this one Total Divine manifestation". Our Lord, takes his incarnation among the same class and category of persons, whom. He intends to protect. Now, the celestial gods, make a specific prayer to our Lord, explaining as to how, our Lord, in the earlier times, protected, through His

various incarnations, the celestial gods, the three worlds and all the righteous persons. "Oh Lord, just like before, You have now manifested Yourself, with all Your Divine capacity and Powers. Oh Lord! while, like before, You will kindly and graciously protect us, the three worlds and the cause of righteousness (DHARMA), Oh Lord, please redeem the suffering and pain of mother earth also. Although You are the supreme Lord of this universe, You are also known in this world as the scion and jewel of the Yadu race. As we can never repay the Grace and bounty showered on us by You, Oh Lord! please accept our humble prostrations in lieu thereof".

Why did the celestial gods, pray to our Lord, for the mitigation of the sorrow and pain of mother earth and did not specify any other tasks or actions to be taken by our Lord, in their prayer? Clearing this doubt, our Shri Mahāprabhu Vallabhāchāryaji says, that our Lord's manifestations such as Fish etc. are indeed capable of achieving all the desired results, after completing the necessary tasks. All these incarnations are referred to in this verse to signify, that our Lord usually takes His incarnations for mitigating the sorrow and pain of mother earth - and now - specially to destroy the wicked and evil kings, who were ruling mother earth at this time. Hence our Lord will confront these evil kings in a war. But the devotees do not want our Lord to participate in a war, with a view to destroy these evil kings, as our Lord will get exerted and get physically tired in this process. Devotees, due to their love for our Lord, can never put up with any type of difficulty for our Lord. The celestial gods say that "Oh Lord, You have taken this birth as a very dynamic and strong Divine person, for our sake". In this way, although the celestial gods knew very well, like mother Devaki, the

supreme Divine Nature and Power of our Lord, being devotees, full of love for our Lord, they now pray to our Lord, to mitigate the suffering of this earth without participating or precipitating a war, as this will cause physical exertion and discomfort to our Lord, which the celestial gods, as ideal devotees, cannot bear at all!

"Oh Lord, until you manifest your powers of Opulence and Omnipotence, please do not physically exert Yourself in a war or battle, and, as much as You can, please destroy Your enemies through your secret ways: using others as Your instruments - as You did earlier, Oh Lord! during the great Deluge (PRALAYA) You had protected devotees such as the king Satyavrata."

"Oh Lord, Your devotees will become very unhappy, due to their boundless love for You, if You were to decide to help these devotees, through the process of a war, as you have now taken the form of a mighty warrior (PURUSHA). Why? In this war, which resembles an ocean, there are fearsome huge whales, in the form of several difficulties. Hence Oh Lord! please do not give this sorrow to your Devotees, by taking upon Yourself the burden of fighting a war, thus physically discomforting Yourself. Please protect Your devotees, in the same comfortable way, as You did in Your earlier: incarnation of a Fish, when You carried out this task of protecting Your devotees in a very easy way, which did not cause any physical discomfort to You." Here the example of Bhīmasēna, becoming a Brāhmin beggar, hiding his nature of a warrior-class prince and form, killing the king Jarāsandha is given - to say that the Lord Himself had accompanied Bhīmasēna and had also dressed Himself as a Brāhmin! The purport of this prayer to our Lord, is that

our Lord should not have: physical exertion or trouble while protecting His devotees. This is an expression of pure love, on the part of the devotees, to our Lord.

Our Lord, appeared, during the sacrifice conducted by Lord Brahma, in the form of Lord Hayagrīva (horse-form) and while protecting the Vedās, also, destroyed the demons. Our Lord, also protected the religious traditions of Righteousness (DHARMA), during the sacrifice of Rājasūya, performed by king Yudhishtira, by manifesting Himself and according recognition to the Brahmins. Our Lord, in fact, killed king Sisupāla, very easily, as he was talking against the Vedās. During His incarnation, as the giant Tortoise, our Lord, comfortably, held the Manthara mountain on His back, as an act affording physical comfort to Himself!. Here also, the celestial gods say that , our Lord should, using His special Divine physical powers, should give battle with His Hands, only as an act of comforting them physically in a facile and easy manner and not as an act for killing the enemy who confronts Him, in a battle. "In fact Oh Lord! please, as far as possible, inspire others to do the killing. This is our prayer." In fact, it is our Lord, who has inspired armies to fight against each other, wherever a war has broken out. Our Lord, enacts the divine Leela of a war, just like the kings, as a pastime, go out on hunting expeditions. That is why, it is said that "this universe is a play of our Lord with Himself".

Our Lord, with a view to ensure the rise of nectar (AMRUT), physically held on His back, the Manthara mountain, in the same manner, He held the Gōvardhan mountain in His Hands, with a view to Bless everyone, with the distribution of the nectar of His Divine Form. He

also, protected Vraja through this act. When our Lord took the incarnation as the Lion-man (NARASIMHA), He achieved both the aims viz. killing Hiranyakasipu, who was His devotee in the earlier birth, and had become now His enemy in this birth, and also protected Prahlāda, His devotee. It is also, explained, that during this incarnation, due to our Lords form, expressing cruelty and demoniac traits, even goddess Laxmi could not get near to our Lord. But a devotee like Prahlāda, was able to come near to our Lord, as our Lord always gives His vision to His devotees only in His Divine Blissful form (ANANDAROOPAM). Moreover, for protecting the Pāndava princes, our Lord killed their demoniac relatives, like Bhīshma and others. In the same way, Kamsa and others were destroyed. During the stay in the forest, with a view to protect, once again, the Pāndava princes, our Lord, appeared accidentally and after eating the remnants of the food left in the vessel, made peace possible through His Grace, with sage Durvāsa, who had come to give trouble to the Pāndava brothers. During His incarnation as the Boar (VARĀHA), He showered His great affection and partiality to mother earth, through specifically lifting mother earth, with His nose, thus accepting mother earth's special quality of fragrance. In this incarnation, as our Lord Shri Krishna, for the protection of the Pāndavās, Our Lord visited the home of Vidurji. He never went anywhere else. Why? Vidurji had accepted and appreciated the Divine qualities of the Pāndava brothers. In the same manner, with a view to redeem the devotees of this holy Vraja, our Lord, has manifested Himself in Sri Gökulam and protected His devotees. He did not act like this anywhere else. In the same manner with a view to protect Rukmaniji (Vaidharbhi) from the hands of Sisupāla, our Lord, stopped Rukmi

midway, like He had stopped Demon Hiranyāksha earlier, and achieved His own purpose of taking away Rukmaniji, although He did not kill Rukmi at that time. He killed him later, when the right time came. Our Lord also mitigated the mental agony and pain of Lord Brahma and others, through His spiritual advice. after taking His incarnation as the Swan (HAMSA). In the same way, He dispelled the mental despair and agony of the Pāṇḍava warrior Arjuna, who had decided not to give a battle, which was his natural duty, and kill his preceptors and others, falsely concluding this action to be against the Vedic scriptural injunctions, by giving His spiritual teachings, as contained in the Gīta. If our Lord, had not given this advice to Arjuna, the pain and sorrow caused to the mother earth through sinful and demoniac kings would not have been ended.

During our Lord's incarnation as Sri Rāma, our Lord converted the stones, which are useful to get drowned, into a bridge to cross the ocean, with a view to protect His devotee Vibhīshana and to destroy the demons in Sri Lanka. In the same way, during this incarnation as Shri Krishna, our Lord arranged to kill several demons, to protect the mother earth. Why did our Lord destroy so many persons, just to protect one mother earth? Clearing this doubt, it is explained, that, the demon kings, who were killed by our Lord, had nurtured intense hatred to our Lord. In reality these kings were, indeed, spiritually redeemed by our Lord, although, externally, it appeared as though they were destroyed.

During our Lord's incarnation as Shri Parasurāma, although our Lord's birth took place in a Brāhmin family, He took the fearsome function and practice of the warrior

class and destroyed several wicked warrior princes. During this incarnation, although born as a Brahmin, our Lord decided to destroy the wicked warrior class.

During our Lord's incarnation as Sri Vāmana, manifesting Himself as a reward to His mother's prayers, our Lord, enacted the stupendous act of taking away all the three worlds, from King Mahābali, which Lord Brahma and others could never achieve, and this feat, our Lord had achieved through His mere words! This is also exemplified during the destruction of the demon Vritrāsura.

Our Lord manifested, now, through mother Devaki, and, He distributed His Blissful joy and Ānanda to the entire Yādava race - which even Lord Brahma and others can hope to achieve only with considerable difficulty! Our Lord, after killing Kamsa, who was avaricious to have the kingdom, gave it away to King Ugrasēna and the Lord did not accept this kingdom for Himself! In this manner the celestial gods sung the praise of our Lord and, then, they made their prostrations to our Lord. The killing of Kamsa and others are not specially referred to here, as these events are considered unimportant.

In the next verse, the value of the Divine story of Shri Krishna, as the 'result' itself is emphasized, as also the comforting of mother Devaki is described.

दिष्ट्याम्ब ते कुक्षिगतः परः पुमानंशेन साक्षाद् भगवान् भवाय नः॥
माभूद् भय भोजपतेर्मुमूर्षोर्गोप्ता यदूनां भविता तवात्मजः ॥ ४१ ॥

VERSE 41 Meaning: "Oh Mother Devaki, The Supreme Purushōttama, our Divine Lord, has manifested Himself to You, with His Divine Part as Pradhymna, in your stomach. He is our supreme Lord. He has come to look after our welfare. Now, please do not be afraid of

Kamsa, who is going to be destroyed. This, your son, who is the Supreme Lord, will protect all the Yādavas. Oh Divine Mother, please accept our Greetings and Best Wishes."

श्रीसुबोधिनी : प्रसङ्गात् तच्चरित्रं फलरूपं निरूपयन् देवकीसान्त्वनमप्याह दिष्ट्याम्बेति। हे अम्ब मातः। सर्वात्मकस्य भगवतो माता मातैव। नृसिंहादिवदक-स्मादेवाविर्भावोयुक्तः। यत् ते कुक्षिं गत एतद् दिष्ट्या। उक्तमर्थमुपपादयितुमाह परः पुमानिति। पुरुषोत्तम इत्यर्थः। अंशेन तव कुक्ष्येकदेशेन प्रद्युम्नांशेन पुत्रो वा। साक्षाद् भगवानिति ज्ञानक्रियांशव्यावृत्त्यर्थम्। तवोदरे त्वदर्थं नागतः किन्तु भवाय नोस्माकमेवोद्भवाय तव कुक्षिं गतः। तर्हि मम का गतिरिति चेत् तत्राह तव भयं मा भूत् भविष्यति। आशंसायां प्रथमार्थे "छन्दसि लुङ्लङ्लिट्" इति लङर्थे लुङ्। "माङि लुङि" तिसूत्रादपि तथा। भोजपतेः कंसात्। स हि वचनेनैव भीषयति। न तु क्रियां कर्तुं शक्तः। वचनं च तस्योपेक्ष्यम्। यतोयं मुमूर्षुः। मुमूर्षूणां विक्लवा गिरो भवन्ति। ननु वचनमात्रेणैव कथं भयनिवृत्तिस्तत्राह गोप्ता यदूनां भविता तवात्मज इति। तव रक्षायां कः सन्देहः? यदूनां सर्वेषामेव तवात्मजो गोप्ता भविष्यति। अनेन स्वरूपकार्यमानुषङ्गिकं च कार्यमुक्तम्॥ ४१ ॥

SRI SUBODHINI: Our Lord is the innermost Divine Ātma (soul) in everyone. Hence His mother becomes the mother of All. Hence the Celestial gods told thus to mother Devaki; "Oh Mother, the Lord has decided to manifest Himself, in a completely different manner, from your stomach, as He considers manifesting Himself, suddenly, as He did during his incarnation as Sri Narasimha (Man-lion), as inappropriate to your status and situation. Hence Greetings, Congratulations and best wishes Oh Mother! for having this special favour from our Lord!' 'It is Our Supreme Purushōttama, who has manifested in your stomach' - in this way the special nature of Mother

Devaki's Divine nature is described. The word 'with His Divine Part' (AMSENA) used in this verse, denotes, that our Lord has manifested with His Pradhymna aspect as her son. The words 'really our Lord' (SĀKSHĀT BHAGAVĀN) denotes that our Lord's Supreme Purushōttama principle had fully manifested now and not just His Divine Potency only. Our Lord's entire spiritual potency of Wisdom (JNĀNA) has now come to manifest and visit mother Devaki. "The Lord is assuring you, mother Devaki, in your stomach, that you should not be afraid at all now from anyone or anything." Why? Kamsa is now, threatening only, through his words and he cannot do any harm to mother Devaki. His words should be given the least importance as he is going to die soon. If Devaki was to say to the gods as to how she can become fearless, just being asked to be so, by the celestial gods, the celestial gods reply, that they, being of Divine celestial origin and being, as such, celestial gods, are not merely assuaging her through their words only. They have assured her, as they were celestial gods, and their assurance and words will not fail, as they had the support of the Divine Will. Due to their divine status, the celestial gods, now say, that they have the knowledge that "your son will save all the Yādavas after destroying Kamsa". Hence please be not afraid. "Why do you have any doubt that the Lord will not protect you, when He is going to save the entire Yādava race and not just few of the Yādavas only?" In this manner, reference is made to our Lord's Divine tasks and the other Divine heelas which He will enact later.

The celestial gods having ended their prayer, Shri Sukadeva now, concludes this chapter, in the following verse.

श्रीशुक उवाच—

इत्यभिष्टूय पुरुषं यद्रूपमनिर्दयथा ॥

ब्रह्मेशानौ पुरोधाय देवाः प्रतिययुर्दिवम् ॥ ४२ ॥

VERSE -42 Meaning: "Sri Sukadeva said 'The celestial gods, in this manner, sang the praise of Our Lord, who is the Supreme Purushōttama - whose Divine Form defied correct description, as to it's real nature as this or that - as this Divine Form represented and embodied all the forms on the universe, and, in reality, this Divine form had, indeed, become all the forms in this universe! Thereafter Lord Brahma and Lord Siva led the celestial gods back to the heavens (SWARGA)."

श्रीसुबोधिनी : उपसंहरतीतीति। पुरुषमिति। स्वतन्त्रतया सर्वकार्यकर्तृत्वमुक्तम्। यद् रूपं पूर्वं स्तोत्रे यादृशं रूपं निरूपितम्। अनिर्दयथैतदुक्तं तथा च न भवति। दैत्यानामपि मुक्तिदानेन हितकर्तृत्वात्। इदमेवं भवदपि तथा न भवति। प्रकारभेदेन सर्वमेव सत्यं सर्वमसत्यमित्यर्थः। ब्रह्मेशानौ कथञ्चिदत्रैव स्थास्यत इति शङ्कया तौ पुरोधायाग्रे कृत्वा देवा दिवं प्रति ययुः। प्रतिदिवमिति। एकविंशतिः स्वर्गाः शतं स्वर्गाश्चेतिमतभेदेन स्वस्वस्वर्गे स स देवो गत इत्यर्थः। ययुरिति। मध्ये दैत्यकृतो विघ्नः कोपि न जात इति "या प्रापण" इतिधातुना सूचितम् ॥ ४२ ॥

इति श्रीमद्भागवतसुबोधिण्यां श्रीवल्लभदीक्षितविरचितायां

दशमस्कन्धविवरणे द्वितीयोऽध्यायः ॥ २ ॥

SRI SUBODHINI: The word 'Purusha' (Divine Lord) used here denoted that our Lord is the 'doer' of all actions. The celestial gods had described our Lord in a particular manner, as being, only concerned with their own welfare. This is not so. Our Lord, redeemed even the demons also, by giving them liberation after destroying them. Our Lord's nature can never be described fully as

"He is like this or like that" as Our Lord, being the basis of every form - nay - every one sees our Lord's form only, of whatever is seen in this universe, as He is the ultimate Truth (SATYAM). Our Lord is also the 'untruth' as everything in this universe is 'He' only and thus untruth also is ultimately a part of the Divine play only.

The celestial gods, perhaps, thought, that on their going away, Lord Brahma and Lord Siva, may stay back - so they made Lord Brahma and Lord Siva lead them, to the heavens. The celestial gods went to their respective heavens - from this we may conclude that 'heaven' is not one, but many. In the Narasimha Purāna, reference has been made to 21 such heavens. In the other Puranās also, reference is there for a hundred heavens . Here, we have to understand only that, the celestial gods reached their respective abodes safely.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 2nd chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥ श्री कृष्णाय नमः ॥
॥ श्री गोपीजनवल्लभाय नमः ॥
॥ श्री भागवत-दशमस्कन्धः ॥

॥ अथ तृतीयोऽध्यायः ॥

SRI BHAGAVATAM
TENTH CANTO - Chapter III

श्रीशुक उवाच॥

अथ सर्वगुणोपेतः कालः परमशोभनः।
यहोवाजनजन्मर्क्षं शान्तर्क्षग्रहतारकम् ॥ १ ॥

॥श्रीसुबोधिनी कारिकाः॥

जननं वर्णनं स्तोत्रे सान्त्वनं गमनं तथा ।
षड्विधो भगवानत्र तृतीये विनिरूप्यते ॥१॥
रूपान्तरस्वीकरणमध्यायार्थ इहोदितः ।
प्रतीयमानो भगवानिति षड्विध उच्यते ॥ २ ॥

Kārikas 1 and 2 Meaning: In this, the third chapter, there are 6 Divine Leelas or events of our Lord being described - viz. (1) Birth (Janan) i.e. the Divine Manifestation of our Lord (2) Description (Varnan) i.e. Description of the manifested Divine Form of our Lord (3) and (4) The praise (stuti) sung by both Shri Vasudeva and mother Devaki (5) 'Comforting' (sāntwan) i.e. our Lord's comforting words of assurance to both Sri Vasudeva and mother Devaki, especially reminding them of our Lord's earlier births as their child and (6) 'Going' (Gaman) i.e. our Lord's journey to Gokulam. Our Lord's Divine Leelas and events represent His Divine Self and Person-

age. In six ways, this Divine truth, as explained in the Vedās are described and established in this chapter. Moreover our Lord's six Divine qualities of (1) Opulence (2) Valour (3) Fame (4) Wealth (5) Wisdom and (6) Renunciation (detachment) are also pointed at, through the description of the six Divine Leelas in this chapter.

The main purport of this chapter, is our Lord's accepting and taking a different form, after withdrawing His originally manifested form. Our Lord's taking the form of an ordinary human child, when His parents were present and saw this 'changing' of form, on the part of our Lord, is the important point made in this chapter. [In his Tippiani Shri Gosainji says that, when the Lord took His birth in Nandogapa's home, at the same time, our Lord, manifested, as a Divine Vision, to both mother Devaki and Sri Vasudeva, at Mathura and this child is being referred to here, as the 'human' child. To reveal this secret also, the main purport of this chapter has been described as 'changing' of forms by our Lord.] Our Lord, who accepted this changed form, is the same Lord, who is invested with the six Divine qualities, and the Divine form, in which He was now seen, is not like any other human form usually described with a soul and a body. This unique Divine aspect of our Lord is repeatedly pointed at, through the main purport and meaning of the six Leelas viz. Birth etc. of our Lord, in this chapter.

अष्टभिश्च चतुर्भिर्वै दशभिश्चाष्टभिस्तथा ।

चतुर्दशभिरष्टभिः षडर्थाः क्रमतोत्र हि ॥ ३ ॥

ऐश्वर्यमष्टया यस्मादर्धमात्रा हरी परा ।

सार्धाष्टभिरतः प्रोक्तमैश्वर्यं सर्वमङ्गलम् ॥ ४ ॥

अधिकारिणि काले वै अनन्ता भगवद्गुणाः ।

खण्डशस्तेवयवशः सर्वेषां फलबोधकाः ॥ ५ ॥

KĀRIKAS 3, 4, and 5: Meaning: Here, the six meanings of the six Leelas, starting from the 'birth' are successively dealt with. The first 8 verses have described the birth of our Lord; the next 4 verses deal with the description of the Divine Form and nature of our Lord; 10 verses deal with the Stuti (Praise) made by Sri Vasudeva; the next 8 verses deal with the 'comforting' words of assurance given by our Lord to both, Sri Vasudeva and mother Devaki, and in the next 8 verses, our Lord's 'journey' to Gokulam is explained.

In the first story dealing with the 'birth' of our Lord, the 8 verses deal with the 8 types of 'Opulence' (AISHWARYA) and in the last verse, there is an extra half-verse, and in these eight and half verses, while describing the eight kinds of Opulence of our Lord, pointed reference is also made about our Lord's Supreme Divine nature, like the half-mark used in the 'OM' denotes the Supreme Brahman. In the Tāpaniya Upanishad there is a clear reference to 'Shri Krishna is the half-mark in 'OM' - as the Supreme Brahman'. In the Vedās also, significant importance is given to this 'half-mark' in the word 'OM' in the meditation of the Supreme Brahman. Thus, in these 8 ¾ verses, a clear description is given to the birth of our Lord, who is the repository of all Auspiciousness, who shines brilliantly with His eight-fold Opulence and who is also the Supreme Brahman as signified by the half-mark in the word 'Om'. That is why, although Devaki's pregnancy progressed in the usual way, as it happens to any other human being, the manner of our Lord's manifestation "as the rising of full moon in the East" is unique. Moreover the reference to "wonderful was our Lord, who had manifested as a child and who had Lotus-like eyes" is also super-natural and entirely Divine.

The time of our Lord's manifestation is usually considered as not very auspicious - He manifested during the downward journey of the Sun (Tropic of Capricorn) and not during the northward journey of the Sun (Tropic of Cancer) which is considered more auspicious - He took birth during the 'dark' side of the moon and not during it's 'white' part (which again is considered, as auspicious). He manifested during the night and not during the day. Shri Sukadeva has called all these, so called inauspicious timings, as very auspicious and full of all Divine qualities - with a view to emphasize the fact that 'TIME' is a servant of our Lord, having derived it's authority from our Lord. The 'event' itself is an associate of our Lord and all the divine qualities attributed to the auspicious times, such as, the northward course of the sun etc. are all due to our Lord's Grace only and they confer beneficial results due to the will and grace of our Lord only.

मूले समागते कालः स्वकीयान् सकलान् गुणान् ।

हरौ प्रदर्शनार्याय प्रकटीकृतवान् यथा ॥ ६ ॥

देशोपि त्रिविधश्चैव भूतान्यपि तथैव च ।

तत्रत्या ये विदुस्तेपि ज्ञापनार्थं गुणान् स्वकान् ॥ ७ ॥

प्रकटीकृतवन्तो वै दोषनाशपुरःसरम् ॥ ७ ½ ॥

KĀRIKĀS 6, 7 and 7 ½: Meaning: The beneficial nature of results conferred by auspicious times, such as the northward course of the sun (UTTARĀYAN) denote only to the partial good tidings, which all persons experience, in general, and usually these good tidings are conferred on all, in general, and never in a full and total manner to anyone in particular. The power to give the results of one's action rests only in the hands of our Lord - i.e. no time or situation can confer, by itself, any benefit or result.

But, when the Lord of the principle of Time, who is our Lord, has Himself manifested now, then the principle of Time, with a view to welcome our Lord with devotion and love, and also to show to our Lord that he i.e. the Time has safeguarded properly all the Divine auspicious qualities conferred on him, by our Lord, like the auspicious nature of Uttarāyana etc. now manifests all the auspicious tidings "in full".

Shri Goswāmi Vithalnāthji has raised a doubt as to whether, it would have been more better, if our Lord had manifested Himself, during the Uttarāyana time and that too, during the day. He clears this doubt in the following manner. The place, time and the circumstances or materials used by our Lord, for His manifestation is always Supra-Divine (ĀDHIDAIVIK). In fact, our Lord can never manifest during ordinary physical time (ĀDHIBHOWTIK). This 'Time' through which, our Lord's Divine Leelas will be enacted is of the Form of our Lord only. Now our Lord's Divine Leelas are set to begin. Hence, to fulfill our Lord's wishes, the Divine Form of our Lord, in the form of Time, as symbolizing His Divine Leelas, has now manifested. This is denoted by the word 'Artha' in the verse - meaning that, now onwards, everything will move topsy-turvy! And we have to understand the correct purport of each event, after considering it's opposite also. How? Like, the entry of 'day' was denied for 6 long months of 'Rāsa' (Divine Dance of our Lord) nights i.e. there were 6 months of continuous nights! As such these nights, were indeed, supra-divine and completely extraordinary. Here also, during this manifestation of our Lord, as Shri Krishna, there was no entry of the physical time of DAKSHINĀYANA (Southward course of the sun). In fact this factor of our Lord's supreme will and desire -

which transforms everything into what He pleases - is the special attribute of this 'path of Grace' (PUSHTIMĀRGA) in comparison to other paths. The word 'All the Divine qualities combined' (SARVAGUNOPETAHA) denotes that, all the six Divine qualities of our Lord were present, during the manifestation of our Lord, and it also signifies that it is our Lord, who was in manifestation.

The highest space, the middle quarters and the mother earth, below, and the people living in these regions, such as celestial gods, sages, realized souls, Gandharvās, Kinnarās and Chāranās and others and also elements like water, fire, wind and others, now exhibited their natural Divine qualities, as their blemish and defects were already removed and destroyed - with a view to welcome our Lord's manifestation.

SRI SUBODHINI - ĀBHAS: In this manner in the second chapter, the efforts made by everyone for the Divine manifestation of our Lord has been described. Now, in this third chapter, our Lord's desire and will and the act of transforming Himself into a human form is described. This transformation was enacted by our Lord, with a view to mitigate the sorrows and suffering of mother earth, His parents and other devotees respectively, exhibiting the harmonious, dynamic and ignorant nature of their sorrows. These sorrows were also, respectively, caused by Kamsa, by the efflux of Time and those caused by spiritual ignorance. Hence, it is necessary to describe fully the first form manifested by our Lord, as taking another form is usually called as the transformation. If our Lord's form is not described fully, then it will be impossible to describe the main purport of this third chapter viz. the Lord taking another form, after manifesting Himself in a different form. Moreover, if we do not

describe the Divine qualities and premonitions or auspicious tidings, which were prevalent at the time of the Divine manifestation of our Lord, then we will not be able to describe our Lord's manifestation as an 'appearance' [The word 'appearance' is applicable only to the manifestation of our Lord Shri Krishna, who is the supreme spiritual principle. Only during the time of His manifestation, all the principles exhibited great Bliss and Joy. This is the incontrovertible proof for our Lord's manifestation and our Lord being the Supreme Spiritual principle of Truth]. Otherwise, this manifestation will be called only as a 'Birth'. All the Divine qualities and auspicious tidings, in full, are not experienced by anyone during any other birth - in fact, even when our Lord manifested as the king Pritu, there was no manifestation of all these auspicious Divine tidings and qualities. If we do not describe the praise (STUTI) sung by both Vasudeva and mother Devaki, then we will conclude, wrongly, that our Lord's parents had only the knowledge, that the Lord with Four arms, Shri Nārāyana, had manifested Himself before them. The real fact is, that both Vasudeva and mother Devaki, knew, as we can see from the praise of our Lord, rendered by them, that the Four-armed son of their's is, indeed, the supreme Lord Himself. In fact our Lord was so considerate to His parents that He manifested Himself, firstly, in His Four-armed form, with a view to remind them about their previous lives and our Lord's promise to them, to be born as their child. That is why, Shri Sukadeva has considered it necessary to describe the Divine Form of our Lord, in his "comforting the parents" part of the verses. If this was not done by Shri Sukadeva, then this manifested Form of our Lord, will remain as an item for 'wonder' in the minds of His parents and not understanding or realizing the cause for such a manifestation, further

doubts will arise, creating more confusion in their mind. Without understanding the Divinity of our Lord, our Lord's transforming Himself into a human child and going to Gokulam, by itself will not, also, mitigate the sorrow of our Lord's devotees. Hence the purport of this chapter also is 'Going' (GAMANAM) - to Gokulam.

VERSE - 1 Meaning: "After the celestial gods who sang the praise of our Lord a most beautiful and auspiciously endowed Time came into existence, with the Rohini Star on the ascendant. All the other heavenly stars, also, came out, exhibiting their luster, indicating peacefully, the most Auspicious nature of events to come viz. our Lord's manifestation.

Commentary: If our Lord had not taken the form of a human child, then there was the possibility of our Lord conferring only His blessings, on all, by way of liberation from the cycle of births and deaths. But, the child-like, sweet and full-of-relish (Rasa) Divine Leelas of our Lord could not have taken place (as He will be in His Divine form only and with this Divine Form, naturally He cannot perform Ordinary human Leelas). Our Lord, it is said, took a beautiful human form, with a view to bless His real intimate devotees, with His Relish - Aesthetic sweetness (RASA), as these devotees will not be satisfied with anything else. Hence, this Divine event of our Lord assuming a human form with a view to Bless His devotees, out of His boundless love for them, is considered as the main purport of this third chapter.

Shri Vasudeva and mother Devaki became anxious and afraid - this has been described, by them, in the verses chanted by them. When they saw the supra-natural Divine Form of our Lord, they naturally got anxious and

worried, as it is usual to get this fear, when one is confronted with a supra-natural form. Hence, we may consider that, having a supra-natural form, around, is always ridden with fear and anxiety. The knowledge and wisdom about our Lord's reality and Truth, is indeed, supra-natural and Divine. [In the Sutras (Aphorisms) of sage Vyāsa, it has been said that this universe is a Divine Leela of the Supreme Brahman. But our Shri Mahāprabhuji has cautioned that we should be careful with the factor of worldly materialism, as this has the capacity to become an enemy to spiritual progress. In other words, we should not equate our Lord with this world and forget, in this over-emphasis on the world, our Lord. We should always have the attention and focus on our Lord.]

Mother Devaki was very anxious that, nothing untoward should happen to this human child, from the cruel Kamsa. Thus, mother Devaki exhibited a natural human motherly love to our Lord, and this was possible only, as the Lord took a human form. The main purport of this is, that, if the Lord had retained the Divine Four-armed Form, with which He had manifested, then mother Devaki and others would have not dared to express their sweet love for Him, at the human level. Hence the Lord took the form of an ordinary human child to please Himself and others.

श्रीसुबोधिनी : एवं पूर्वाध्याये भगवत उद्यममुक्त्वा सर्वेषां त्रिविधदुःखदूरीकरणाय रूपान्तरस्वीकरणमुच्यते, अत आदौ रूपं वक्तव्यं, अन्यथा रूपान्तरत्वं न स्यात्, तस्य च प्राकट्ये यद्यधिकारिणां नैमित्तिकगुणप्राकट्यं सर्वं नोच्येत तदा प्राकट्यमपि जननापरपर्यायं स्यात्, न ह्येकस्य जनने सर्वे गुणा प्रकटीभवन्ति महतामन्येषां च, जनकयोर्वा यदि स्तोत्रं नोच्येत तादृशमेव जनितमिति तयोर्बुद्धिः स्यात्, रूपस्य प्रदर्शनमात्रप्रयोजनव्यावृत्त्यर्थं स्वरूपकथनमपि वक्तव्यं, अन्यथाश्चर्यमात्रत्वेन

निदानाज्ञानात् सन्देह एव तिष्ठेत्, रूपान्तरेण कार्यं न भवतीति गमनमावश्यकं, रूपान्तराभावे सर्वमुक्तिरेव स्यात्, लीलाया रसालता च न स्यात्, अलौकिकं लोकाद् दुर्बलमिति ज्ञापयितुं दृष्टेयलौकिके जनकयोर्भयर्णनम्।

प्रथममष्टैश्वर्ययुक्तमाविर्भावमाह, यदैव ते स्तुत्वा गता अथ तदनन्तरमेव भगवानाविर्भूत इतिसम्बन्धः, तदैव सर्वगुणोपेतः कालो जातः, यावन्तो गुणाः काले स्थापितास्ते सर्वे प्रकटीभूता भगवज्ज्ञापनार्थमित्यर्थः, अत एव परमशोभनो जातः, परमस्यापि भगवतः पूर्णगुणस्य शोभाजनकः, कालावयवरूपाणि यानि नक्षत्राणि तेष्वपि केवलगुणाधारभूता रोहिण्येव, भगवता हि स्वगुणप्राकट्यार्थमेव ब्रह्मोत्पादितः, स तु विकारान् दूरीकृत्य गुणानेव प्रकटयितुं तन्नक्षत्रं गृहीतवान्, अत एवाजनस्य जन्मरहितस्य पुत्रोपि जन्मरहित एवेति ज्ञापयितुमजनाज् जन्म यस्य तस्य नक्षत्रमित्युक्तं “ततो वै ते सर्वान् रोहानरोहंस्तद्रोहिण्यै रोहिणीत्व” मिति श्रुतेः, यद्वाजनजन्मर्क्ष जातं, तदैव सर्वगुणोपेतः कालो जात इतिसम्बन्धः, अनेन नक्षत्रारम्भे जन्मेति सूचितं, तस्य नक्षत्रस्य सर्वेषां सहायवर्तिनामानुगुण्यमाह शान्तर्क्षग्रहतारकमिति, शान्तान्यन्यान्यृक्षाणि ग्रहास्ताराश्च यस्य, अश्विन्यादीनि नक्षत्राणि, आदित्यादयो ग्रहाः, अन्यानि च नक्षत्राणि ताराः, यद्यपि तेषां ज्योतिःशास्त्रे फलं नोक्तं तथाप्यस्तीति शान्तत्वमुक्तं, अनेन स्वाभाविका आनुषङ्गिकाश्च गुणा निर्दोषाः कालगता निरूपिताः ॥ १ ॥

SRI SUBODHINI: The sage Suka, in the first instance, describes the manifestation of our Lord, with all His eight Divine Opulence. Our Lord manifested Himself, only after the departure of the celestial gods, after completing their song of praise of our Lord. At this time, the atmosphere became charged with all the Divine and Auspicious attributes and qualities with which the Time (KĀLA) has been invested with by our Lord. These auspicious attributes were exhibited by Time, with a view to serve our Lord. Hence the Time, which prevailed at that situation, became brilliant and it looked as though, that, this brilliant Time will enhance the glory and brilliance of our Lord, who is the repository of all

brilliance and Divine qualities and is also the Supreme Truth. The stars, which represent the various limbs of time, also exhibited their auspicious attributes and the particular star, which was ascendant at the time of the Divine manifestation of our Lord was Rohini Star, which represented the auspicious qualities of Time. Our Lord had created Lord Brahma, only, for the purpose of manifesting His Divine attributes and qualities.

Lord Brahma, now, with a view to remove all deficiencies and drawbacks and to project all the Auspicious Divine qualities and conveniences in Vraja, took the help of the Rohini star. Hence the Rohini star has been hailed as the star of Lord Brahma, who is known as "the one who is Divinely born" [i.e. whose birth was not caused by anyone else than Lord Nārāyana Himself]. This star Rohini's presiding diety is Lord Brahma, whose blemish-free nature is emphasized here. How? Our Lord, because He is free from the blemish of births and deaths, is always called as 'He who is not born' (AJANA). Lord Brahma is our Lord's son and hence Lord Brahma also can be termed as 'birthless'. That is why, Lord Brahma is termed as 'unborn' (AJAHA), in view of the fact, that Lord Brahma was born to (or created by) our Lord Sri Nārāyana, who is birthless and unborn, He is called as 'unborn' and 'self-originated' (SWAYAMBHU); in view of this Divine Origin, Lord Brahma's star viz. Rohini, being endowed with all the possible auspicious Divine qualities, is but, very appropriate and natural. In the Upanishads, the glory of this star Rohini has been sung, that, this star Rohini caused the upward movement and progress of devout persons and enabled them to attain exalted status and positions. The name of the star itself, denotes this attribute and quality of enabling persons to attain higher

status. Now, in Vraja, when the Star Rohini became, the ascendant star, then the 'time' became surcharged with all the Divine and suspicious qualities and we can safely assume, that, our Lord's manifestation took place at the time of the beginning of the ascendancy of Rohini star. In fact, all the other stars were also, now, supporting and following the Rohini star. The word 'peaceful nature' used in this verse, denotes, that all the other associated celestial stars, planets and other celestial bodies also became auspicious and peaceful - especially stars like Ashwini, planets like the sun and all the other sub-planets and stars became peaceful and became auspicious. Although, this particular type of planetary conjunction is not described in the science of Astrology, the fact, was, that all the planets and stars, now exhibited all the Divine qualities, which they are capable of exhibiting, with an aura of Peace and Auspiciousness. That is why, their 'peaceful' nature is described. In this verse, a full description of all the qualities of Time has been described - the qualities with which the 'Time' has been endowed by our Lord, and the qualities, with which the 'Time' got associated with others now, were also exhibited in full measure.

A 'place' can be described as consisting of three parts viz. lower, higher and the four quarters. Usually these three divisions are described as to consist of the four quarters, space which is the higher one and earth, which is the lower one. When we describe the blemish-free qualities of all these three parts of 'place', then this 'place' is considered as a form of a celestial being, and also described as 'physical'. (i.e. both the Divine and the physical aspects of 'place' (DESA) are emphasized). The 'physical' aspect of 'place' is the salutary blemish-free and auspicious nature of the quarters such as East, West etc.,

through which, we are able to have the vision of even objects which are situated far away. In the space (ĀKĀSA), the absence of clouds etc. ensures the purity of the space. The Blessing of the presiding celestial deity of our Ear (sense of hearing) ensures all success and results. Hence, our Ācharya Shri Mahāprabhuji has emphasized, that the words used in this verse 'the quarters (place) became auspicious' (DISAHA PRASEDHU) would mean both - viz - let there be spiritual wisdom and let there be all-round physical prosperity and welfare - Both these are denoted by the auspicious nature of the Divine and the physical nature of the 'place' (quarters). Shri Mahāprabhuji has thus emphasized the main ingredients for success of one's life here on this earth, viz. through the development of a far-vision and proper and righteous functioning of the senses

दिशः प्रसेदुर्गगनं निर्मलोद्गुणोदयम् ॥

मही मङ्गलभूयिष्ठपुरग्रामव्रजाकरा ॥ २ ॥

VERSE - 2 Meaning: "When the entire situation became calm and the four quarters became pure, the sky now shone with countless brilliant stars. On earth also, in every city and village and in all the cow-stables and in the mines containing fabulous gems and precious stones, and in all places - nay - everywhere, there was the presence of a Divine Auspiciousness."

श्रीसुबोधिनी : देशस्त्रिविधः, अध उपरि परितश्चेति, तत्र परितो दिशो उपरि द्यौरधो भूमिः, त्रयाणां दोषाभावपूर्वकं गुणा उच्यन्ते, तत्र दिशो देवतात्मिका भूतात्मिकाश्च भवन्ति, तत्र मेघादिना दूरदर्शनलक्षणप्रसादो दिशां भवति, देवताप्रसादस्तु सर्वसाधकः, अतो ज्ञानं सर्वमेव च फलं सिध्यत्वित्युभयविधदिशां प्रसाद उच्यते।

दिशः प्रसेदुरिति, निर्मला उद्गुणाय यत्र, वर्षाकाले मेघाः सहजास्तैः कृत्वोद्गुणानां प्रकाशो न दृश्यत इति नैर्मल्यमुच्यते, उदयेति, उदयकालेपि

मेघानामभावः, उदयो दर्शनमेव वा, मही भूमिर्मङ्गलभूयिष्ठा, सर्वत्रैव विवाहपुत्रजन्माद्युत्सवास्तस्मिन् समये जायन्त इति, पुरं नगरं, ग्रामाः साधारणाः, व्रजो गवां स्थानं, आकरा रत्नाद्युत्पत्तिस्थानानि, सर्वाण्येव मङ्गलभूयिष्ठानि यस्याम् ॥ २ ॥

SRI SUBODHINI: The clear sky, became brilliant with the luster of the rise of the stars. Clouds are always present during the rainy season, and very few stars are seen during this time. But, now, all the stars were seen, in their full luster and brilliance, as there were no clouds, although it was the rainy season. The correct meaning for the word 'Rising' (UDAYAM) is 'Vision' or (Darshan). Hence, everyone had a 'vision' of all the brilliant stars in the sky and on this earth, auspicious events like marriage, birth of a son and other joyful events were celebrated. Everywhere and everything, such as the big cities, small villages, the stables of the cows and the mines, containing fabulous gems, there was an aura of Divine Auspiciousness-nay-all of them exhibited, variously, their most auspicious quality, which they had or were capable of, at this time of the birth of our Lord. All of them, looked as though, that they were 'dressing up' in their best attirements, to receive our Lord and to pay honour and obeisance to Him.

नद्यः प्रसन्नसलिला हृदा जलरुहश्रियः ॥

द्विजालिकुलसन्नादस्तबका वनराजयः ॥ ३ ॥

VERSE-3 Meaning: "At this Divine and Auspicious Time, the waters in the rivers became pure; all the lakes shone with fully-blossomed Lotus flowers; The forests, also, converted themselves into a huge and beautiful bower of fragrant flowers, (as though to welcome our Lord's birth), along with the sweet music of countless birds and joyful bees."

श्रीसुबोधिनी : एवं देशकालयोगुणानुक्त्वा भौतिकानां तत्तद्भूतप्रधानानां गुणानाह, तत्र प्रथममपामाह।

नद्यः प्रसन्नसलिला इति, यद्यप्यापो बहुविधा एकोनविंशतिभेदा-
स्तथाप्युभयविधा एव, स्थावरा वहन्त्यो वा, अत उभयानां गुणा उच्यन्ते,
नदीषु कालवशात् पङ्क्तिं जलं भवति, आधिदैविककालवशात्
कालनियन्तृभगवद्वशाद् वा स निवर्तते, अतः कालनियन्तरि भगवति समागते
नद्यः प्रसन्नं सलिलं यासां तादृश्यो जाताः, दोषनिवृत्तिपूर्वकः स्वाभाविक
गुणः उक्तः, हृदाः स्थावराः, जलरुहाणां कमलानां श्रीर्येषु, जलस्य योयं
सागंशः स कमलादिः, अतोसाधारणा गुणा अनेनोक्ताः, भूमेर्गुणान् वक्तुं
गन्तव्यस्या मुख्यो गुण इति स च पुष्पादिषु प्रसिद्ध इति गन्धरसकार्यकथनपूर्वकं
पुष्पादिसम्पत्तियुक्तां वनरूपां भूमिमाह द्विजालीतित, द्विजाः पक्षिणः, अलयो
भ्रमराः, उभयेषां कुलानि, तेषां सन्नादयुक्ताः स्तम्बकाः पुष्पगुच्छा यासां
तादृश्यो वनराजयो वनपङ्क्त्यो जाताः ॥ ३ ॥

SRI SUBODHINI: After describing about the auspicious qualities of the place and Time, Sri Suka is now describing the nature of physical objects and others in Mathura. Firstly the waters of the rivers became calm and pure. Although, water is of several kinds, essentially water consists of two types viz. water, which is stationary and stable and the water, which flows. Hence, a description of both of these is given here. Due to efflux of time, the waters in the river, sometimes gets polluted. But, due to the rise of Divine time or due to the Grace of our Lord, this blemish can get mitigated and hence, as it was the time of the manifestation of our Lord, who is the controller and Master of Time (KĀLA), the waters in the rivers, became pure, benedictory and wholesome. The words 'cheerful and benedictory waters' (PRASANNA SALILA) denote that the waters became pure, as their blemish having been removed, and also became beautiful and comfortable to the onlookers, because of it's calmness

and purity. The waters in the lakes are stable, and they were full with fully-blossomed Lotus flowers, as though, they were showing up the priceless gem in their hearts viz. the Lotus flowers, which are considered as the 'best essence' in them and they now exhibited them, with a view to welcome the birth of our Lord. Thus a clear description of the supra-natural quality of water is given here in this manner. Now, the nature of mother earth also is being given. 'Fragrance' is the primary quality of earth. Now, from this angle, the fragrance of the flowers is referred to here. Thus a description is made of the forests, which now resembled a huge bower of fragrant and relish-full flowers (GANDHA AND RASA). All the more, the situation became more beautiful, due to the sweet music made by the sounds of joyful birds and bees. Thus, the nights became enthused with great joy and Bliss, awaiting the manifestation of our Lord.

ववौ वायुः सुखस्पर्शः पुण्यगन्धवहः शुचिः ॥

अग्नयश्च द्विजातीनां शान्तास्तत्र समिन्धत ॥ ४ ॥

VERSE - 4 Meaning: "At this Auspicious time, a salubrious wind which was pure, full of sweet fragrance and indicating Auspiciousness blew gently; The sacrificial (Agnihotra) auspicious fires of the twice - born also rose in all it's majesty and benediction".

श्रीसुबोधिनी : ववौ वायुरिति, सुखस्पर्शो वायोर्गुणः, गन्धं च भूमेर्वहतीति शुभकार्यं, पुण्यं गन्धं वहतीति पुण्यगन्धवहः, शुचिर्गङ्गादिजलसम्बन्धी दोषरहितो वा, यो वा वायुः शुभसूचकः स शुचिः, अग्नयो लौकिका वैदिकाश्च, द्विजातीनामिति निषिद्धेतराः, तत्राप्यशुभकार्यस्थव्यावृत्त्यर्थं शान्तास्तस्मिन् समये समिन्धत सम्यग् दीप्ता जाताः, तस्मिन् समये शुभा अग्नयः पिहिता अपि प्रज्वलिता जाता इत्यर्थः

SRI SUBÓDHINI : The quality of wind is it's comfortable and pleasant touch and this wind, usually, carries with it, the fragrance of earth. But, during the holy time of manifestation of our Lord, the wind indicating Auspiciousness, blew with sweet and pure fragrance and made every place and situation, filled up with it's sweet fragrance. This wind had, with it, drops of the holy river such as the Ganga, and that is why this wind is referred to here as "pure" (SUCHI). Thus, the wind became very useful now, as it was blemish - free and full of all the three qualities.

Here, reference is made to the joyful rise of both the types of Fires viz. Fire which is used for material and physical purposes and the Fire which, as per the scriptures, is invoked for the various sacrifices such as Agnihotra etc. Thus both these auspicious fires began to shine brilliantly. The words "All the twice - born" (DWIJĀTINĀM) are referred to here, to indicate the association with Fire, with the Brahmins and others who worship Fire, with their daily oblations and sacrifices. Reference also is made to the people of Demonic qualities, who indulge in prohibited action and who do not worship the Fire at all. In other words, we can say, that the Fires of the demonic persons were extinguished - nay - those fires of demonic persons, indulging in Fire sacrifices to get prohibited results and efforts, with a view to give trouble to others, now became fully extinguished and "peaceful" (Shāntāh). The main purport of all this is - that during the holy time of our lord's manifestation, holy fire, of Brāhmins and others, although it was suppressed by Kamsa and others demonic persons, now, automatically rose brilliantly by itself and the unholy fires of demonic persons, who were sacrificing flesh and other impure

materials into their sacrificial fires, for harming others got, automatically extinguished, although they tried their best to revive such fires.

मनांस्यासन् प्रसन्नानि साधूनामसुरद्वहाम् ॥

जायमानेजने तस्मिन् नेदुर्दुभयो दिवि ॥ ५ ॥

VERSE 5 Meaning: "At that holy time, the enlightened and righteous mind of noble souls and sages, who are against the demonic and evil forces, now became very cheerful and enthusiastic. As the holy time of the incarnation of our Lord, who is birth-less, came nearer, divine musical instruments began to be played in the sky."

श्रीसुबोधिनी : सात्त्विकाहङ्कारकार्यं मन इति भौतिकगुणसमये मनसोऽपि गुणा उच्यन्ते।

यदा सत्त्वमारूढं भवति तदा मनांसि प्रसन्नानि भवन्ति, मनसो दैत्यसम्बन्धित्वमपि वर्तत इति तत्रिवृत्त्यर्थं साधूनामित्युक्तं, इदं साधुपदं दैत्यव्यतिरिक्तमात्रपरमिति ज्ञापयितुमसुरद्वहामित्युक्तं, साधुपदं च व्यवहारे सन्मार्गवर्तित्वाय, इयमवस्था स्थूलकालेपीति निकटकाले विशेषमाह जायमानेजन इति, अजने जायमाने दिवि दुन्दुभयो नेदुः, तस्मिन्निति तत्रिकटे, यथा वसुदेवादयः शृण्वन्ति, आकाशस्य गुणा नृत्यवादित्राणि, दुन्दुभिर्मङ्गलवाद्यं, स्वयमेव नेदुर्न तु कैश्चिद् वादिताः ॥ ५ ॥

SRI SUBODHINI: Mind is the handiwork of an harmonious ego. Due to this, when a description is made of the qualities of earth and other physical objects, description of the qualities of the mind is also given. When the mind is filled up with the quality of harmony (SATWA), then the mind becomes very cheerful. Sometimes the mind gets affected by the demonic propensities also. These minds, who were affected by the demonic propensities did not become cheerful now. This is denoted by the word "for noble sages and saints" (SĀDHUNĀM),

which explains that the people of demonic minds are excluded from this description and this is applicable to all others. This is signified by the word "enemy of demonic people", (ASURADRUHĀM). He, who, treads the righteous path, in his life, is called as a "virtuous" person (SĀDHU). Just, a little time before the incarnation of our Lord, such a situation prevailed, as explained and this "harmonious time" of the place, time continued till the holy birth of Yogamāya, at Yashoda's house. But, divine instruments began to be played in the sky, just before the incarnation of our Lord, which were heard by Vasudeva and others, as the sound was very audible and near. The primary qualities of the sky is 'dance and musical sound' - and the playing of the percussion instrument, Dundhubhi, which is auspicious by nature, signified the coming auspicious birth of our Lord. In fact the percussion instrument 'Dundhubhi' automatacally played by itself, as there were none involved in playing this instrument in the sky.

जगुः किन्नरगन्धर्वास्तुष्टुवुः सिद्धचारणाः ॥

विद्याधराश्च ननृतुरप्सरोभिः समं मुदा ॥ ६ ॥

VERSE-6: Meaning: "As this Holy time, Kinnar and Gandharva devotees began to sing devotional songs about our Lord; The siddhās and the Chārana devotees sang the praise of our Lord; The Vidhyadhara people began to dance, in great joy, along with the celestial damsels."

श्रीसुबोधिनी : किन्नरगन्धर्वा अपि स्वत एवोल्लसितहृदया जगुः, अज्ञात्वैवेति ज्ञातव्यं, अन्यथा माहात्म्य प्रतिपादकं न स्यात्, सिद्धाश्चारणाश्च तुष्टुवुः अकस्मादेव स्तोत्रं तत्काले कृतवन्तः, ते हि वैतालिकप्रायाः, विद्याधरा नर्तकाः, चकाराद् विद्याधर्यश्च ननृतुः, अप्सरोभिः सममित्यानन्दावेशेनैव नृत्यं, न तु शास्त्रीयं, मुदानन्देन, न केनचित् प्रेरिताः,

स्वत एवानन्दाविर्भूता अकस्मात् तस्मिन् समये स्त्रियः पुरुषाश्च ननूतुः,
अनेन ये केचन यस्यां विद्यायां रतास्तेकस्मान् मुदा तत्तत् कार्यं कृतवन्त
इत्यर्थः ॥ ६ ॥

SRI SUBODHINI: Kinnar and Gandharva people began to sing. Their hearts became, very joyful and enthusiastic, automatically. Even without the knowledge that our Lord was about to take His incarnation, they got inebriated with so much joy. If they were to become so much joyful after coming to know about the impending incarnation of our Lord, then, the glory of our Lord's incarnation would be affected, especially of it's miraculous nature. Hence, the holy event of our Lord's impending incarnation, was so powerful, that, these Kinnars and Gandharvas became, automatically enthusiastic and, without the knowledge of the impending incarnation, began to sing, as though propelled and enthused by a Divine force.

The Siddhās and the Chāranās began to sing the praise of our Lord and also read and chanted, automatically, the auspicious praises of our Lord. This holy time made everyone to take to perform most suspicious tasks. The Vidhyadhar devotees are used to dance. Their womenfolk also began to dance. The divine damsels also participated in this dance and, this enhanced the joy and enthusiasm of the holy occasion. The word 'joyful' (MUDĀH) denotes the enthusiastic joy exhibited by all of them. Now, even the Kinnarās and others sang joyfully, not being asked or inspired to do so, by others, but they sang automatically. As though inspired and prompted by an all-enveloping joy and Bliss, they began to dance and sing. It appeared that, whosoever knew, whatsoever art, now began to exhibit their finest performance and exhibition of their art, automatically inspired and prompted by divine forces, by themselves!

मुमुचुर्मुनयो देवाः सुमनांसि मुदान्विताः ॥

मन्दं मन्दं जलधरा जगर्जुरनुसागरम् ॥ ७ ॥

VERSE-7 Meaning: "At that Holy time, the sages and the celestial gods having become pleasantly cheerful, showered their blissful rain of noble and benedictory blessings and the clouds, began to roar, in a calm slow manner coming nearer to the sea".

श्रीसुबोधिनी : (अथ च मुनयः सुष्ठु निर्दृष्टानि मनांसि पुरुषोत्तमसम्बन्धाभावात् निष्कास्य तदाविर्भावस्थले मुमुचुर्ववृष्टिरित्यर्थः, देवास्तु पुष्पाणीत्यर्थः, अत एव पुष्पादिपदानि विहायोभयार्थकत्वात् सुमनःपदमुक्तं, सुमनस इतिस्त्रीलिङ्गप्रयोगाभावश्च, पुष्पवाचकस्यैव स्त्रीलिङ्गनिर्देशात्, अन्यथा भुवि स्थितानां मुनीनां नभसि स्थितैर्देवैः सह वृष्टिकर्तृत्वं कथमुपपद्येत ? मनसः पुष्पतया कथनमुज्ज्वलत्वसङ्कोचविकासादिधर्मवत्त्वादविरुद्धं, मुदान्विता इति, तत्रानन्दावेशलक्षणमकरन्दसम्पत्तिः सूचिता, तदा सुमनोवृष्ट्यपेक्षया जलवृष्टिरल्पा नाद्भुता चेति मत्वा मेघा न ववृषुः किन्तु तत्र गर्जितं नास्तीति तावत् कार्यं कृतवन्त इत्याह मन्दं मन्दं जलधरा जगर्जुरिति, मेघानामुच्चैर्गर्जनं पूर्वोक्तवाद्यगीतादिश्रवणप्रतिबन्धकता भवतीति तदभावाय मन्दं मन्दमित्युक्तं, अन्यथा तद्वैयर्थ्यापत्तेः, तथा च युगपज्जायमानान्यपि वाद्यगीत-गर्जितान्यन्योन्यमिश्रितानि सर्वैरश्रूयन्तेतिभावः, किञ्च जगर्जुरिव न तु ववृषुः, यतो जलधरा न तु जलमुचः, अत्रायमाशयः, मेघास्तु भगवत्प्राकट्यात् पूर्वं लोके नीलरूपमश्लाघ्यं मत्वा स्वस्य तादृशत्वेन तदभावाय जलमुचो जाताः, इदानीं स्वसारूप्यमङ्गीकृत्य भगवान् प्रकट इति कवयोग्रे स्वस्योपमां दास्यन्ति तेन स्वजन्मसाफल्यं भविष्यतीति हर्षवशादात्मनो नीलरूपस्यैवाभीष्टत्वेन तद्धेतुभूतं च जलधारणं, अन्यथा शुभ्रता स्यात्, अतो जलधरा जाताः, यद्यपि मरकतेन्दीवरादीनामापि सारूप्यमस्ति तथापि स्वस्य विद्युत्सहभावात् कामिनीतनुकनकलतालङ्करणदशायां द्वैरूप्येपि सादृश्यमधिकमिति च जलधरपदेन सूचितं, सजलमेघानामेव तडित्सहभावदर्शनात्, अपि च समुद्रः स्वगाम्भीर्यगुणं प्रभुरङ्गीकृतवानितिगर्वेण गर्जति तस्य तं गर्वमपहन्तुं धर्मापेक्षया स्वरूपसादृश्यं स्वस्याधिकमिति ज्ञापयितुमनुसागरमित्युक्तं,) देवा ज्ञात्वैव

पुष्पवृष्टिं मुमुचुर्मुनयश्च, शब्दबला मुनयः, अर्थबला देवाः, उभये प्रामाणिकाः, स्वसेवामभिज्ञतां च ज्ञापयितुं शुभसूचनार्थं सुमनांसि पुष्पाणि हर्षेणान्विता मुमुचुः, सर्वथा मेघानामभावे विपरीतः कालधर्मोऽशुभकर इति तेषामपि कार्यमाह जलधरा मन्दं मन्दं सागरनिकटे जगर्जुः ॥ ७ ॥

SRI SUBODHINI: After having understood that the Lord was, indeed, manifesting Himself, both the celestial gods and sages, showered the rain of flowers. The sages have the strength and capacity of the sounds of chanting of the scriptures and the celestial gods have the strength of service of our Lord and, also to indicate their knowledge about the ensuing incarnation of our Lord, now, began to shower flowers, with joy and enthusiasm. If the clouds were absent during the rainy season, it would be considered as inappropriate and inauspicious. Hence, during the manifestation of our Lord, the action of the clouds are also described, that, they came nearer to the sea and thundered in a soft, low and pleasant way.

The sages, having a blemish-free pure mind, got out of their transcendental meditation (SAMĀDHI), and with a view to merge their mind with our Lord, who is the Supreme Purushottama, they now left their mind in the place where our Lord was to manifest, through constant pouring, as the drops of rain, of their mental thoughts, completely concentrating, in a loving way, on our Lord. The celestial gods, showered the rain of abundant flowers. The word used here, in this verse is 'noble mind' (SUMANĀM), and this denotes both a 'beautiful mind' and 'fragrant flowers'. This word is of feminine gender and it denotes both the meanings as given earlier, including the meaning of a 'beautiful mind'.

How can the sages, who were stationed on earth, participate, in the showering of flowers, in the same

manner, as the celestial gods did from the sky? The sages showered the flowers of their thoughts emanating from a beautiful mind. The word 'filled with joy' (MUDĀNVITĀHA) denotes the state of joy and bliss, which were expressed by both the sages and the celestial gods. The beautiful thoughts emerging from their noble and pure minds (of the sages) are compared to flowers, fully laden with sweet honey.

The clouds, now, thought that they may not be able to match the wonder and quality of the shower of flowers as done by the sages and the celestial gods. As these two groups of persons didn't make a sound (GARJANA), the clouds now decided to give the sound of thunder, as an act of humble offering of welcome to our Lord, considering it as necessary for the Holy occasion of the manifestation of our Lord. Hence, they did not pour drops of water. They now thundered, in a mild, show and low-key manner, so that, this thunder will not come in the way of our Lord, listening to the songs and dance, being rendered by the Kinnars and Gandharvās. A roaring thunder would have completely blocked the songs and sounds of this divine music and, this music and dance, would have become futile. From this, we have to understand, that, at the same time, playing of percussion instruments, singing of songs and mild and tolerable thunder, took place and all these three, combined themselves very harmoniously, in a cohesive way that everyone who heard, all this, felt a sense of joy and bliss.

The clouds, as it was the rainy season, carried a lot of water, but did not rain at all. Why? Shri Sukadeva has used the word 'carrying water' (Jaladhar) to describe these clouds. The clouds were never described as of 'blue colour' before the manifestation of our Lord in a 'blue

colour'. Before this manifestation of our Lord, the clouds always, discharged their water, with a view to shed away their 'blue colour', so that, they can be called as 'pure' by becoming 'white'. Now, our Beautiful Lord, with an enchanting Blue Colour, will manifest on this earth and poets and Devotees, will now, onwards, compare the Lord's colour, to the "blue colour of the clouds"- hence the clouds wanted to preserve and protect their 'blue colour' by retaining the water in the clouds! That is why Shri Sukadeva has used the word 'carrying water' (Jaladhar). If the clouds had released their rain water, they would have become 'white', having lost their 'blue colour'. The clouds are always associated with lightning. This combination of 'blue' (because of retention of water) and 'white' (because of lightning) in the clouds is now, thought of as a proud possession by the clouds, as they will resemble, however remotely, to the beautiful blue colour of our Lord, when He will move in Vraja, with the pure white Gopikas. Thus the colours of blue and white, of this Divine Couple, will, the clouds thought, match with themselves only. They felt very happy now and retained the rain water, with a view to retain their 'blue colour'. They felt "proud" and "fulfilled" that they have now, with them, the 'Blue colour' of our Lord and the 'white' hue of the Gopikas of Vraja. Moreover, lightning occurs only when the clouds are fully laden with rainwater.

The sea, it seems, always roars, with it's waves, to denote that our Lord, had approved and appreciated it's vast expansive nature. Now, with a view to remove this pride of the oceans, the clouds began, also, to roar with their thunder saying 'Oh sea, you can be compared to our Lord, only because of your quality of being very expansive and powerful, but, we clouds, are comparable to our

Lord, from the point of view of our Lord's own beautiful Form - and hence our comparability is more significant and valuable. Hence, please do not be proud'. This is denoted by the word used in this verse 'coming nearer to the sea' (ANUSĀGARAM).

निशीथे तमउद्भूते जायमाने जनार्दने ॥

देवक्यां विष्णुरूपिण्यां विष्णुः सर्वगुहाशयः ॥ ८ ॥

आविरासीद् यथा प्राच्यां दिशीन्दुरिव पुष्कलः ॥ ८ १/३ ॥

VERSES 8 and 8 1/2: Meaning: "At that auspicious holy time, when our Lord Janārdana, who is the destroyer of all ignorance, was manifesting Himself, all darkness had sped away into the sky. During this holy midnight, our Lord, who is the in-dweller of everyone and who is the Supreme Purushottama, took birth from mother Devaki, who had absorbed the Divine Form of Lord Vishnu in herself, like a full moon rising from the East".

श्रीसुबोधिनी : एवं देशकालयोस्तत्रत्यानामृतोश्च गुणानुक्त्वा रात्र्यास्तन्मुहूर्तस्य च गुणानाह निशीथ इति॥

अर्धरात्रं निशीथं पञ्चचत्वारिंशत्षट्चत्वारिंशदघटिकाद्वयं, तस्य दोषाभावः, तमउद्भूत इति, तम उदभूतं, ऊर्ध्वं भूतं निवृत्तं यस्मिन्, यो हि निर्गच्छति स ऊर्ध्वो भवति, जायमाने जनार्दने सतीति गुणा उक्ताः, यावता गुणेन जनानामविद्यामर्दयतीति सर्वाविद्यानाशकः प्रादुर्भवति तादृशगुणवान् निशीथ इत्यर्थः, भगवज्जननस्य मूलभूतगुणानां प्राकट्ये भौतिकानां च प्राकट्ये निमित्तत्वे वक्तुं 'जायमानेजन' इति मध्ये निरूपितं, अजनत्वान्न कालनिमित्तत्वं किन्तु कालस्य तादृशगुणवत्त्वेजन एव मध्ये निमित्तं, अन्ते च पुनर्जायमाने जनार्दने इति सर्वाविद्यानाशनार्थं प्रादुर्भावे सर्वगता गुणाः प्रकटीभवन्तीति प्रकटीभावे हेतुरुक्तः, एवं सन्दर्भे भगवतोवतारत्रयमप्युक्तं, सर्वधर्मसंरक्षका-निरुद्धः सर्वमुक्तिदाताज्ञाननिवृत्तिद्वारा सङ्कर्षणो देवक्यां प्रद्युम्नो नन्दगृहे चासुदेव इति सर्वरूपेणाप्याविर्भूतो भगवानित्युक्तं, निमित्तत्वं च भगवत

एव दोषाभावे गुणप्राकट्ये च, ननु तादृशोपि कालः सहजः कश्चिदस्तीत्येकमेव चेन् निमित्तमुच्येत तस्मिन् समयेन्योप्युत्पन्नो भगवत्सदृशः स्यात्, अतो भगवत्प्रादुर्भाव एव गुणप्राकट्ये निमित्तं भगवत्प्रादुर्भावार्थमेव गुणप्राकट्यं चेति निरूपितं, एवं सर्वांशो भगवान् प्रादुर्भूत इत्याह देवक्यामिति, देवक्यां विष्णुः प्रादुरासीत्, देवानां समूहो देवकी, सम्पूर्णं देवसमूहे पूर्णसत्त्वं भवति, तच्च सत्त्वं भगवदाविर्भाव आधारत्वेन निमित्तं भवति यथाग्नावरणः, न केवलमव्यापाराविष्टा निमित्तरणिरपि भवतीति मथनस्थानीयं किञ्चिन् निरूपणीयं, तदाह विष्णुरूपिण्यामिति, विष्णो रूपमस्यामस्तीति विष्णुरूपिणी, भगवद्रूपमेव तत्र विद्यमानं भगवन्तं प्रकटीकृतवन् न तु प्रयत्नः प्रसूतिवातादिर्वा तत्र निमित्तमिति तन्निराकरणार्थमुक्तमिदमेव रूपमिति सिद्धान्तः, देवक्यां विद्यमान आधिदैविक इति केचित्, तदा विष्णुरूपायामित्यर्थो भवति, पाठान्तरेपि देवो विष्णुरेव, विष्णुर्व्यापकः पुरुषोत्तमो यो वेदान्ते 'ब्रह्म' शब्देनोच्यते, तस्य सर्वत्रैव विद्यमानत्वात् प्रादुर्भावो भाक्त इत्याशङ्क्य सर्वव्यापकत्वेपि यः सर्वान्तरः सर्वान्तर्यामी सोऽन्तःस्थितो बहिरागत इति वक्तुं सर्वेषां गुहा हृदयाकाशं तस्मिन्नासमन्ताच्छेतेधिष्ठतीति गुहाशय इत्युक्तं, अनेन सर्वेषां भजनार्थं स्वयं हृदि स्थित्वा तत्पराः कृतार्था भविष्यन्तीति ज्ञापयितुं वेदांश्चकार स इदानीमत्रैव प्रकटीभूत इति न पूर्वप्रक्रियातः परमुपयुज्यते किन्त्वयमेव बहिः सेव्य इति निरूपितं, प्रादुरासीत् प्रादुर्भूतो जातः, अकस्मात् प्रकटः, अन्तरनुभूयमानो बहिर्दृष्टः, न तु कश्चन व्यापारो देवक्यास्तत्र जातो निमित्तभूतोपि ज्ञानं सावधानता वा, स सम्पूर्ण एवानन्दमय इति निरूपयितुमा-धारप्रकटीभूतयोर्दृष्टन्तमाह यथा प्राच्यां दिशीन्दुरिवेति, सर्वोपास्या प्राची दिक् सर्वदेवतामयी, साप्यागमने मार्गमात्रं न तु जनने, इन्दुरमृतमयः, 'इदि परमैश्वर्य' इति परमैश्वर्ययुक्त आनन्दमयः, स प्राच्यां दिशि प्रथमं पूर्ण एव दृश्यते खण्डास्तु मध्ये प्रान्ते, उच्चैश्च खण्डोपि प्राच्यां दृश्यत इति तद्व्यावृत्त्यर्थमाह पुष्कल इति पूर्णः, पुष्कलशब्देन पुष्टोप्युक्तः, तेन निष्कलङ्को निरूपितः, कलङ्कस्यैव क्षयहेतुत्वात्, तथोक्तरीत्या प्राच्यां दिशि पुष्कल इन्दुरित्येको दृष्टान्तः, नन्वानकदुन्दुभेः पत्नीषु बह्वीषु सतीषु देवक्यामेवाविर्भावे को हेतुरिति शङ्कानिरासाय यथा प्राच्यां दिशि पुष्कल इन्दुरिति द्वितीयो दृष्टान्तः, अत्र प्राच्यादिपदानामावृत्तिर्ज्ञेया, एवं

सति पूर्णेन्दुप्राकट्यस्थानं प्राच्येव तथा पूर्णशक्तेः पुरुषोत्तमस्य प्राकट्यस्थानं देवक्येवेति तथेत्यर्थः, अतः सर्वकलापूर्णो भगवान् सच्चिदानन्दविग्रहाकस्माद्ग्र प्रादुर्भूत उपविष्टयोस्तयोर्देवकीवसुदेवयोः सतोः, अत एव तयोराश्चर्यं वर्णनं च सङ्गच्छते।

दासीनां सर्वरक्षार्थं निमित्तीकृत्य तादृशम्।

प्रादुर्भूतो मम स्वामी नैश्चिन्त्यं वाचि पूर्ववत् ॥१॥८॥

SRI SUBODHINI: Having described, in detail, the nature of the place, time and about the wind which was blowing during the manifestation of our Lord, and also after describing the qualities of the rainy season, through the verse beginning from 'in midnight' (NISĪTHE), a description of this most Holy night and it's Divine qualities is being made. The middle of the night, being the junction between the 45th and 46th measurement of time - a description is made about these moment's blemish-free nature, through the words 'ignorance had gone upwards' (TAMA UDBHŪTE) meaning- that all darkness or ignorance had been sped away upwards i.e. all darkness, and ignorance were eradicated completely. The blemish of the night is darkness and darkness, now, was completely removed and hence, this special midnight became holy and blemish-free. Going upwards is understood, usually, as being released from an object, and going downwards, is understood as being stuck up with the object, in bondage.

As this night was the holy time, when our Lord Janārdana, was taking His incarnation, the blemish and defects involved, at that time, were automatically removed. This night also exhibited all the Divine qualities, with which, our Lord Janārdana, who is the dispeller of ignorance of everyone, was taking His birth, with all of His Divine qualities. This is it's correct meaning.

This magnificent exhibition of Divine qualities by the Time which prevailed there, and by physical objects like the river and others, was entirely due to the manifestation of our Lord only. This factor has been clearly brought out by the words used in the 5th verse viz. 'The birth of the birth-less' (JĀYAMĀNE AJANE). The main purport of the word 'Birth-less' (AJANA) is to signify, that our Lord is without the blemish attached to a human birth etc. and this also denotes, that the factor of Time was not responsible for the manifestation of our Lord, who took the manifestation, on the basis of His free will only. But the actual time, when our Lord manifested Himself, exhibited and contained all the divine qualities and our Lord's incarnation, although He is birth less, was the main reason for this expression of Divine qualities by the Holy time.

The words 'our Lord Janārdana who was taking His birth' (JĀYAMĀNE JANĀRDANE) denote that, it was inevitable, that all the Divine qualities would manifest themselves, automatically, because our Lord was manifesting Himself, with a view to destroy and dispel, the ignorance of everyone. Thus, our Lord's manifestation was the main reason, which made, everyone and everything exhibit, with great flourish, their best Divine qualities - all this was done to welcome our Lord's birth, to please Him - but caused by Him!

The secret meaning of this reference is, that our Lord's incarnation is described as 'three-fold' (TRAYA). How? The Lord who protects the righteousness of all is Lord Anirudha; the Lord who dispels the spiritual ignorance of devotees and gives them liberation is Lord Sankarshana; and the Divine Form of Lord Vishnu, who was present in mother Devaki is Lord Pradhūymna. In the house of Nandagopa, Lord Vāsudeva had already taken

His manifestation. In this manner our Lord took now, His Full-divine Incarnation with all His Four Main Divine Status and Being. This manifestation, hence, is of the Supreme Purushottama, Lord Krishna.

Our Lord is the main cause for the mitigation of blemish, and for the exhibition of Divine attributes in everyone. If it is thought, that ordinary time and situation are responsible for the mitigation of blemish, and or for the exhibition of divine qualities, then, we have also to conclude, that, there was the birth of another Divine person at that time, apart from our Lord and equal to Him - especially in view of the wonderful changes and exhibition of Divine qualities by time, at the time of our Lord's manifestation. As this was not the case i.e. as there was no other manifestation, at that time, like our Lord's, we have to conclude that all the Divine qualities, now being exhibited by time and others, were due to the manifestation of our Lord only, and they were present only because of the manifestation of our Lord, and with a view to please Him. Hence, there are references to the words 'Being born' twice in the original text. In this manner, our Lord, who is the in-dweller of everyone, now manifested Himself as Lord Vishnu from mother Devaki. Mother Devaki, now symbolized all the Divine Gods, who are full of harmonious quality of Satwa. This harmonious quality of Satwa becomes the basis for the manifestation of our Lord - like the Arani wood is considered as the basis for generating a fire. This Arani wood, can create a fire only, after it is subjected to a paced friction with another Arani twig. Here, in mother Devaki also, there was the necessity for the presence of a 'propelling factor' and hence the words 'having the Form of Lord Vishnu' (VISHNURŪPINYĀM) are used for mother Devaki. Lord

Vishnu's Form was present in mother Devaki and this presence of Lord Vishnu, only, manifested Himself, as our Lord, outside-and mother Devaki didn't put any effort for this outside manifestation of our Lord, such as labour pain etc. That no, other reason or cause is responsible for the manifestation of our Lord is confirmed by the fact, that Lord Vishnu, who was present in the heart of mother Devaki, manifested Himself outside, due to His own will and grace.

Some authors say, that the Spiritual Divine Form who was present in mother Devaki, is called as Lord Vishnu - and if this is accepted, then mother Devaki has to be called as 'Lord Vishnu in Devaki's form' (VISHNUROOPA DEVAKI). But here the real meaning is that Devaki, was only a basis, for our Lord Vishnu's Form and both of them were different from each other. In fact, the words 'of the Form of celestial gods' (DEVAROOPINYAM) denote only to Lord Vishnu i.e. Lord Vishnu is referred to here as the celestial god (DEVĀ). Lord Vishnu represents the 'expansive and omnipresent' Purushottama or the supreme Lord. In Vedānta Scriptures, this Supreme Lord is called as 'Brahman'. Now a doubt may arise, that, as this Brahman is present everywhere as the ultimate truth, it's manifestation now, at a particular place in a particular form, is referred to only as a passing reference, and it is not real. With a view to remove this doubt, the words 'indweller of the heart of everyone. (SARVAGUHĀ - SĀYAHĀ) are used i.e. our Lord is present in the caves of the hearts of everyone, quietly sleeping in their hearts, and it is this Lord, who is present in this place now, although He is also present everywhere. He is the indweller of everyone and is present at all times in everyone. His manifestation, outside, is His coming out from inside the

heart of everyone. Hence, this doubt is baseless. His omnipresence and being the indweller in the heart of everyone, are the ultimate truths, described in the Vedās. Through His outside manifestation, although He is the indweller of everyone, our Lord is present for being worshipped by the devotees. He has also caused the creation of the Holy Vedās, by following which, devotees will attain their goals as prescribed in the Vedās. Now, the Divine Form of the Lord, present in the heart of everyone, has, manifested outside, and from now onwards, devotees need to do only service to this Supreme Lord, who has manifested Himself outside and they need not undertake to perform all the tasks as enjoined by the Vedās or do meditation of the Divine Form, as their innermost indwelling Divine principle. The Lord decided to accept the Love and Devotion of His devotees, personally, by manifesting Himself, in a most beautiful and attractive form of our Lord Shri Krishna.

Our Lord, manifested Himself, suddenly and mother Devaki saw the same Form of our Lord, as manifested outside, which she had seen and experienced in her heart. Mother Devaki did not have to put any effort for this Divine manifestation of our Lord as she did not cause this Manifestation. There was no notice or knowledge, that the delivery of a child is about to take place, and whether any arrangements for looking after this delivery of a child have to be made. The manifested Form of our Lord was full of Bliss and Joy, in it's fullest measure. To denote this, references have been made to the "Eastern quarter" of mother Devaki and our Lord being compared to the beautiful full moon. The eastern side is usually worshipped by the devotees as the sun rises in the east and this eastern side, represents the celestial gods. This

eastern side is the path on which the Moon traverses; but this eastern side cannot create or originate the moon. The moon is filled up with nectar and because the moon is full of opulence it is also called as 'Indu' (like Indra - the king of celestial gods). The moon is also permeated by Bliss and joy, and is sighted in it's full form on the eastern side. One part of the moon is seen in the middle of the sky and it's backside is seen on the western side. The full Moon, which is seen on the 1st, 2nd and third days of the 15-day period of the new Moon, on the eastern side of the sky, is called as 'Pushkala' and this full moon is compared to our Lord, with a view to signify that our Lord had manifested, now, 'fully' (PŪRNA) , with all His glory and Divinity. This word 'PUSHKAL' also means "Divinely protected and blessed" - denoting that there was no blemish attached to our Lord's manifestation. But the moon is subjected to the decline of being not seen fully, till it completely becomes unseeable on the New Moon day. Now our Lord, has been compared to the Full moon - but without this aspect and blemish of decline, which is associated with or affects the moon. Now a doubt arises. Why did our Lord manifest Himself, through mother Devaki only, when Shri Vasudeva had so many other wives? Once again the comparison to the full moon explains this factor beautifully. The full moon rises only on the eastern side, whereas it could rise in any of the other three sides! With a view to emphasize that, as the full moon rises only on the eastern side, and with a view to explain that our Lord had desired to manifest only through mother Devaki, we have to consider the meanings of the words used here viz. 'Eastern side' (PRĀCHI DISA) and 'PUSHKALA CHANDRA' (Full moon). Thus the conclusion is clear- that as the full moon rises only on the eastern side, our Lord, who is the Supreme

Purushottama and Omnipotent, will take birth only through mother Devaki.

Now, our Lord, whose Divine Form, consists of Truth, Consciousness and Bliss (SATCHITĀNANDA) and who had descended with all His 16 Divine Parts, suddenly appeared before Vasudeva and Devaki, who were just sitting, when this Divine manifestation happened. Both of them were pleasantly surprised and they began to describe and praise our Lord.

It is possible that, some of the scriptural statements, may denote that the Lord does not take births and can only be 'experienced' and not seen. But, with a view to mitigate these scriptural statements such as 'cannot be seen' (ADREŚYUM) and 'cannot be grasped' (AGRĀHYAM), our Shri Mahāprabhuji, in his Kārika, says that the Lord does indeed manifest Himself, with a view to protect His devotees. When the Upanishads speak of our Lord as "cannot be seen or grasped" it really refers to the inability of senses of an individual to see or grasp the Divine Truth of our Lord. But, these statements do not refer to our Lord taking the Forms, thus becoming seeable, by His own will, grace and desire, with a view to please and protect His devotees. Thus, there is no objection, from the scriptural statements, for our Lord's manifestation, before or after.

KĀRIKA Tippiṇi: From the meaning of this Kārika, we have to understand that Shri Mahāprabhu Shri Vallabhāchāryaji has considered that his own Beloved Lord Shri Gopijanavallabha has now manifested Himself. He says 'My Lord' (Mama Swāmi) and 'of the Devotees' (DASĪNĀM) - denoting that He considered His own Beloved Lord has now manifested Himself in full. In Mathura, our Lord who is Purushottama, has manifested with all His Divine parts.

॥ श्रीशुक उवाच ॥

तमद्भुतं बालकम्बुजेक्षणं चतुर्भुजं शङ्खगदाद्युदायुधम् ॥

श्रीवत्सलक्ष्मं गलशोभिकौस्तुभं पीताम्बरं सान्द्रपयोदसौभगम् ॥ ९ ॥

VERSE-9 Meaning: "Shri Suka said 'the manifested child was seen to be wonderful indeed; His eyes resembled the beautiful Lotus-flower; He had four arms; and in these arms He had His divine Conch, Mace and other weapons, all of them raised. In His chest was the symbol of Goddess Laxmi (SRIVATSA). On His neck, the Kaustuba (Red gem) shone brilliantly; Our Lord had dressed Himself in a beautiful yellow dress and His entire body shone beautifully with a blue hue, resembling the blue colour of a rain-bearing cloud".

श्रीसुबोधिनी : एवं भगवतः प्रादुर्भावमैश्वर्येण निरूप्य वीर्यनिरूपणार्थं भगवन्तमनुवर्णयति तमद्भुतमिति द्वाध्याम्।

अत्र निर्वृताः सर्वे श्रोतारो बहिःसंवेदनरहिता जाता इति ज्ञापयितुं पुनः शुकोक्तिकथनम्।

दशलीलानिरूप्योऽयं पुरुषो द्वादशात्मकः।

द्विगुणो भगवानत्र प्रादुर्भूत इतीर्यते ॥ १ ॥

सर्वेषां प्राणरूपश्च ऐहिकः पारलौकिकः।

ज्ञानक्रियोभययुतो दशलीलाप्रवर्तकः ॥ २ ॥

सगुणां नवधाभक्तिं निर्गुणां च प्रवर्तयन्।

काण्डद्वयार्थं तनुते सोऽत्र द्वादशधा मतः ॥ ३ ॥

सर्वप्रकाशकश्चैव कालात्मेन्द्रियनायकः।

आत्मा कार्यं च भूतानि अहन्तस्त्वमुभौ त्रयः ॥ ४ ॥

अक्षरं भगवांश्चेति द्वादशात्मा हरिः स्वयम् ॥ ४ १/२ ॥

KĀRIKAS :- 1 to 4½: Meaning: "The supreme Lord, who is the ultimate cause of this universe and

whose Spiritual Form is described in His acts of creation etc. consisting of His Ten Divine Leelas, the same Lord, has now manifested Himself here, as a wonderful child, with His Purushottama Form consisting of 12 Divine parts. The Lord, who has manifested here, has primarily two qualities, apart from His 6 Divine qualities like opulence etc. Apart from the usual Divine 6 qualities which He had, He, now, also exhibited the 6 Divine qualities of this spiritual path of Pushti (Grace). Thus with His usual 6 Divine qualities, He now also manifested the 6 Divine qualities of the path of Grace. In this way, our Lord is called as having two primary qualities or divisions of qualities/attributes."

This manifested Divine form represents the ten vital airs (PRĀNAM) of all. He is the sought-after goal and result of people living in this world and in all the other worlds. He is full with the power of wisdom (JNĀNA) and the power of action (KRIYA). He is the inspirer of all His Ten types of Divine Leelas of creation etc.

The nine paths, described, in the path of Devotion like listening, chanting, of our Lord's holy Names and Divine Leelas (SAGUNA) and the path of love and devotion which is attributeless (NIRGUNA) - both these paths are controlled and progressed by this Lord, who has now manifested.

This Lord, who is now manifested, is again the Originator and Guide of the paths of action and wisdom, described and stipulated in the two parts of the Vedās. This divine form of our Lord, is considered to be of 12 parts or divisions.

The 12 Rāsis (the planetary conjunctions) shine like the 12 suns and the 'Time' consists of these 12 divisions.

There are 11 senses and it's leader is the Mind - Thus there are 12 divisions viz. our Lord Hari is everything and has become everything, and the Lord, who has manifested Himself, now, is Sri Hari who is the cause and basis of/ for everything. What are the 12 parts of Sri Hari? (1) Individual soul (2) Supreme soul (3) The primordial principle (4) Elements like earth etc. (5) Ego (6) The nature (7) Purusha (Divine cause) (8) Satwa (9) Rajas (10) Tamas (11) Imperishable Brahman (12) The Supreme Brahman.

श्रीसुबोधिनीः तत्र प्रथमं दशधा स्वरूपलक्षणानि वर्णयति तमिति, तं प्रसिद्धं लोकवेदयोः, "अतोस्मि लोके वेदे च प्रथितः पुरुषोत्तमः" इति, आश्रयभूतः सर्वमूलभूतत्वात्, सृष्टिरूप इति केचित्, अद्भुतमिति, अलौकिकमेव ह्यद्भुतं, न तु लोकवेदसिद्धं, इदं हि प्रमेयबलं प्रमाणादितिरिक्तं, तदेव हि वीर्यं भवति यत् लौकिकैर्वैदिकैश्चानुलङ्घ्यं, आश्चर्यं तदैव भवति, अनेन तद् रूपं दृष्टमेवोपपद्यते न तु स्मर्तुं वर्णयितुं वा शक्यत इत्युक्तं, एवं सर्वैर्वर्णयितुं शक्यमशक्यं चोक्तं पदद्वयेन, बालकमिति, बाले बाले को ब्रह्मा ब्रह्माण्डविग्रहो यस्य, अद्भुतश्च बालको न स्वरूपतो वक्तुं शक्यः, बालानामपि कं सुखं यस्मादिति, बालः को ब्रह्मा यस्य, बलसम्बन्धिनो ये बालास्तेषां कं शिरोभूतं, एवमद्भुतपराक्रमत्वेन यशो निरूपितं, अलौकिकशोभां निरूपय- त्यम्बुजेक्षणमिति, अम्बुजतुल्ये कमलतुल्ये ईक्षणे यस्य, अम्बुजा वा लक्ष्मीरीक्षणे यस्य, अम्बुजौ वा सूर्याचन्द्रमसावीक्षणे यस्य, अम्बुजे वा पञ्चाग्निविद्यया साधितरूपवती क्षणं ज्ञानं यस्य, अम्बुजाया इः कामस्तदेव क्षणं सुखं यस्य, अम्बुजे ब्रह्माण्डे वा पालनार्थमीक्षणं यस्य, अम्बुजायां लक्ष्म्यामीक्षणं सुखं यस्य वा भोगायतनत्वात्, अम्बुजायां पृथिव्यामेवेक्षणं यस्य नान्यत्र, एवमनेकधा भगवतः श्रीनिरूपयितव्या ज्ञानात्मिका, मध्येनिविष्टभ्रमरमेवाम्बुजं नेत्रतुल्यं भवति, निश्चलश्च भ्रमरः, तेन मकरन्दपूरस्तत्र निरूपितः, दयामृतादयोत्र मकरन्दाः, तत्सम्बन्धे सर्वोपि मधुपो भवतीति निरूपयितुं प्राकृतैरप्युपमीयते, यथा वा जलेद्भुतरूपं भवति कमलमेवं सम्पूर्णोपि रूपेद्भुतरूपे नेत्रे भवतः,

अनेनाद्भुता ज्ञानशक्तिर्निरूपिता, क्रियाशक्तिं निरूपयंश्चतुर्विधमपि ज्ञानमाह चतुर्भुजमिति, चत्वारो भुजाः क्रियाशक्तयो यस्य, चतुर्विधकार्यार्थं हि भगवदवतारः, ताभ्येव कार्याणि चतुर्भुजरूपेणोच्यन्ते, चत्वारो वा पुरुषार्था भूतानि वा धर्मादयो दिक्पाला वा भुजा भुजेषु वा यस्य, अनेन द्विगुणः, पुरुष उक्तः, लौकिकोलौकिकश्च।

घातकौ रक्षकौ चोक्तौ विरोधेप्यतिसङ्कटे।

वेदोक्तं द्विविधं ज्ञानं भक्तिर्मगवतस्तथा ॥ १ ॥

शङ्खगदाद्युदायुधमिति वैराग्यं, शङ्खस्तदादिश्च गदा तदादिश्च, “अपां तत्त्वं दरवरं,” भुवनात्मकं कमलं, प्राणात्मको वायुर्गदा, “तेजस्तत्त्वं सुदर्शनं, एवं शङ्खपद्मगदाचक्राणि क्रमेण निरूपितानि,

मधुसूदनो माधवश्च त्रिवृन्नारायणस्तथा ॥ १/ १/२ ॥

शङ्खगदादीन्वेदोद्यतान्यायुधानि यस्य, इन्द्रियदेहप्राणन्तःकरणैरेव सर्वभरणमित्याकाशलक्षणं शरीरं, अन्यानि महाभूतान्यायुधानि, उदायुधानि वा, तत्रैव सर्वान् मज्जयन्ति न तु छित्त्वापि त्यजन्ति, एवं षड्गुणो भगवान् निरूपितः, पुनरैश्वर्यादयो वैदिका उच्यन्ते श्रीवत्सलक्ष्ममित्यादि, श्रीवत्सो लक्ष्म यस्य, श्रीवत्सा यस्य, यत् लक्ष्म्या जनकं तद् भगवतश्चिह्नं व्यावर्तकं, सा हि ब्रह्मानन्दो भवति, तस्या मूलं ब्रह्मैव, यत् सर्ववेदप्रतिपाद्यं स भगवतोसाधारणो धर्मः, सर्वात्मकस्य भगवतो जगद्ब्रह्मकालादिलक्षणधर्मवतो ब्रह्म हि मुख्यं लक्षणं भवति, अत एव हि सर्वब्रह्माधारवतो भृगोः पदं तत्र प्रतिष्ठितं भवति स्वाश्रयत्वात्प्रक्षम्याश्च स जनको भवति, “भृगोः ख्यात्यां समुत्पन्ना श्रीः पूर्व”मितिवाक्याद्, ब्रह्मलक्षणत्वेनैवैश्वर्यं निरूपितं, वीर्यं निरूपयन् कयाचिदवस्थयावस्थितं ब्रह्म जीवाख्यं लक्षणान्तरत्वेनाह गलशोभिकौस्तुभमिति, गले शोभायुक्तः कौस्तुभो यस्य, स हि सर्वजीवानां स्वरूपभूतः, “चैत्यस्य तत्त्व”मितिवाक्यात्, क्रियाशक्तेर्ज्ञानशक्तिरुत्तमेति मुक्तजीवानां सरस्वतीस्थानप्रापणार्थं कण्ठे कौस्तुभस्थापनं, जीवानामुभय-विधत्वज्ञापनाय मध्ये स्थापनं, केचन क्रियानिष्ठाः केचन ज्ञाननिष्ठा इति, अत एव सर्वाङ्गवर्णनायां कौस्तुभो मणिरुभयत्र निरूपितः, “कण्ठं च कौस्तुभमणेरधिभूषणार्थं” “चैत्यस्य तत्त्वममलं मणिमस्य कण्ठ” इति च,

अत एव शोभा द्विविधा, क्रियाकृता ज्ञानकृता च, जीवस्तूभयर्धयुत इति शोभायुक्त उक्तः, एवं ब्रह्मद्वयसम्बन्धं भगवति निरूप्य जीवानां तथात्वहेतुभूतां मायां भगवतः प्रदेशविशेषावरिकां पीताम्बरं निरूपयति, पीतमम्बरं यस्येति, आकाशतनोरविकारसम्बन्ध एव शोभाहेतुर्भवति, पीतत्वं तामसराजससम्बन्धात्, अन्यथा त्रिविधमेव रूपमिति पीतत्वं नोपपद्येत, “यदग्ने रोहितं रूपं तेजसस्तद् रूपं यच्च ह्युक्लं तदपां यत् कृष्णं तदन्नस्ये” ति श्रुतेः, व्यामोहिका तु माया तथैव भवति लयविक्षेपात्मिका, प्रभां वर्णयति सान्द्रपयोदसौभगमिति, सान्द्रो हि स्निग्धो नीलः पयोदो मेघः, परमानन्दस्य नीलरूपत्वे प्रकारचतुष्टयं पूर्वं निरूपितं, आकाशकालभूमिवैकुण्ठैस्तस्य धर्मा इदानीं निरूप्यन्ते, यस्तु स्वकाले सर्वानन्ददाय्यत्रोत्पादकस्तापनाशकश्च स सान्द्रः पयोदः, एवमेव भगवानपि पृथिव्याः स्वर्गस्य धर्मस्य भक्तानां च सर्वानिष्ट-निवृत्तिपूर्वकसर्ववृत्तकर्ता, “सर्वत्र पूर्णगुणकोपि बहूपमोभू”दिति प्राकृतोपमा न दोषः, अन्यथा न सङ्गच्छेत, ‘स्निग्धप्रावृद्धघनश्याम’ इत्यर्थः, अनेन कान्तिलक्षणा श्रीनिरूपिता॥१॥

SRI SUBODHINI: After describing our Lord's manifestation, along with His opulence, in 8 ¾ verses, with a view to describe our Lord's 'valour', these two verses begin with the words 'Wonderful Lord' (TAM ADBHUTAM) are used. Before this description, the words 'Shri Suka said' have been used. What was the necessity for using these words again, when they have been already used in the beginning of this chapter? In fact, it was Shri Sukadeva only who had described the Lord's appearance in 8 ½ verses, and there was no interruption of his description at all, through any one else, or through any other discussion. Thus, this repetition may be seen, as out of place. But it is not - why? These words, being used again, signify the special nature of the state of mind of the listeners of Sri Bhāgavatam like king Parikshit and other devotees. It appears that all these devotees, who were

listening to Shri Sukha, had become, so much immersed in Divine joy and Bliss, generated by listening to the Divine Leelas of our Lord and the coming manifestation of our Lord, in His entire Purushottama Divine Form, that they forgot entirely everything outside of themselves, and became one with the description of the Divine Leelas of our Lord. Shri Sukha, with a view to, draw their attention now, for listening to the story of the actual manifestation of our Lord, started the conversation again, after a pause. That is why the words 'Shri Sukha said' are referred to again.

SRI SUBODHINI: In those 12 qualities, the description of the first 10 qualities is being done. The word 'His' (TAM) is used to denote the glorious Lord, who is well described in the Vedās and well known in the universe. In the 18th verse of chapter 15 of the Bhagavad Gita, the same Lord, who is the basis of everything, as the root cause of creation and the Divine goal of all, is described. Some commentators have described the meaning of this word 'His' (TAM) to denote the act of 'creation' (SRISHTI), which is The first Divine Leela of our Lord. The word "wonderful" (ADBHUTA) denotes the 'supernatural' state of our Lord. Any material object, which is within the gaze or hearing of all is considered as ordinary, by both the scriptures and by this world. "Wonder" is expressed only after seeing a super-natural object or vision. This vision was given by our Lord due to the love of our Lord to His devotees (PRAMEYA) and this Divine aspect of our Lord is beyond all evidence or proof. Our Lord's valour (VEERYA) is such that this cannot be affected or crossed by anything which is scripturally based or materialistic in character. Hence, this is considered as wonderful or 'surprising'. The word 'wonderful' (ADBHUTAM) is also used to denote that, no one can describe or remember the

true nature of our Lord's Form on seeing this Form/ Thus the words 'His' (TAM) and 'wonderful' (ADBHUTAM) are used, respectively, to give the two different meanings of (1) The Divine Form of our Lord which can be described by even ordinary people and (2) The supernatural Divine Form of our Lord, which can never be described by anyone.

The word 'pertaining to the child' (BĀLAKAM) is used to describe the Divine quality of 'Fame' (YASH) of our Lord, by way of describing that, in each and every hair of our Lord, there is the presence of Lord Brahma, with his several universes. Hence, it is really impossible to describe the true nature of such a child! - the child, who is going to give to his companions (other children in Vraja) incomparable Bliss and joy, which is higher and greater than the Brāhmīc Bliss. Such is this wonderful child! Moreover, Lord Brahma also is His (our Lord's) son. Our Lord also will play with His other companions along with Balabhadra, His elder brother. Our Lord, will become the crowning jewel among all the boys in Vraja. In all the above ways, our Lord's wonderful 'Fame' (Yash) has been described.

The word 'of Lotus-like eyes' (AMBHUJĒKSHANAM) is used to signify the extraordinary and super-natural brilliance - that our Lord's eyes were very beautiful like the Lotus flower. Further, Goddess Laxmi, who is known as 'From the ocean' (AMBHUJA - Goddess Laxmi manifested Herself when the ocean of milk was churned to get nectar by both the celestial gods and the demons) is very near to Him, and in His vision always. It also means, that on whomsoever Goddess Laxmi's vision falls or whosoever is seen by Her, great prosperity is conferred on them. In the Upanishads, both the sun and the moon, have been described, as the two eyes of our Lord. The Supreme

Lord, whom, the spiritual aspirants of great merit, worship and seek, through the Vedic technique of 'Method of 5 fires' (PANCHĀGNI VIDYA)), is called as 'AMBHUJA' (of Lotus-like). Why? After giving the 5th offering to the Fire, there is the mention of our Lord being called as 'AMBHUJA' and the devotees have their vision on our Lord and due to this, they get the grace of our Lord by way of spiritual wisdom. Our Lord, now is the same Lord 'AMBHUJA' referred to in the Vedās and hence He is called as a 'wonderful' child!

Goddess Laxmi's goal is the Joy of our Lord, who out of Grace, protects this entire universe, through His eyes by directing His vision. The same Lord, has now manifested, whose vision always is on Goddess Laxmi, who is the repository of Joy and Bliss, for our Lord.

Our Lord is now visible to all on this mother earth as He has manifested Himself on this earth and nowhere else. In other places, as also on this earth, His vision is considered as very rare. As He had manifested Himself on this earth, now there is no necessity any more to search for him else where! In these ways the Divine glory of our Lord consisting of 'the wealth of spiritual wisdom' (JNĀNĀTMAK SRI) is explained.

When the bee enters into the inside of a Lotus flower, then only it is compared to the eyes. When this bee becomes silent, then only the comparison to the eyeball becomes justified and completed. Now, the bee becomes silent inside the Lotus flower, through the consumption of honey in the flower. Thus, the Lotus becomes comparable to the eyes, when it denotes the presence of a honey-like substance in the eyes, as it is in the Lotus flower. Our Lord's eyes, always pours copiously compassion and life-giving nectar, which represents the honey, which is present

in the Lotus flower. This nectar of compassion, get expressed only on those, on whom the Lord's grace has been showered, through His eyes - i.e. the devotees become entitled to get the ambrosia and honey of our Lord's compassionate and nectarian eyes. Without our Lord's grace, none can taste the Bliss of our Lord's Form, which is full of aesthetic Relish (RASA). A bee is never called 'Honey bee' (MADHUPA) unless it has tasted the honey from the flowers. Hence, comparison is made between the eyes of ordinary Lotus flowers, which look wonderful and prominent in the lotus pond, as the eyes are looked upon as valuable and important in a body. In this manner, the wonderful power of spiritual wisdom of our Lord is described (JNĀNA SAKHTI).

The words 'Four-armed' (CHATURBHUJAM) used in this verse, denotes, the power of Action (KRIYĀSAKHTI) of our Lord and confirms the Four divisions of the Primordial spiritual wisdom. Through these hands, usually, the tasks of 'taking and giving' are performed. Hence, the hands represent the power of Action. Our Lord's incarnation has taken place, with a view to fulfill, four types of actions/tasks. Viz. righteousness, fulfillment of desires, wealth and liberation (DHARMA, ARTHA, KĀMA AND MŌKSHA) - i.e. for the establishment of the 4 main 'goals' of a human life (PURUSHĀRTHA). In another way, the Lord also wanted to emphasize that His Four arms, represented the 4 primordial elements such as the earth, water, fire and wind. The Four arms also, the Lord showed, represented the celestial protectors of the Four quarters viz. Lord Yama, Varuna, Indra and Kubēra. The Four arms, thus, showed all the above Divine representations and His entire beautiful form is now described as of 'dual' in nature - as

simultaneously this Divine Form appeared as a 'natural human' and also as a 'Divine Super-natural'! All the above qualities referred indicate this 'dual' nature of our Lord's Form. [Tippāni: Indicating the Power of spiritual wisdom, while describing our Lord's Power of Action, reference is made that, our Lord's Four arms are not like those of human beings. Our Lord's Four arms contained the Power of wisdom also, which the hands of the human beings lack.

Proof, the goal, effort and the result - these Four spiritual factors are represented by the Four arms of our Lord. Without 'proof' none can know or establish the 'goal' or truth. Without the necessity of a 'goal' no one will put efforts either. Efforts, properly performed, will definitely confer the 'result'. Thus the Lord's Four arms represented the four-spiritual factors as mentioned earlier - PRAMĀNA, PRAMEYA, SĀDHANA AND PHALA.

The Lord's Four arms, also represented His Four Divine Forms of Vāsudeva, Sankarshana, Pradhuyumna and Aniruddha, respectively conferring the spiritual benefits of liberation, destruction of the Demons, prosperity for the clans and families, and protection of Righteousness. Our Lord's 'dual' form is also denoted here e.g. destroying the demons and enemies in a war represented His 'natural' Divine Leelas and enacting His Divine Leela of destroying the huge cart (SAKATABHANGA), when He was a little child, represent the 'Supra-divine' nature.]

Meaning of Kārika: Our Lord's Four arms - two of them are "Protective" and two of them are "Destructive" in character. We may think that, at the same time, to undertake and perform the tasks of destruction and protection may look inappropriate. But the Lord always does

only what is required e.g. when Aswattāma's arrow had started burning the child Parikshit in the womb of Uttara, then our Lord, while protecting the spiritual womb of the child, as he belonged to Lord Vishnu, also, destroyed the material and non-spiritual side or part of the child. Mother Uttara was also saved by our Lord. Our Lord is so compassionate and gracious that, even when a devotee is in a great danger, our Lord's Four arms takes care to remove the blemish of the devotees and afford protection, in a permanent way by conferring spiritual benefits.

The wisdom, as explained in the Vēdās, consists of two parts viz. wisdom of Action and wisdom of Brahman or wisdom of the self and wisdom of superself. Devotion to our Lord is also of two kinds viz. devotion through effort and devotion as a result, or devotion to our Lord with Form, name and Divine qualities or devotion to our Lord, who is Formless, (Absolute). Thus all the spiritual benefits, pertaining to the above spiritual paths are conferred on the devotees only by our Lord, with His Four arms and the Lord has equipped Himself with Four arms, so that He can simultaneously confer benefits and Blessings to all, according to their desires and efforts.

SRI SUBODHINI: The words 'Conch, Mace and uplifted weapons' referred to in this verse refer to the spirit of "Detachment" (VAIRĀGYA) of our Lord. Why? Only at the dawn of the spirit of renunciation, sorrow and suffering end completely. Our Lord has taken these weapons, only with a view to destroy the pain and suffering of His devotees. The conch represents the 'water' principle. The mother earth has originated from the principle of water, and hence, the cause for mother earth, is this principle of water. Hence, the Lotus flower, representing the entire universe, is invested with the

incursion of the principle of earth and sound. The 'mace' (GADA) represents the vital air (PRĀNA) i.e. the principle of wind (VĀYU). From the principle of wind, the principle of 'Fire' has originated. The principle of Fire is indicated by the weapons such as the Sudarshana discuss, mace and other weapons. Thus the conch, discuss, lotus and the mace, held by our Lord, in His Four arms have been described. Now our Lord, manifested Himself, holding all these weapons, in a raised manner.

Meaning of Kārika: In the Vaishnava scriptures, the order of holding the various weapons by our Lord, in His Four arms, has been specified and due to this, the order of holding arms has been described differently as those of Mashusūdana, Mādhava, Nārāyana and others. In our Lord's Form, now manifested here, on the right side, the Lord had the Conch on the upper hand, and the Lotus flower on the lower hand. On the hands of the left side, the Lord had the 'mace' in His raised hand, and the discuss on His lower hand. Hence, this Divine form is considered, as that of 'Madhusūdana' and, sometimes, due to some identical features, this Divine Form is also called as Mādhava; and Nārāyana also. The other Divine parts of our Lord viz. of Sankarshana, Pradhyumna and Anirudha were also represented in this Divine Form, manifested now.

SRI SUBODHINI: A doubt may arise, now, as to how we can regard both the conch and the lotus flower, which our Lord shows fondly holding high in His hands, as weapons? Through these, the destruction of the enemies is not possible. To clear this doubt, our Shri Mahāprabhuji says that we have to understand the real inner meaning for the use of the word 'weapons' (ĀYUDH). Respectively, our Lord's conch, lotus flower, the mace and the discuss

represent the senses, the body, the vital air and the inner mind. Through these only, our Lord causes the death of the demons. The Divine Conch of our Lord, gets filled up with the wind of Prāṇic (vital) air and on hearing the sound of this conch, the pride of the demons get humbled and results into their destruction quickly. The senses are also protected and progressed by the vital air (PRĀṆA), like the Divine Conch. Hence this Divine Conch of our Lord is compared to the senses. As regards the lotus flower, as it represents this entire universe, the same is considered to represent the Holy physical body of our Lord and our Lord, by wearing the physical body, indicates that like a heavy object falling from the above crushes the objects which are under it's impact, the swirling Lotus flower of our Lord, which represents this entire universe, crushed the demons, wherever they were . Thus both the conch and the lotus flower are deemed to be weapons only. The mace of our Lord, is based on the principle of wind or VĀYU - hence this represents the Divine vital air. The Lord's Sudarsana Discuss, being based on the Divine factor of Fire (TĒJA), represents the inner mind of our Lord. This Divine discuss, confers liberation on those who are destroyed by it - by merging them into it's Divine Fire in this process. In other words, except the space (ĀKĀSA), all the other 4 elements viz. earth, water, fire and wind, represent the weapons of our Lord. Space, because it is unaffected, gets used by our Lord, in His Holy body. This Earth is the lotus flower, water is the conch, fire is the Sudarsana discuss and the wind is the mace, 'Oh Lord You remain, like the vast space, unaffected'. The created beings get destroyed by these four fundamental elements only.

If the words- 'uplifted weapons' (UDĀYUDH) are spilt into two words viz. 'UDA + ĀYUDH', then, the

meaning will become different. 'UDAKA' means water and we can interpret here, that, like the water, which drowns the objects, inside itself, which is heavier than itself, the weapons of our Lord, represented by these 4 elements, make the proud and haughty demons, merge and absorb them in themselves, after destroying them. As such, as they are merged into these primordial elements, the demons do not get liberation at all.

In this way, a description of our Lord with His 6 Divine qualities, has been given in the first half of this verse. In the second part of this verse, our Lord's glory, is explained, on the basis of the scriptures such as the Vedās. The words 'Adorned by the insignia of srivatsa' (SRIVATSALAXMAM) denote, that the Lord is adorned by this 'Srivatsa' insignia. This also denotes the greater glory of our Lord, than the imperishable Brahman, thus, also revealing the scriptural glory and opulence of our Lord. This word consists of three parts viz. 'Sri - Vatsa - Laxma'. The word 'Sri' denotes Goddess Laxmi, who is hailed as the Bliss and Ananda of Brahman (BRAHMĀNANDA) and she is considered as the 'daughter' of the imperishable Brahman viz. our Lord (SRĪVATSA), who is described extensively in the Vedās. The imperishable Brahman, whose insignia is the 'Srīvatsa', exhibiting supra-divine qualities now, in this wonderful boy, who is none other than the Supreme Brahman. Out of the various Divine qualities of our Lord, who is present everywhere as the soul of everyone (SARVĀTMA), such as this vast universe, imperishable Brahman, time etc., the quality of the imperishable Brahman (AKSHARA BRAHMAN) is considered as, most significant and important. "Oh Lord, on Your Holy chest, there is the insignia of sage Bhrighu's feet." The sage Bhrighu was considered as having, realized the Supreme Brahman. He was also a

Brahmin by caste, having studied well all the Vedās. He was also the recipient of the Divine experience of the imperishable Brahman, through his status and study of scriptures. He also experienced the supreme Brahman through his spiritual wisdom based on 'non-division' (ABHEDA). In this way sage Bhrighu is considered, as one, who had the highest spiritual experience of the Supreme Brahman. Thus, the insignia created on the chest of our Lord, by the feet of sage Brighu, is indeed, representative, at all times, of the Surperme Brahman. Hence this insignia becomes the 'refuge' (ĀSHRAYA) of the devotees, as one stops, with ease and comfort, only at a place of refuge and if this 'refuge' is not found, then one moves forward, seeking another suitable 'refuge' - so that the aspirant can rest in peace, having attained a stable refuge - like the traveller, who reaches a pre-determined destination. In the same way, at all times, the Brahman - realized Bhrighu sage, got the 'refuge' in our Lord, and the spiritual journey of sage Bhrighu ended with our Lord only and literally, the feet of sage Bhrighu stopped at the Holy body of our Lord. This sage Bhrighu got a daughter named 'Sri' through his wife named Khyati and hence he is called 'Srivatsa'.

It is the infinite glory of our Lord, which absorbs the divine Vedic qualities and a description, upto now, has been made of the glory of our Lord, based on the Vedās. The words 'Kaustuba gem resplendent in the neck' (GALA KAUSTHUBHAM) denote the 'valour' quality, based on the Vedās. It is further explained that Brahman, becomes the Jiva, due to certain circumstances, and this again, is a Divine quality and expression of our Lord.

Our Lord has worn, the dazzling Kaustubha gem on his neck and this gem represents all the souls, as a combined symbol. In the verse 28 of the 3rd Canto of Sri

Bhāgavatam, it has been clearly stated, that this **Kaustubha** gem represents the principle of the **Jīva** or the **Soul**. Our Lord has given an exalted place for this gem, instead of wearing it in His hands - with a view to signify and denote , that the Power of wisdom is greater than the Power of action. Hence, the liberated souls should get the exalted place of Goddess **Saraswati**, who resides permanently in the neck of our Lord, in a surrendered way. This holy neck is the place where the liberated souls reside. Our Lord, who confers liberation on the souls, now wears them, as a neck ornament. Wearing this **Kaustubha** gem, in the middle, also, denotes that the souls or **Jīvas** are of two kinds. Firstly, those souls, who are wedded to the path of action, with a view to realize God. Secondly, those souls, who are wedded to the path of knowledge, put effort to realize **Brahman** or God.

All the divine limbs of our Lord have been described in the verse no. 28 of the 3rd Canto of **Sri Bhāgavatam**, wherein this **Kaustubha** gem has been described twice. From this description also, the two-fold nature of the souls is indicated. In the verses 26 and 28 of this Canto 3 of **Sri Bhāgavatam**, references have been made to this **Kaushubha** gem. The brilliance exhibited by this gem is, once again, of two different varieties viz. the brilliance caused by 'wisdom' and the brilliance caused by 'action'. The brilliance arising and caused by the performance of virtuous action, is the 'brilliance of action'. Likewise, the brilliance caused by the meditation/contemplation on the principles of **Brahman**, is the brilliance caused by 'wisdom'. Both this 'action' and 'wisdom' comprise the duty of the **Jīva** or the **Soul**. Hence this **Kaustubha** gem, which represents and is symbolic of all the **Jīvas** or **Souls**, is also known as 'full of brilliance' (**Śōbhi**).

In the above manner, respectively, both the imperishable Brahman and the Jīva-Brahman have been described as being connected with the Śrīvatsa insignia and the Kaustubha gem of our Lord.

Now, our Lord's 'Pitāmbher' (Yellow dress) is being explained - as the cause, representing our Lord's power of illusion (MĀYA) which makes the Jīvas or Souls, forget their Divine nature and envelopes them in a maze of illusion - as it covers a good part of the holy body of our Lord. The Lord's dress is yellow in colour and this colour itself exudes 'brilliance'. Our Lord's holy body-hue is 'Blue', which is also the hue and colour of the sky. Hence our Lord is called as the one 'who has the holy body of the space (ĀKĀSA)'. Hence the holy body of our Lord consists of the 'space' or Ākāśa. The combination of 'yellow' colour, superimposed on the 'blue' colour, is seen as being more brilliant and dazzling. In the scriptures, reference has been made of the Holy body of our Lord, being the vast space or Ākāśa. 'Ākāśa or space is the body of Brahman' (ĀKĀSA SARĪRAM BRAHMĀ).

Space or Ākāśa is blemish-free and it's brilliance will get enhanced only, when it is associated with a blemish-free object. The yellow 'Pitāmbher' (Dress) of our Lord is entirely blemish-free. This word has two parts viz. 'yellow' + 'space'. (PĪTA + AMBHAR). 'Ambhar' denotes the 'space' and this signifies the 'blemish-free' nature of the space. The 'yellow' colour, although brilliant and dazzling, exhibits some blemish due to it being associated with both 'dynamism' (RAJAS) and 'ignorance' (TAMAS) - and being bereft of the quality of 'harmony' (SATWA). The harmonious 'ego' (SĀTWIK AHANKĀR) has been termed as consisting of 'Blemish' (VIKĀR) - as even harmonious experiences, such as horripilation and other

emotions have been described as consisting of 'Blemish'. Now this 'yellow' colour, as it is not associated, in any way, with the quality of 'harmony' (SATWA), we may call it 'Blemish-free'. How? This 'yellow' colour, always, stands apart as 'independent' and we should not associate this colour with both 'dynamism' and 'ignorance'. Why? The scriptures are the proof for this. Forms and their colours are of three kinds, viz. Red, White and Black,- Then wherefrom this 'yellow' colour has been identified? In the Vedās, it has been clearly stated that the red colour is of Fire only. White colour is for water and the Black colour is for earth (food) only. Now, as the yellow colour, devoid of the quality of harmony (SATWA) is considered 'Blemish-free' ie. beyond and above all three qualities. Thus the combination of this 'blemish-free' Pītāmbher with the beautiful Blue holy body of our Lord, exudes extraordinary brilliance, and their association is indeed very appropriate - both being 'blemish-free'!

The words 'Beautiful like the wet clouds' used in this verse denote the brilliance and light of our Lord's 'SRĪ' (auspicious light) 'Oh Lord You are so very beautiful like the blue thick clouds'. The glory of the 'blue colour' of our Blissful Lord has been explained in detail, especially the four different parts of this colour, in the 'NIBANDHA' of Shri Mahāprabhuji. They are explained here. Firstly, for the human eyes, ultimately the sky and then space look 'bluish' in colour, especially when the clouds are not present, in the same way, Brahman, because of it's exalted nature, also is seen as 'Bluish' only. Secondly, the presiding deities of the Four Yugas, exhibit the colours of white, red, yellow and blue - and all these colors are reflected in Brahman. Thirdly, our Lord has now manifested on mother earth, whose primary color is blue and our Lord has taken and accepted this 'blue colour' for

Himself. Lastly, the pure Truth of Brahman, has the colour of 'blue'. In Sri Vaikuntam, our Lord, who is the symbol of pure and harmonious Brahman, is of the blue colour.

In this manner, through the space, time, earth and Sri Vaikuntam, the blue colour of our Lord, has been explained. Now, comparing our Lord to the blue clouds, the divine qualities of our Lord are being explained. The clouds, which give joy, at the appropriate time, naturally, through the rains which are showered, to all, which cause the production of food grains and other types of food, which mitigates the heat of the people through it's cool waters - these clouds are exalted in nature and blue in colour. In the same manner, our Lord also fulfills the desires and prayers of all His devotees, like the earth, the heavens, and righteousness (Dharma), through eradicating their miseries, in this process.

It is said of our glorious compassionate Lord, that, although He is the repository of every and each of the Divine quality, He accepts, out of His love for His devotees, comparisons with several material and physical objects and situations, created by Him. Hence, comparing Him to the natural clouds is not inappropriate at all. Otherwise how can we ever compare His indescribable and limitless Beauty to the natural clouds? Our Lord allows these comparisons - hence they are considered appropriate, as our Lord willingly and lovingly submits to these comparisons! Through this comparison, our Lord is described as most beautiful in 'blue' colour, like the water-laden clouds of the rainy season. In this manner our Lord's 'charming and brilliant' (KĀNTISWAROOP) body of 'Srī' is described.

**महार्हवैडूर्यकिरीटकण्डलत्विषा परिष्वक्तसहस्रकुन्तलम् ॥
उद्दामकाञ्च्यङ्गदकङ्कणादिभिर्विरोचमानं वसुदेव ऐक्षत ॥ १०॥**

VERSE-10 Meaning: "Vasudeva, now, saw the most beautiful Form of our Lord, whose locks of hair were embraced by the brilliance of the crown and ear-ornaments studded with invaluable precious gems. The Lord's Form shone, with the dazzling aura of ornaments worn on the shoulders, upper arms and hands adorned with bangles".

श्रीसुबोधिनी : एवं मूलभूते ब्रह्मणि स्वयं स्थित्वा स्वांशाञ् जीवान् कृतार्थान् कृत्वा भूमिष्ठाञ् जीवान् व्यामोहेन स्वरूपज्ञानरहितान् विधाय तेभ्यश्चतुर्विधपुरुषार्थान् प्रयच्छतीत्युक्तं, तत्र ज्ञानक्रिययोः प्रकारभेदाः सन्तीति ज्ञापयितुं सर्वशास्त्ररूपाणि भगवदाभरणान्यनुवर्ण्यन्ते ज्ञानवैराग्यरूपेण महार्हेति।

महानर्हो मूल्यं यस्य तादृशवैडूर्ययुक्तं किरीटं कुण्डले च तेषां त्विषा कान्त्या परिष्वक्तान्यालिङ्गितानि सहस्रं कुन्तलानि यस्य, भगवनमुखनिरीक्षकाः शास्त्राभिज्ञा जीवा भगवन्मुखामोदपानरताः षट्पदा इव भक्तौ परितश्चकासते, तेषां वेदः सांख्ययोगौ च शोभाजनका भवन्ति, वेदसांख्ययोगानां प्राप्तिश्च सर्वलोकप्रसिद्धाद् गुरोरेव भवतीति महार्हवैडूर्यरूपेण निरूपिताः, वेदे काण्डद्वितयं, योगोपि साधनफलरूपो द्विविधः सांख्यमपि न्यासज्ञानभेदेन द्विविधं, एवं षट् शास्त्राणि निरूपितानि भवन्ति, तान्येव पदानि, त्रयाणामपि भेदाः सहस्रं सन्तीति ज्ञापयितुं कुन्तलानां संख्या निरूपिता, लौकिकज्ञानविस्मरणार्थं परिष्वङ्गो निरूपितः, एवं लोके ज्ञानं निरूप्य क्रियां निरूपयत्युद्दामेति, कर्माण्यनन्तान्येव तथापि त्रिविधानि निरूप्यन्ते काञ्च्यङ्गदकङ्कणरूपाणि तमःसत्त्वरजोरूपाणि, एतानि त्रीणि वेदादिभूतानि स्वसजातीयानि बहून्येव जनयिष्यन्ति, लोके काञ्ची सदामा भवति, इयं तूद्दामा दामरहिता, हिंसाप्रचुरापि वैदिकी कृतिर्न लोकानुसारिणी, भूमौ मायाव्याप्तानामेव तत्राधिकार इति पीताम्बरोपरि काञ्ची तिष्ठति, लौकिकानि तानि व्यावर्तयितुं लौकिकसूत्राभाव उक्तः, उत्कृष्टानि वा लौकाकानि तत्र साधनानि निरूपितानि, अङ्गदानि बाहुमध्ये तिष्ठन्ति, अङ्गं द्यति खण्डयतीति राजसं तद् भवति, सात्त्विकराजसयोर्विभागहेतुत्वात्, आदिशब्देन मुद्रिका

अङ्गदस्थानीयान्यन्याभरणानि क्षुद्रघण्टिकानुपुरादीनि च निरूप्यन्ते, तैः सर्वैरेव धर्ममार्गवर्तिभिर्भगवत्सम्बन्धिभिर्विरोचमानो भगवान् भवति, “वेदे रामायणे चैव पुराणे भारते तथा आदावन्ते तथा मध्ये हरिः सर्वत्र गीयत” इति, नन्वेतादृशो भगवानिति किमर्थमुच्यते? तत्राह वसुदेव ऐक्षतेति, तत्पूर्वोक्तानां धर्माणां लौकिकत्वमलौकिकत्वं च सम्भवति, यदि वसुदेवो न ज्ञस्यति तदा लौकिकान्येवैतानीति मंस्यते, अयं ज्ञास्यति तदोक्तं व्याख्यानमुभयार्थं तादृशधर्मयुक्तं दृष्टवानिति शुक आह, एतज् ज्ञानं स्तोत्रे स्पष्टं भविष्यति॥१०॥

SRI SUBŌDHINI: In the earlier verse, through the description of our Lord's four Divine qualities, it has been clearly explained, that our Lord, establishing Himself in His original and basic imperishable Brahman Form, satisfies the souls, who are His divine parts only. He also confers the four-fold goals of a human life, to the souls on this earth, by causing His illusory power to envelop them - thus making them ignorant of their true Divine nature. Through this verse, a description is made of the various ornaments, representing the various scriptures, worn by our Lord, who now symbolized the Divine qualities of 'spiritual wisdom' and "detachment" (JNĀNA AND VAIRĀGYA). Through this, indication is given that the spiritual wisdom arising out of the Divine Form, nature of our Lord and His Divine actions or Leelas - both of these powers are of several kinds and varieties.

Our Lord's beautiful locks of hair, were being embraced by the crown and the ear ornaments studded with invaluable precious gems. This denotes the exalted nature of nobility and shining glory exhibited by the true devotees of our Lord, who have full knowledge of the inner and sacred meaning of the scriptures, and who attain sincere and true Devotion to our Lord, after drinking deep like honey-bees the-sweet honey of our Lord's lotus-like holy face. [Tippani: We have to specify here, that only on the

dawn of true and sincere devotion to our Lord, one can make efforts to get the knowledge of the scriptures, and this devotion to our Lord, will only make this knowledge truly worthy and beneficial. We may remember here, our Lord's word, given in the Purānās, whose purport is 'As the animal which carries the sandalwood, is aware of its weight only and not the value of the sandalwood, in the same manner, people with knowledge of the six scriptures, carry the weight of this knowledge, like the animal only, when they lack true devotion to our Lord'.

In the attainment of this glory and brilliance for the souls or Jīvas, both the Vedās and the path of Sāṅkhya Yoga are useful and this wisdom can be achieved through the grace of an ideal teacher (GURU) only. Hence the precious 'Vaidūrya' gem has been termed as of 'incalculable value' (BAHUMOLYA) [Tippani: The word used 'incalculable value' denoted the truth of the path required to be tread for attaining the object, which is again of an incalculable value. It shows, also, the glory and greatness of the goal. The crown and other ornaments are compared to the scriptures such as the Vedās, whose wisdom are of incalculable value and can be attained only through the grace of an ideal teacher or GURU]. In the Vedās, there are two parts described viz. the path of action (KARMA) and the path of knowledge (JNĀNA). The path of Yoga also has two main parts viz. the effort (sadhana) and the result (phala). The Sāṅkhya path also has two parts viz. 'placement or offering' (NYĀSA) and knowledge (JNĀNA). In this manner, the 6 systems of scriptural knowledge are denoted. These six systems of scriptural knowledge are compared to the 6 feet of the bee, which is again compared to the soul or the Jīva. The locks of hair of our Lord, have been described as 'thousands' to denote that

the paths of the Vedās, Sāṅkhya and Yoga, also exhibit countless divisions and difference. To denote, that, the true devotees of these scriptures, forget the knowledge of this material world, reference is made of the embracing and envelopment of the locks of hair by the aura and brilliance of the bejeweled crown and the ear ornaments. The purport of this is, the soul or Jīva, represented here by the locks of hair, through the dawn of true devotion to our Lord, and through the spiritual wisdom arising out of their study and knowledge of the 6 scriptural systems, gets spiritually fulfilled in every way. Hence, they never get, again, attracted to the material and worldly objects-nay-they tend to automatically forget this material world, in view of their exalted spiritual experience.

After describing the nature of experience and knowledge, which are attainable in this world, through the use of the words such as 'Bondage Free' (UDDHĀMA) and others, the nature of action is described. Karma or action, although innumerable in nature, is described as of three main kinds viz . harmonious (SĀTWIK), dynamic (RĀJASIK) and ignorant (TĀMASIK). Here, these three types of actions have been referred to the ornaments of the shoulder (KĀNCI), upper hands (ANGAD) and bangles (KANGAN). The 'Kānci' (shoulder ornament) is representing the 'ignorant' quality of action (TAMAS); the ornaments of the upper hands (ANGAD) represent the actions done in 'harmony' (SĀTWIK) and the bangles represent the 'dynamic' nature of action (RĀJASIK).

Our Lord's ornaments' Form and their Divine nature representing the three types of actions, have been described in the Vedās. The nature of 'action' is such that, again and again, the same types of actions, as result, get repeated like 'harmonious' action result into 'harmonious'

results etc. In other words, action breeds results which breeds into the same type of action later. Thus harmonious, dynamic and ignorant actions breed the same type of actions successively. In the world the ornament 'Kāñchi' (of the shoulder) is tied with a thread. But our Lord's 'Kāñchi' ornament, is not tied at all - i.e. not bound at all! How? During the Vedic sacrifices, there is animal sacrifice, which although seen to be a violent action to the onlooker, is really not sinful or causing bondage, like any other ordinary killing of animal. Why? Referring to the sense of "detachment" (VAIRĀGYA) of the 'Kāñchi' ornament of our Lord, it is specified that killing with a motive or attachment leads to the commitment of a sin or causes bondage and this 'Vēdic' sacrifice of animals, because there is absence of a motive or attachment, is an act of "detachment" (VAIRĀGYA) only and should not be compared to any ordinary killing for the pleasure of palate or for any other purpose.

The 'Kāñchi' is worn in the upper portion of the shoulder, much above the 'Pitāmbher' dress of our Lord - this denotes that those persons, on this earth, enveloped by the power of illusion (MĀYA) of our Lord, do indulge in these violent killing of animals as the 'Pitāmbher' dress of our Lord, which represents the illusory power of our Lord (MĀYA) is situated higher than the feet of our Lord, which is representative of mother earth and this illusory power covers the mother earth. Our Lord is not touched by the blemish of 'material' actions or objects as He is above all of them, and the word 'bondage Free' (UDDHĀMA) is used specially to denote this aspect of absence of 'worldly and material' nature of our Lord (as He is transcendently spiritual - PŪRNA PURUSHŌTTAMA). The word 'raised' (UD), by itself,

has an exalted significance - due to this, description is given on the super-natural and Divine spiritual efforts (SĀDHANA) represented by the Vedic instructions and actions, in the form of our Lord's 'Kāñchi'. The ornaments of the upper hand, are usually worn on the middle of the hands. This denotes actions of a harmonious nature (SĀTBIK KARMA). How? The literal meaning of the word 'Angad' (upper hand) is 'that which cuts or divides the body'. For attaining spiritual progress, it is necessary to be free from the attachment to ignorance of the 'body-idea' (i e. considering oneself as the 'body' only and not Divine). To attain the Absolute Brahman, it is also necessary to cross over the idea that one is a 'body' only. But, this "memory and thinking as the 'body'" is considered as 'SĀTBIK' or harmonious in nature and the actions performed by a soul, established in this satwik nature are also deemed to be harmonious in nature, as this "Memory" leads one to go beyond the 'body' idea and attain the Divine .

The 'bangles' usually are always 'wavering' (CHANCHAL) by nature hence considered as 'dynamic' (RĀJASIC) in nature. But both these viz. the ornaments of the upper hand and the bangles, are representative of actions performed, in accordance with the injunction of the scriptures, and as they are established in our Lord's power of action (KRIYĀSAKTHI) Hence, there is no physical or gross reason for their actions being either 'harmonious' or 'dynamic'. Moreover, we can see, from the description given in the Bhagavad Gita (chapter 18 - verses 23,24) that the same 'action' performed by two types of persons, one with a motive and the other without a motive, expresses, thus, the qualities of 'harmony' or 'dynamism' This proves the fact, that the real reason for

the tasks being performed to be either 'harmonious' or 'dynamic', depends entirely on the person who undertakes to perform such actions and hence, we need not doubt about the statements made, already, as above.

The word 'such as - and' (ĀDI) used in this verse denotes the other Divine ornaments worn by our Lord such as the ring, anklets and others. Our Lord's beauty got enhanced by wearing these ornaments, which represented 'actions' performed with a view to please our Lord. In the 'Harivamsa' reference has been made to 'in the Vedās and Ramayana also' - the purport of this is that in all Holy and established scriptures, only our Lord's praise and glory, have been sung and explained - Hence, our Lord's Divine Form, being seen now shining, wearing the ornaments, representing spiritual actions performed in accordance with the Holy scriptures, is indeed very appropriate and glorious.

In the verse the words "Vasudeva now saw the Divine Form of our Lord" are used. Sri Suka has said this with a view to clear a doubt. When our Lord manifested His beautiful Form, to say, that Vasudeva saw this Form seems to be superficial indeed - as Vasudeva was, bound to have our Lord's vision, as the Lord had physically appeared before him. Why then it is again said that 'Vasudeva now saw the Divine Form of our Lord'? Moreover what was the necessity to describe the most beautiful Form of our Lord and the ornaments worn by Him? - that Vasudeva saw this beautiful Form of our Lord and He willed to give charity to the poor and deserving persons, also praised our Lord through his verses of praise - these references only could have been enough for this occasion. But there was another important reason for making the above statement by Sri Sukha. Vasudeva, now had the full spiritual

knowledge about the Divine Form of our Lord and Sri Suka wanted to refer to this 'secret' of Vasudeva having become blessed with this 'sacred wisdom' about the true Divine nature of our Lord.

Description about the Divine Form of the Lord which exhibited great opulence, can be considered both as 'material' and 'supra-divine'. But, if Vasudeva did not have the spiritual knowledge about the true nature of our Lord, then there was the possibility of Vasudeva considering the opulence, shown by our Lord, as purely 'material' only. Thus, if Vasudeva had the spiritual wisdom and appreciation to recognize the true nature of our Lord, then Vasudeva will not only understand the nature of true Divinity expressed by our Lord's opulence, but also will be able to understand and experience the future Divine Leelas of our Lord, in their true perspective. That is why, Sri Sukha has said that, now, Vasudeva saw our Lord with his new light of spiritual wisdom, and he also immediately recognized, both the 'material' and the Vedic Divine Form of our Lord, and this spiritual wisdom of Vasudeva, will be expressed in the 'praise' of our Lord, which he will sing later.

In this manner, Shri Vasudeva, who symbolized the Divine quality of pure harmony (Satwa), after having the Divine vision of our Lord's manifestation, now, exhibited the twin Divine qualities of Action (KRIYA) and Wisdom (JNĀNA) in the form of the next two verses. The 'action' consisted of giving in charity of countless cows. The 'spiritual wisdom' (JNĀNA) consisted of the 'praise' which Shri Vasudeva did about our Lord, which clearly brought out his spiritual wisdom about the Divine nature of our Lord's beautiful Form.

'Action' has four kinds of "authority" with which the same can be performed and discipline is also an important factor in the performance of an action. Thus, the one who performs the action, should have some goal or desire to be achieved, for which, he does a particular action. He should be also an expert on the ways of actions to be performed, viz. of both the actions to be performed everyday, and also those, which have to be performed on specific occasions. In the absence of all the above factors, no one can attend to a task or complete a work successfully. This man of action should be also dexterous in the performance of his actions. Moreover, he should not be barred from performing any work, due to scriptural injunctions; neither he can do such actions, which are prohibited in the scriptures. In this manner there are four kinds of requirements for one's actions. The charity of cows, now being made, is a special task, arising out of special circumstances, due to the manifestation of our Lord. These types of charities are performed, usually, when the birth of a son takes place in one's family and Shri Vasudeva will be performing this charity very soon. Shri Vasudeva had eagerly waited for our Lord's incarnation, and this coming holy event is indicated, by the joy being exhibited by Shri Vasudeva. This joy and Bliss, now exhibited a Divine and supernatural aura, as this was caused by the incarnation of our Lord. This is described in the next two verses.

स विस्मयोत्फुल्लविलोचनो हरिं सुतं विलोक्यानकदुन्दुभिस्तदा ॥
कृष्णावतारोत्सवसम्भ्रमोस्पृशन् मुदा द्विजेभ्योयुतमाप्लुतो गवाम् ॥११॥

VERSE-11 Meaning: "Shri Vasudeva's eyes, now got filled up with a wonderful ecstasy, on seeing the Divine manifestation of Lord Hari, in the form of his son. In

celebration of the Holy incarnation of our Lord Shri Krishna, Vasudeva, vowed in his mind, after taking his bath and with a cheerful mind, although benumbed with the great Joy and Bliss caused by the manifestation of our Lord, to give in charity, ten thousand cows to worthy Brahmins."

श्रीसुबोधिनी : एवं भगवन्तं दृष्ट्वा शुद्धसत्त्वात्मको वसुदेवः क्रियां ज्ञानं च प्रकटीकृतवानित्याह द्वाभ्यां, दानं क्रिया, स्वरूपज्ञानबोधकं स्तोत्रं, कर्मण्यधिकारचतुष्टयं, श्रद्धा चाङ्गं, 'अर्थी विद्वान् समर्थः शास्त्रेणापर्युदस्तः'श्च, इदं च कर्म नैमित्तिकं, तस्यापेक्षाज्ञापको हर्षः, स चासाधारण एव भगवन्निष्ठो भवति, तदाह स विस्मयोत्फुल्लविलोचन इति।

एतत्सर्वपरिज्ञाने स इति पूर्वोक्तो वसुदेवो हेतुः, अलभ्यलाभाद् विस्मयः, स विस्मयोन्तःप्रविष्ट उत्फुल्ले विलोचने करोति, पूर्वं हरिः सुतो भविष्यतीति श्रुतं, इदानीं हरिं सुतं विलोक्य, अनेन विद्वतोक्ता, निमित्तज्ञानेनैव नैमित्तिकमपि ज्ञातमपि ज्ञानं करणात् स्पष्टं भविष्यति, आनकदुन्दुभिरिति, असामर्थ्ये आनका दुन्दुभयश्च कथं नेदुः? कृष्णस्यावतारे य उत्सवो मनसो विलासस्तस्मिन् जाते सम्यग् भ्रमो यस्य तादृशश्च भगवच्छास्त्रे स्मृतिशास्त्रे चोत्सवाविष्टः, तादृशे कर्मणि शास्त्रेणापर्युदस्तः, पुत्रस्य सर्वलक्षणसम्पत्तावेव तथाधिकार इति कृष्णपदं, मुदेति, हर्षः स्नेहात्मक इति भक्तिसूचकः। गवामयुतं द्विजेभ्योऽस्मृशद् ब्राह्मणानुद्दिश्य दशसहस्रं गावो दत्ताः, ननु स्नात्वा गावो देयाः कथमेवमेव सङ्कल्पं कृतवानित्याशङ्क्याह मुदाप्नुत इति, हर्षजलेनैव स्नातवानित्यर्थः ॥ ११ ॥

SRI SUBODHINI: The reference to 'He' (SA) in this verse, refers to Shri Vasudeva and his charity, praise of the Lord and his own authority to fulfill the Divine work, which the Lord will ask him to perform now. Shri Vasudeva, who has now realized our Lord, through our Lord's manifestation, who is a symbol of the Divine quality of pure harmony (Satwa) - and no doubt can remain in the mind of anyone about Shri Vasudevas'

attainment of every kind of spiritual wisdom - now got into a wonderful ecstasy, as He had attained the vision of our Lord, which is considered as usually impossible to behold and attain. This 'wonder' entered into his heart and made his eyes light up in great ecstasy. Shri Vasudeva had been told earlier that, our Lord, will manifest Himself as his own son. Now, Vasudeva was seeing our Lord Hari before him, fully manifested in a most beautiful Form. This realization also proves the efficacy of Shri Vasudeva's spiritual learning and wisdom, which makes an aspirant, fit to perform righteous actions. The act of giving charity of cows to Brahmins was entirely caused by the manifestation of our Lord, as his son. Shri Vasudeva's another name is 'ĀNAKA DUNDHUBHI' - meaning, that, at the time of his birth, the celestial gods had played their divine musical instruments of Ānaka and Dundhubhi. Vasudeva had the capacity to give, in charity, ten thousand cows, as he was divinely blessed to be the father of our Lord.

When Shri Vasudeva's son, our Lord, fully manifested, before his eyes, his mind became very joyful and cheerful. He, now, got pleasantly flustered, as to how he should celebrate the holy manifestation of our Lord, and what he should offer at this holy and auspicious time to welcome our Lord's incarnation. Although a bit flustered, Shri Vasudeva remembered to vow to give in charity, ten thousand cows, as he was aware of the scriptural duties to be performed (i.e. to give charity) at the time of birth of a son. Moreover Shri Vasudeva's heart was full of joy and cheer, although a bit flustered. Our Lord Shri Krishna was so very beautiful, embellished with all the Divine qualities - and this factor of Divine beauty and auspiciousness are emphasized through the use of the Lord's name as 'KRISHNA'. Shri Vasudeva gave the charity of the cows with great joy (MUDA) as this 'joy' denotes his love for

the Lord, which Shri Vasudeva had in his heart. This love for the Lord is also indicative of his true and sincere Devotion to our Lord, and, hence, he vowed in his mind, with great devotion to our Lord, to perform this act of charity. As the act of charity, especially at this particular time of the birth of a son, can be performed only after having a bath, Shri Vasudeva is now being described as 'having taken a bath'. Then the question arises, what type of a 'bath' did Shri Vasudeva take, in the prison? The words used in this verse 'took bath with the water of his joy' (MUDĀPLUTAHA) i.e. Shri Vasudeva's bath was completed through the 'water' generated by his great joy caused by the manifestation of our Lord.

अथैनमस्तौदवधार्य पूरुषं परं नताङ्गः कृतधीः कृताञ्जलिः ॥

स्वरोचिषां भारत सूतिकागृहं विरोचयन्तं गतभीः प्रभाववित् ॥१२॥

VERSE-12: Meaning: "Oh king Parikshit (scion of the Bharata family), after performing the act of charity of giving the cows, Shri Vasudeva, having fully realized, that this beautiful and wonderful child was none other than the Supreme Divine Purushōttama, prostrating himself entirely, began to sing the praise of our Lord, with a humble intellect and with folded hands. Our Lord, in the form of a beautiful child, had made this place of His Holy Birth, brilliant and resplendent with His own Divine brilliance. Shri Vasudeva's fear got mitigated now as he was blessed with the knowledge about our Lord's Divine nature."

श्रीसुबोधिनी : ननु पुत्रः संस्कर्तव्यो जातकाख्येन कर्मणा तत् कथं न कृतवानित्याशंक्य प्राकृत एव तस्य संस्कार इति नास्मिस्तदपेक्षेति तज् ज्ञानं स्वस्य वर्तत इति ज्ञापयन् भगवन्तं स्तौतीत्याहाथैनमिति।

अथ कर्मसमाप्तिं विधाय तदनन्तरमेव पुत्रत्वेनाविभूतं भगवन्तमस्तौत्, स्तोत्रमुत्कृष्टे कर्तव्यमिति कथं पुत्रे स्तोत्रमित्याशंक्याहावधार्य पूरुषमिति,

पूर्वोक्तवर्णनप्रकारेण परः पुरुषः पुरुषोत्तम एवायमित्यवधार्य, अभिनन्दनात्मकमपि स्तोत्रं भवतीति तद्व्युदासार्थं नताङ्गः, नतमङ्ग यस्य, नमस्कारं कृत्वेत्यर्थः, यो भगवाञ् जातो यादृशस्तं तथैव ज्ञात्वा स्तोत्रमुचितं, “अन्यथा सन्तमन्यथा” चेत् “प्रतिपद्यते” तदायुक्तमिति तद्व्युदासार्थमाह कृतधीरिति, यद्यपि पूर्वं पुरुषोत्तम आविर्भवविषयतीतिज्ञानं न स्थितं तथापि प्रदर्शितैर्भगवतावयवादिभिः कृता धीर्यस्य, समानयोरपि तथात्वं सम्भवतीति तद्व्युदासार्थं कृताञ्जलिरिति, अञ्जलिर्महत एव क्रियते, स्तोत्रं कायवाङ्मनोभिः कर्तव्यं, तत्र कृताञ्जलिरिति स्तोत्रे कायस्थितिः, कृतधीरिति मनसः, स्तोत्रं वाचनिकं, ननु स्तोत्रमुच्चैः कर्तव्यं तथा सति प्राहरिकाणां जागरणं भवेदित्याशङ्क्य कंसभयं तस्य नास्तीत्याह गतभीरिति, तत्र हेतुः प्रभावविदिति, भगवतः कालादिनियमनं जानातीति प्रभाववित्, ननु विद्यमानमपि सामर्थ्यं न प्रकटयेच्चेत् प्रमाणसिद्धं वा शालग्रामादिवत् सामर्थ्यं स्यात् तदा विपरीतं भवेदित्याशङ्क्य प्रकटतेजःपुञ्जेन प्रकटमेव सामर्थ्यं तस्येत्याह स्वरोचिषा स्वरूपकान्त्या कोटिमणितेजसा यथा गृहं प्रकाशितं भवति तथा प्रकाशयन्तं, भारतेतिसम्बोधनं विश्वासार्थम् ॥ १२ ॥

SRI SUBODHINI: A doubt may arise now, as to why Shri Vasudeva did not do the purificatory ceremonies, associated with the birth of a child. This doubt is not appropriate, for this situation, as these ceremonies are essential only at the time of birth of ordinary human children. Here, the birth of our Divine Lord had taken place and there was no necessity to perform these purificatory ceremonies. More- over, Shri Vasudeva was also aware of the super-divine nature of this child. Hence, he began to sing the praise of our Lord, who had manifested as his son, after giving in charity, through his mind, the ten thousand cows. A doubt may arise now. Usually 'praise' is done for persons who are considered higher or exalted than oneself. Here, how can Shri Vasudeva do a 'praise' for this own son? Clearing away this doubt, Shri

Sukadeva says that Shri Vasudeva had the realization, that this manifested child was none other than the Supreme Divine Purushōttama, who is the highest truth. Hence, it was appropriate to sing the praise of our Lord. Sometimes 'praise' is accorded, only with a view to flatter the person on whom the 'praise' is sung. But, here, this was not the case, as the 'praise' was sung, with humility - as Shri Vasudeva had sung the praise, fully prostrating himself before the Lord and with folded hands.

It is also necessary that our Lord is praised properly and in accordance with the nature of His Divine manifestation. It is considered as a sin, in our scriptures, if the spiritual truth about the soul and our Lord, in their true Divine nature, are not explained or expounded properly and clearly. To avoid this situation, Shri Vasudeva is described in this verse as 'knower of the reality of our Lord' (KRITADHĪ) - i.e. he was aware of the Divine Reality of our Lord. Shri Vasudeva, of course, on the basis of his own effort, did not have this Divine knowledge that the Supreme Purushōttama is going to manifest Himself, as his son. This Divine knowledge was given to Shri Vasudeva, by the Lord Himself, after His Divine manifestation and after Shri Vasudeva's vision of our Lord's various parts. This Divine vision gave Shri Vasudeva, the required humble intellect to realize that this child was none other than the Supreme Purushōttama Himself. Humility is expressed even when persons of the same status meet and, greet each other. But, here, Shri Vasudeva is referred to as 'with folded hands' - meaning that this act of 'folded hands' is adopted only when the singing of praise is done for great and exalted persons. Praise is done, usually, with the body, word and the mind. Here, all these three, viz. body, word and mind, participated fully,

in the praise of our Lord. The body of Shri Vasudeva participated through his folded hands; the body and words were used when the 'praise' of our Lord was sung, and the mind was used, when our Lord's praise was sung, with the full realization that the Supreme Purushōttama, has now manifested Himself.

Now, if the 'praise' of our Lord was sung in a clear and loud voice (which is the usual way), then there was the possibility of the waking up and alerting the guards of the prison. To clear this doubt, the word 'having conquered his fear' (GATABHĪHI) is used - to denote that, now, Vasudeva was not afraid of Kamsa. Why? Shri Vasudeva, now, knew about the Divine Reality of our Lord - that our Lord is the Controller of time and of everything else. Our Lord, although fully capable, very seldom expresses His Divine Powers outside - as in the case of our Lord in the holy Sālāgrāma stone (which is worshipped by a Devotee, as symbolizing Lord Vishnu) - remaining silent and action-less, but performing countless miracles, in an unobtrusive and silent manner - like punishing those who transgress the scriptural injunctions in a silent way (i.e. by not exhibiting the Divine Power outside). This was not the case, here, in the prison, as the Lord, had caused His soothing brilliance to envelop this entire area of His Holy birth - like crores of shining jewels had lit the place! King Parikshit is referred to here, as a family member of king Bharata, who was a king and sage combined, and who was fully devoted to our Lord. Hence, Shri Vasudeva's faith in the glory and exalted Divine nature of our Lord is indeed very appropriate.

द्वादशात्मा हरिज्ञेयस्त्रिधा च नवधा तथा ।

नवधा वैदिकः प्रोक्तस्त्रिधा लौकिक उच्यते ॥ १ ॥

यज्ञस्तु पञ्चधा प्रोक्तश्चतुर्धा भगवानिति ।

पञ्चात्मकश्चतुर्मूर्तिस्तन्त्रं वेदेन सम्मितम् ॥ २ ॥

लौकिकस्त्रिगुणः प्रोक्तः स्मृतिश्चैव हि लौकिकी ।

नवधा वसुदेवोस्तौत् त्रिधा चैव हि देवकी ॥ ३ ॥

KĀRIKAS-1 to 3 Meaning: Our Lord Sri Hari has twelve primary Divine spiritual divisions. Shri Vasudeva sung the praise of our Lord in 9 verses - describing the nine Divine parts or divisions of our Lord. Mother Devaki sang her praise of the Lord, in three verses - describing the three Divine parts or divisions of our Lord. Thus, both of them sang the praise of our Lord, describing our Lord's 12 different Divine Divisions. The 9 verses, sung by Shri Vasudeva, based on the Vedās, describes our Lord from the point of view of the Vedās and the praise sung by mother Devaki, in three verses, describes our Lord, in the worldly way. The Lord, as symbolized and described in the Vedās, has five primary forms represented by the Vedic sacrifices of (1) Agnihōtra (2) Darsapūrnāmāsa (3) sacrifice of animals (4) chāturmāsya and (5) Sōma. Our Lord's divine self consists of His Four Divine parts viz. (1) Vāsudeva (2) Sankarshana (3) Pradhyumna and (4) Aniruddha. Thus, our Lord symbolizes the Five Vedic spiritual truths and the Four Divine parts (VYŪHA). Although, these Four different Divine parts of our Lord, have been explained by the science of Tantra (specific ritualistic practices), this description in the Tantra also, should be honoured and accepted, as the science of Tantra is respectable like the holy Vedās. The 'worldly' or natural self of everyone consists of the three primordial qualities of Satwa (harmony), Rajas (activity) and Tamas (ignorance or inertia). This is known as the 'triad'. Mother Deviki sang her praise of the Lord through the scriptures (SMRTI)

made by the sages, with a view to guide this world, in the day to day lives of it's people.

The 9 verses of praise, sung by Shri Vasudeva represented the Holy Vedās and the 3 verses of praise, sung by mother Devaki, represented the scriptures of law for this world made by the sages, for the welfare of the material and worldly lives of the people.

एकेन प्रार्थन पूर्वं द्वाभ्यां चैव तथापरम् ।

दशभिः पञ्चभिश्चैव निरूप्येते स्तुतो उभे ॥ ४ ॥

शास्त्रतो भगवानेव प्रतीत्यापि दृढीकृतः ।

बाधकं त्वन्यथाज्ञानमज्ञानं चापि हेतुतः ॥ ५ ॥

KĀRIKAS-4 and 5: Meaning: Both Shri Vasudeva and mother Devaki, sung their respective 'praise' of our Lord, in the beginning, through two verses of prayer and one verse of prayer respectively, and with these verses being added, they sang the 'praise' of our Lord through 10 and 5 verses respectively. (Although mother Devaki sang her 'praise' of the Lord, in 8 verses only, the first three verses are considered as important verses, wherein the actual 'praise' of our Lord, has been sung. In the 4th verse, the reason for the 'surrender' is specified i.e. which has been already referred to in the third verse. In the 5th and 6th verses, respectively, mother Devaki has prayed for her protection, and that Kamsa should not come to know about the birth of our Lord. In the 7th verse, there is a prayer to the Lord to withdraw His manifested Divine form. In the 8th verse, reference is made about our Lord's glory and greatness - and His acceptance of mother Devaki's stomach for His manifestation. In view of the above, we may safely assume that mother Devaki's 'praise' of the Lord is of three verses only, the rest being, already explained as above.

By using the words 'I have understood you Oh Lord' Shri Vasudeva has emphasized that the Form of our Lord, is based only on the Holy scriptures. As our Lord was seen by Shri Vasudeva, with his own eyes, manifested before him, He was able to identify and prove that the same Lord, which he had experienced in his Samadhi, was now manifested before him. As our Lord's Form was now visible to the human eyes, and could be experienced by the senses of Shri Vasudeva and mother Devaki, some may doubt that this Divine Form of our Lord may not be the Highest spiritual truth of Brahman or viceversa. With a view to emphatically prove, that our Lord's Form was indeed the Highest Spiritual Truth of Brahman, the words 'I have understood you' have been used by Shri Vasudeva - that none should have this doubt as our Lord, as the supreme Highest truth of Brahman, has manifested Himself with this beautiful Form now i.e. our Lord has, on His own accord and wish, appeared with a Divine Form, although He is usually unseeable and ungraspable through the human senses. In this manner, the cause for ignorance on this score or otherwise, is removed.

॥ श्रीवसुदेव उवाच ॥

विदितोसि भवान् साक्षात् पुरुषः प्रकृतेः परः ॥

केवलानुभवानन्दस्वरूपः सर्वबुद्धिदृक् ॥ १३ ॥

VERSE-13: Meaning: "Shri Vasudeva said 'Oh Lord, with Your Grace, I have understood and realized Your Glory and Greatness; You are the Highest truth beyond and behind this created universe; You are the Controller and the Lord of this entire creation; You are the Supreme Purushōttama; Your Divine Form is of the nature of Divine Bliss, Joy and can be realized only through spiritual experience. You are the Witness of the intellect of all sentient beings."

श्रीसुबोधिनी : तत्र प्रथमं बाधकमैश्चाक्षुषत्वादिभिर्ब्रह्मत्वं नोपपद्यत इति चाक्षुषत्वे निमित्ताज्ञानाद् भगवद्विषयकमज्ञानं सम्भवति तदादौ निराकरोति विदितोसीति।

विदितोसीति ज्ञातस्वरूपस्तोत्रे एते, भवान् विदितो मया सम्यग् ज्ञात आर्षेण ज्ञानेन, “तत्त्वमस्या” दिवाक्योत्थेन बहव एव जीवमपि भगवत्त्वेन जानन्तीति चेत् तत्राहासीति, यस्तु युष्मच्छब्देनापि व्यवहियते चतुर्भुजः सोपि त्वं विदितोसीत्यर्थः, अप्रयुज्यमानेपि युष्मच्छब्दे मध्यमपुरुषप्रयोगः, अतः शास्त्रतो लोकतश्च यः प्रतीयसे स मया विदित इत्यर्थः, अनेन परम्परया यः प्रतीयतेचेतनश्च यो वा साक्षात् प्रतीयते तदुभयरूपो भवानित्युक्तम्।

अथवा, “विदितोसी”ति प्रतिज्ञाय भगवतो ब्रह्मत्वमुपसंहरिष्यन् सर्वत्वं प्राप्तस्य ब्रह्मत्वं भवतीति “भवान्” “पुरुष” इतिपदद्वयेन बाह्याभ्यन्तररूपस्त्वमेवेत्याह, प्रत्यक्षोप्यप्रत्यक्ष इति ज्ञापयितुं वा सम्मुखोप्यसम्मुख इति वा पुरुषत्रयरूपो भगवानिति वा वक्तुं “मसि” “भवान्” “साक्षात्पुरुष” इतिपदत्रयं, अत्रमयादेरपि पुरुषविधत्वात् पुरुषो भवतीति तदव्युदासार्थं साक्षादित्युक्तं, पुरुषप्रवेशात् परम्परया ते पुरुषाः, नन्वात्मस्फूर्तौ ब्रह्मविदामपि साक्षात्पुरुषत्वं भवतीति ततोप्याधिक्यमाह प्रकृतेः पर इति, न हि ते जीवाः प्रकृतिनियन्तारः, प्रकृतिनियमनं च गुप्तानामर्थानां मायाजीवादीनां प्राकट्यकरणात् प्रत्यक्षदोषं स्वसि’ ‘भवा’ नितिपदाभ्यां परिहृतः, ज्ञातत्वदोषश्च सर्वभावेन प्राकट्यात्, विरुद्धा धर्मा एकैकांशेन चरितार्था भवन्ति, तर्ह्यहमात्मा चतुर्भुजदेहे विद्यमानस्तथा भविष्यामीतिचेत् तत्राह केवलानुभवानन्दस्वरूप इति, केवलो देहेन्द्रियप्राणान्तःकरणरहितः, नापि जीववत् केवलं चिद्रूपः किन्त्वनुभवानन्दः, अयोगोलके वह्निरिव भगवानस्मिन् देहे चिदानन्दः संक्रान्तो भविष्यतीत्याह स्वरूप इति, यत् स्वरूपं दृश्यते तदेव चिदानन्दरूपं, न तु चिदानन्दौ स्वरूपे यस्मिन्, अतश्चिदानन्दस्वरूपः सच्चिदानन्दविग्रह इत्यर्थः, एवं परोक्षपरोक्षान्तर्यामिरूपः परिदृश्यमानो भवानित्युक्तं, आत्मा नोक्त इत्यात्मत्वेनापि भगवन्तं निरूपयति सर्वबुद्धिदृग्गति, सर्वेषां बुद्धीः पश्यतीति सर्वेषां बुद्धिषु दृग् ज्ञानं यस्येति वा, एवं षड्विधोपि भगवानयमेवेत्युक्तं प्रत्यक्षव्यवहारादयश्च धर्मा अंशेन समर्थिताः ॥ १३ ॥

SRI SUBODHINI: In this verse, by using the words 'I have understood' Shri Vasudeva has emphasized the fact of his spiritual realization, about the true Divine nature of our Lord, and has also shown that his ignorance on the Divine nature of our Lord has been eliminated. How? He could have concluded that the supreme Brahman, cannot be seen by physical eyes, as it is beyond all senses. Hence the Divine Form, which was now manifested before him, could not be/may not be, the supreme Brahman, as this Divine Form has become seeable and can be enjoyed with all the human senses. *The only reason for the manifestation of the supreme Brahman, thus becoming seeable to the human eyes, is His own desire to manifest and become visible.* If Shri Vasudeva was not aware of this compassionate nature of our Lord, then he could still nurture the doubt about this manifested Divine Form of our Lord, being not the supreme Brahman. But Shri Vasudeva took great care to exhibit, even from the beginning, that he did not have this ignorance in him. Shri Vasudeva now emphatically declared that 'I have understood You Oh Lord; (VIDITŌASI) to mean that he knew that the supreme Brahman, although Nameless and Formless, does indeed manifest, in innumerable Divine Forms, with a view to Bless and reward His devotees. In fact, we will see now, that the 'praise' of our Lord, sung by both Shri Vasudeva and mother Devaki, will indicate the fact of their having realized the true nature of the divinity of our Lord and, thus, our Lord's parents had, indeed, this Divine knowledge about our Lord, with them.

The purport of Shri Vasudeva's statement is 'Oh Lord I have been able to understand you very well, through the Divine knowledge blessed by You'. Is the Divine knowledge of Shri Vasudeva akin to the spiritual realization

explained in the scriptures, such as 'that thou art' (TAT TWAM ASI) - meaning that the individual soul realizes itself to be the supreme Brahman i.e. akin and similar to our Lord? With a view to solve this possible query from our Lord, Shri Vasudeva has used the word 'you are' (ASI) and not 'you' (TWAM). The words used by Shri Vasudeva referred to the Lord, who had manifested before him in His Divine Form with four arms. Shri Vasudeva now avers, that he has clearly understood the Divinity of our Lord, which is well known in this universe and which is clearly explained in the scriptures. He knew, that it is the same Lord, who is seated in the heart of everyone and who has to be addressed as 'your goodself' (Bhavān), has also become the body and senses of everyone and everything material in this entire universe and this physical manifestation can be called as 'you' - hence 'Oh Lord you are the same, in both of these manifestations - both inside and outside; there is no difference, in your manifestation, between the indweller in the bodies and the bodies themselves; You are present in everyone and in everything as the Blissful Lord, which the scriptures extol in the following words 'The entire body consisting of hands, feet, face, stomach etc. fully permeated with Bliss only" Shri Vasudeva now said that he was fully aware of this Divine reality about our Lord.

Shri Mahāprabhu gives another interpretation to the words used by Shri Vasudeva viz. "I have understood You Oh Lord." Shri Vasudeva will later conclude his 'praise' with his statement, that the Divine Lord, who has now manifested Himself, was none other than the supreme Truth of Parabhraman. Hence the words of 'Your goodself' (Bhavān) and 'Divine self' (PURUSHA) have been used by Shri Vasudeva, in this verse, to denote, that it is our



Lord, who has become the outside universe, and is also the eternal Truth as the indweller of everyone and as such our Lord is One, as the supreme Brahman combines in itself the entire manifested universe.

Shri Vasudeva, perhaps, was also bringing out the truth about our Lord being known as 'repository of opposite functions', through the use of the words 'Your Divine self' (BHAVĀN PURUSHAHA) - that our Lord is also not really manifested, although "seen" as having now manifested, He is present before Shri Vasudeva and not also being present. Then, why is the word 'You are' (ASI) also is used? What is then, the total meaning and purport of addressing our Lord with the words of 'Your goodself' (Bhavān), 'Divine self' (PURUSHAHA) and the word 'You are' (ASI)? Our Lord is known to have three Divine forms viz. perishable, imperishable and the Supreme Purushōttama forms. He is also the bodies of the three forms of the physical, celestial and the spiritual forms. Hence to emphasize the 'Triad' forms of our Lord, the three words have been used in this verse. The words 'The Reality of the Divine self' (SĀKSHĀT PURUSHAHA) have been used with the special meaning - the word 'Reality or the Real One' (SĀKSHĀT) refers to the Blissful Lord, who is the highest spiritual truth and this does not refer to the physical bodies, made and nurtured by food etc. Why? Only through the entry of our Supreme Blissful Lord, these physical bodies are made to function and 'live' and these bodies cannot be called as the real divine self. The knowers of the supreme Brahman only can attain the highest Divine reality. Here, Shri Vasudeva clearly refers to the greater glory of our Lord, which is higher than the spiritual realization of even the knowers of Brahman. 'Oh Lord! You are beyond the manifested

universe, nay, You are the controller of this entire universe. The knowers of Brahman are souls (and not Purushōttama-our Lord) only and they cannot control or organize this vast universe.' In this connection, we should remember, that our Lord has proved his Controller-ship of this entire universe, in a secret manner, exhibiting the principles of the soul, his power of illusion etc., through his Kaustubha gem and wearing His Pitāmbra dress.

Through the use of the words of 'You are' and 'Your Divine self', the 'appearance' in a physical form by the supreme spiritual principle of Parabrahman, which is described in the Vedās, does, out of its own Gracious will and desire, manifest in a physical and Blissful form - now the same exalted Highest spiritual Truth has been manifested before Shri Vasudeva and Vasudeva, due to the will and desire of our Lord has said, after realizing the true Divine nature of our Lord, 'Oh Lord, I have realized that You are the Pure Supreme Purushōttama'. From these words, we have to appreciate that, the 'beyond-the-senses-nature' of the Parabrahman, which was considered as a 'blemish' or 'stumbling-block' for the Devotees to actually see and feel our Lord, through their physical senses, now this very nature of our Lord becomes a help and quality (and not a blemish any more), due to the will and Desire of our Lord i.e. the Lord allows His devotees to see and feel Him, out of His boundless Grace to His devotees.

To 'know and understand' Brahman is considered as, scripturally inappropriate - as Brahman is 'limitless' and 'ungraspable' (ANANTĀ AND AGRĀHYA). How can anyone measure, know and understand a principle, which is present everywhere, limitless and ordinarily impossible to be grasped by the human senses, intellect etc.? In fact 'knowledge about Brahman' is, in itself, a blemish. With

a view to mitigate this, Shri Mahāprabhuji says that our Lord's full manifestation, with all His Divine attributes (BHĀVA), solves this apparent contradiction of the 'manifestation' and 'seeing' of Brahman. How? It is said in the Holy scriptures that 'The Lord becomes everything' (SARVAM BHAVATI) 'whatever is there, here, consists of the supreme Atma only' (IDAM SARVAM YADAYA-MĀTMA) - these scriptural statements proves the 'All pervasive existence' (SARVAROOPATA) of our Lord.

Shri Vasudeva also, through addressing our Lord as 'You are' and 'Your Divine self' has described, both, the inner and the outer Divine nature of the Form of our Lord - and in this way he has described our Lord as present everywhere and His all pervasive Divine nature has been reemphasized. Hence, due to this 'all-pervasive and present everywhere' nature of our Lord, we have to conclude that it is our Lord only, who has become the eyes to see the Lord and also the capacity of the eyes to behold our Lord. In fact, our Lord is seeing Himself only through the eyes of Shri Vasudeva as He is in everything, everywhere and has become the all. How can you attribute a 'blemish' when He is understanding or seeing Himself only? Shri Vasudeva and his capacity to see our Lord - all this is a manifestation of our Lord's power and Grace only - nay - Shri Vasudeva, his eyes, his seeing our Lord and the power in Shri Vasudeva to see our Lord, all these are due to our Lord only - nay - these are different forms of our Lord only! Moreover, our Lord has now manifested, with all His Divine potency, through His grace and will, Shri Vasudeva was allowed to have our Lord's vision. 'Seeable' or 'unseeable' nature of our Lord depends upon His will, grace and desire. When our Lord, out of His own will and desire, gives His vision to His devotee, He gives to the

devotee 'super-natural and Divine' senses, so that the Devotee can have our Lord's vision. He also ensures that the devotees' own physical senses are kept out of bounds for this Holy vision -as only the 'super-natural' senses, gifted by our Lord to the devotee, can have the capacity to have the vision of our Lord. In other words, our Lord, even during His manifestation before a Devotee, remains 'unseeable' for the ordinary physical senses of the devotee, although our Lord, by giving Divine senses, enables the devotee to have His Holy Vision. Is there any doubt of a contradiction here?

Through the use of the words 'Oh Lord, You are of the Form of spiritual Bliss', Shri Vasudeva appears to answer a question posed to him by our Lord. Shri Vasudeva was asked by our Lord 'Do you consider the Divine self who is present in Me in this Four-armed Form to become and manifest as the supreme Purushōttama? Shri Vasudeva says in reply 'Oh Lord, You are the only ONE (KĒVALA), who does not have the blemish of a body, senses and a Mind. i.e. You are beyond all these physical and material (hence destructible) features; In Your true Divine Form, there is no possibility at all for the physical nature of the body etc. to exist; You are neither, like an ordinary soul, of the form of knowledge only; You are, indeed, in Your real Divine nature, Oh Lord! of the form of pure Divine Blissful experience, pure consciousness and full of Bliss (ĀNANDA); like the metal when heated is fully enveloped by the brilliance of fire - although, at the initial stages, before heating, the metal looks completely different from the fire; but the Fire, enveloping the metal entirely, makes it part and parcel of itself! Is the Consciousness - Blissful Form of our Lord, of the same nature of fire, as described, earlier, present in

this Four-armed form? Not at all." The beautiful Form of You, oh Lord! with which You have blessed me and being seen by me, before me, is the same Consciousness-Blissful Form (CHIDĀNANDA), which is the highest spiritual Truth. Both the 'Consciousness' and 'Bliss' are harmoniously combined in You, Oh Lord! They are not different. You are of the form of Consciousness and Bliss. In fact You are of the exalted Divine nature of 'Truth-Consciousness-Bliss' (SATCHITĀNANDA). You are the symbol, with a manifested form, of this exalted spiritual Divine nature of SATCHITĀNANDA. In this manner whatever is seen by me and, not seen by me and also the indwelling person in everyone - all these, oh Lord! are Your Forms and manifestations only, and this highest Divine principle, is You only oh Lord, who is standing before me, out of Your boundless Grace for me."

Shri Vasudeva also says that our Lord is the soul of everyone (SARVĀTMA) - through the use of the words, in this verse 'Witness of every intellect' (SARVA BUDDI DRIK). 'Oh Lord, You are the witness of every intellect. In other words, You are the power and capacity to know which is given to every intellect. You are the brilliance which enlightens our intellect."

In this manner, our Lord's manifested Divine Forms are considered as enveloping and inclusive of all the factors, both spiritual and material viz. perishable, imperishable, supreme Purushōttama, the indweller, body, soul and also the triad of physical, celestial and spiritual forces - all these six types of universal existence - is of the Form of our Lord only, who has become all these, and who is then the controller and the Lord. Thus the divine nature of the various actions performed by the souls is also emphasized. Moreover, as the Lord has become everything

and as He is present in everything and everywhere, the difference between what is 'seen' or 'unseen' is also removed.

स एव स्वप्रकृत्येदं सृष्ट्याग्रे त्रिगुणात्मकम् ॥

तदनु त्वं ह्यप्रविष्टः प्रविष्ट इव भाव्यसे ॥ १४ ॥

VERSE-14 Meaning: "Oh Lord, You are the supreme Lord, who having created this universe, consisting of the three qualities, through Your own power of manifestation, You appear, as though, You have entered into Your creation as part of it, although, really You are above, apart and beyond this creation;"

श्रीसुबोधिनी : दूषणान्तरमाशङ्क्य परिहरति स एवेति,

यद्यहं सर्वरूपो भगवानेव कथं देवक्या उदरे प्रविष्ट इति चेत् तत्राहाप्रविष्ट एव तत्र विद्यमान एव प्रविष्ट इव भाव्यसे, न हि दर्शनमात्रेण प्रविष्टत्वनिर्धारः कर्तुं शक्यो यावच् छास्त्रेण दर्शनं संवादि न भवति, "स एष इह प्रविष्ट आनखाग्रेभ्यो यथा क्षुरः क्षुरधाने विश्वम्भरो वा विश्वम्भरकुलाये" "तत् सृष्ट्वा तदेवानुप्राविशद्," "गुहां प्रविष्टौ परमे परार्धे" एवं वेदे स्थित्यर्थं कार्यार्थमनेकरूपभवनार्थमन्यप्रवेशनार्थं च प्रवेशः श्रूयते, तथा देवक्यामपि कश्चन प्रवेशनप्रकारो भविष्यति, ननु तथापि सोपाधिक एव कार्याभिनविष्ट एव प्रविशतीति मुख्यः कृष्णः कथं स्यात् तत्राहाप्रविष्ट एव प्रविष्ट इवेति, योगवलादपीन्द्र इव प्रवेशः सम्भवति दक्षिणायां वा जननार्थं प्रवेशः सम्भवति, "यो वा इतो जनिष्यते स इन्द्रो भविष्यतीति तां प्राविशत् तस्या इन्द्र एवाजायते"तिश्रुतेर्दितेर्जठरे च मरुतां छेदनार्थमिन्द्रः प्रविष्टस्तथा भगवानत्र न प्रविष्ट इति वक्तुमप्रविष्ट इत्युक्तं, प्रवेशधर्मो भगवति वर्तत इति तज्ज्ञापनार्थं प्रविष्ट इवेति विभाव्यते, तर्हि कः प्रकारः प्रवेश इत्याकाङ्क्षयामाह यः पूर्वं सच्चिदानन्दरूप उक्तः स एवाग्रे पूर्वमेव स्वप्रकृत्याधिदैविकस्वभावेनेदं भगवदर्थमेव जगत् त्रिगुणात्मकं सृष्ट्वा, अन्यार्थं जगत्सृष्टौ प्रवेशोपेक्ष्यते न स्वार्थसृष्टावित्यप्रविष्ट एव भोगार्थं कारणत्वेनैवाविर्भूतः सृष्ट्यन्तरन्यायेन प्रविष्ट इव विभाव्यसे, अयमत्र प्रवेशदर्शने प्रकार उक्तः, भगवान् स्वार्थं

सृष्टनस्मानुपभोक्तुमस्मासु स्थित एवाविर्भूत इत्यप्रविष्ट एव प्रविष्टो विभाव्यस इत्यर्थः, यथा सृष्ट्यन्तरन्यायेन प्रवेशभावना तथा स्नेहद्वेषसाधारणभावानामपि प्रभुविषयकाणां लीलास्थजनेषु दर्शनात् सृष्ट्यन्तरन्यायेन तेषामेवात्र सत्त्वादिरूपत्वमित्याशयेन त्रिगुणात्मकत्वोक्तिर्ज्ञेया, अत्रिगुणात्मकमिति वा, यद्वाग्रे पूर्वं त्रिगुणात्मकं जगत् सृष्ट्वा तदनु तदनन्तरमुक्तरूपया स्वप्रकृत्येदं लीलात्मकं जगत् सृष्ट्वेत्यग्रे पूर्ववत्, अन्यथा तत्त्वाप्रत्ययेनैव पूर्वभावित्वप्राप्त्यार्थादेवाप्रवेशानन्तर्यमपि लभ्यत एवेति तदन्वितपदं व्यर्थं स्यात्, यद्वा सृष्ट्यनन्तरं यस्तत्र प्रवेशस्तस्यानुप्रवेश इति रूढनाम ज्ञेयं, तथा सति नोक्तदोषः, अत एव श्रुतिरपि "तत् सृष्ट्वा तदेवानुप्राविश"दित्युक्तवती, अन्यथान्वित्युपसर्गवैयर्थ्यं स्यात् ॥ १४ ॥

SRI SUBODHINI: In this verse, doubts which may arise, due to some other 'blemish' which may be attributed, are being cleared. Our Lord can ask another question. 'Oh Vasudeva, if I was, and am the supreme Lord, who has become all the forms, which are seen, then how come you have seen me, as entering into the stomach of mother Devaki, and , if so, what is the manner and method, through which, I have made this entry? Shri Vasudeva replies 'Oh Lord! Really speaking, You have not made any entry at all! You are the 'non-entered' one. It is not that, You came from another place and entered into the stomach of mother Devaki. You have been already residing in mother Devaki. But You, oh Lord! appear, as though, You have entered into mother Devaki - but this is only an appearance, as 'seeing' or 'appearance' does not prove that 'entry' has been made from outside." Hence, we need the proof and evidence from the scriptures - i.e. when the scriptures also agree, then only, what is apparently seen, is considered as true and genuine. *For this spiritual factor of 'entry' of our Lord, there are several scriptural statements, which say and prove, that the ultimate truth viz. the Supreme Brahman, for the purpose*

of protecting the creation and to manage it, and with a view to manifest itself in endless forms and names, does indeed 'enter' into it's own creation. **Tippani (1):** In the 1st chapter (4th Brahmana - 7th verse) of the 'Brihadāranyaka Upanishad', it has been stated, that the soul, enters into the body, when the creation is on -like the knife is placed securely into it's sheath. The second example given is the entry of 'Vishwambhar' - meaning that Lord Vishnu, with a view to mitigate the sorrow of this earth, enters into various forms of men, animals, birds etc.- in the same manner, with a view to fulfill the allotted tasks, the soul enters into a body. The word 'Vishwambhar' can also mean 'Fire' (Agni). In this connection, the verse in the 15th chapter of the Gita which says, 'I am, oh Arjuna, the Fire of Vaishwānara, who having resorted to the bodies of the living bodies, digest the 4 types of food consumed by them' - this would mean that our Lord has entered into the bodies of all living beings, with a view to perform a specific task and here, we may conclude, that, the entry of the soul into a body also, like our Lord, is to attend to a particular task. (2) The second reference is from the 'Ānandavalli' portion of the Thaitharīya Upanishad (6th portion) wherein, it has been clearly specified, that 'The Lord having created this universe, entered into it.' (3) The third reference is from 1st chapter (3rd portion) of the Kāshṭakopanishad which says, through its first verse, that both the soul and the supreme soul (JĪVA AND PRAMĀTMA) both enter into the 'heart' of the beings.

SRI SUBODHINI: It may be said, that our Lord would have entered into the stomach of mother Devaki in a different way, or through some other way. If this statement is accepted, then our Lord's 'supreme Divine spiritual principle' nature gets affected negatively. How?

The one who has to enter from outside, through any method, is usually with the blemish (UPĀDHI) arising out of some desire, and due to this underlying desire, he also gets attached to the task on hand. Then, he will also gather all the materials necessary, for the successful performance of his desired action, in order to attain his 'desire' to become the many 'He desired that He may become the Many' 'He became the Form which in turn resulted into endless forms of His reflection'. But, such a Lord, who is with this 'blemish' of desire, and who has some aim to fulfill certain tasks, cannot be our Shri Lord Krishna. Why? Our Lord Shri Krishna is bereft and beyond of any 'Blemish'. He is, both in this universe and in the Vedās, referred to as the one with the 'full Bliss' (POORNANDA). Hence His entry is impossible. To clear this doubt only, Shri Vasudeva has used the words 'having not entered although appearing having entered'. 'Oh Lord! You have never entered at all, although, You appear, to this universe, as having entered into the stomach of mother Devaki. Did our Lord enter into Mother Devaki with the Power of Yoga then? In fact Lord Indra has entered into our Lord, through his Yogic power. Indra had also taken birth from a woman called Dakshina. and had entered into the stomach of Diti, (the mother of the demons) with a view to destroy the Marut boys. Is our Lord's entry into mother Devaki, to be construed, in the same manner, as Indra made his entries? Not at all. Our Lord's entry is not to be compared to the aforementioned entries made by Indra, and, hence the word 'not entered at all' is used - to denote that our Lord never made an entry. But the Lord does enter, with a view to Bless and here reference is made "that the Lord now appeared to have entered" i.e. *He appeared, 'as though He has entered'*. Then 'what is this type of "entry" of our Lord?

SRI SUBODHINI: The Lord, who is the combined form of the Divine Truth, Consciousness and Bliss (SATCHITĀNANDA), using His own Divine primordial nature (PRAKRUTI), created this universe, with it's three distinct qualities (SATWA, RAJAS and TAMAS), with a view to enact His Divine Leelas, although the Lord did not enter into this universe, Himself. As this creation of the universe was done by our Lord, not for anyone else, nor there was the necessity for His own active entry, into this world (i.e. it wasn't created for the pleasure of anyone else) for protecting and managing this universe. *Our Lord, created this universe, from Himself, for His own joy and pleasure (Leelas), and there was no necessity for His active 'entry' and participation, as He could control and manage this Universe, being the indweller in the heart of all souls. The Lord enjoys His own creation, through His endless manifestation of the different forms - and these forms of the souls are considered, as though the Lord 'appears' to have entered into them. Thus the appearance of this 'entry' of our Lord Krishna, who is the highest spiritual principle - nay - there is only the 'appearance' of entry.*

Shri Vasudeva says 'Oh Lord! You are the Supreme Lord. You have, created this vast universe, for Your own Leela. You are stationed, as our indweller, inside us, with a view to enjoy all of us - Your created beings. Now You have manifested Yourself outside. Hence oh Lord, You appear, as though, You have entered into us, although You have not entered from outside, into us. On You oh Lord! our bodies have been made. You are always stationary.

Shri Vasudeva has said that this creation made by the Lord, for enacting His Leelas, as consisting of three qualities (TRIGUNĀTMAK). We have to explain the nature of these three qualities properly. "Oh Lord, just

like Your entry is considered as an 'appearance' only in the creation made for the souls, here, also, Your entry is considered as an 'appearance' only." Likewise the three qualities, referred to, pertain to the ordinary world. This extraordinary creation of our Lord, for the performance of His Leelas is not of the ordinary three qualities of Satwa, Rajas and Tamas - although the three qualities "appear" so.

SRI SUBODHINI: In reality, this creation of the Universe is beyond all the three qualities. This is denoted by the word "Not of the three qualities" (ATRIGUNĀTMAKAM) - meaning that this creation, for the sake of the Leelas of our Lord, is indeed beyond the three qualities. Shri Mahāprabhuji, by dexterous interpretation of the words, explains this as under. Firstly having treated this Universe, with the three qualities, the Lord, afterwards made this Universe fit for His Leelas with His own Divine primordial power - thus the Lord ensures that, although He has not really entered into the Universe, yet, He "appears" to have entered into it. There is also another reference which can be appropriately refer to, in the Vedās which says that the entry of the Lord into the creation is not "after" but "together".

यथेमेविकृता भावास्तथा ते विकृतैः सह ॥

नानावीर्याः पृथग्भूता विराजं जनयन्ति हि ॥ १५ ॥

Verse 15 Meaning: "Just like the quality and characteristics of the Immutable Divine Principle, the quality of the mutable natural principle is seen as similar. The similarity of there two principles, is due to their inherent capacity and the differences of their constituent nature. This Divine Immutable quality together with the principle of mutable nature originates or creates this vast Universe. Such is the right view".

श्रीसुबोधिनी : उक्तरीत्या दूषणान्तरमप्याशङ्क्य पुनः परिहरति द्वाभ्यां यथेमे विकृता भावा इति।

नन्वस्मिन् रूपे प्राकृतेष्विव पृथिव्यादीने भूतानि प्रतीयन्ते, ततः कथमानन्दमय इति चेत् तत्राह यथेमेस्मिन् रूपे विद्यमाना अविकृता भावा आधिदैविकानि चतुर्विंशतितत्त्वानि "चक्षुषश्चक्षुः श्रोत्रस्य श्रोत्रं मनसो मन" इत्यादिश्रुतिपादितानि तत्तत्कार्यार्थं तत्र तत्र स्थितानि, विकृतैस्तथैव चतुर्विंशतितत्त्वैः प्राकृतैः सह नानावीर्या रूपरसादिज्ञापनादिसमर्था अन्योन्यममिलिता भिन्नान्येव कार्याणि कर्तुमेकस्मिन्नेव कार्ये सर्वे संहत्य विराजं ब्रह्माण्डविग्रहं स्वराद्देहं जनयन्ति, युक्तश्चायमर्थ आधिदैविकव्यतिरेकेणाधिभौतिकात् केवलात् कार्यं न सम्भवतीति, तथा प्रकृतेऽपि सर्वांशो भगवानिति तान्याधिदैविकानीह प्रतीयन्त इति न कोपि दोषः ॥ १५ ॥

SRI SUBODHINI: After resolving the issues arising out of "blemish" as explained in the previous verse, in the next two verses, further doubts are cleared. A doubt may rise now as to whether, in this divine form of our Lord, who has manifested, the physical and material principles of Earth and other matter are reflected, as they are reflected in the ordinary material objects. If this reflection is the same, how can we conclude that our Lord's form is full of Bliss and Joy? Infact, our Lords' form reflects the nature of mother Earth; his holy Lotus like face reflects the principle of water; the brilliance and luster seen in all his limbs such as hands, reflects the principle of fire; his nose reflects the principle of wind or air; and all the other limbs, where there is space and openings- they reflect the principle of space. Thus it can be said, that our Lords' form also reflect the primordial physical features as explained above. With a view to clear this doubt, Shri Mahāprabhuji gives the scriptural reference form Kēnopanishad (2nd verse-1st part), which clearly says, that the physical principles of earth etc. seen in our

Lord, are not merely physical and material in nature, as is the case with all living beings, but "Divine" in character. They are of the nature of "eternal permanency" (NITYADĀ) and also "changeless" (AVIKĀRITA). In an ordinary human being all the physical forces change and perish i.e. they are not permanent or indestructible. The 24 principles of primordial nature, which are seen in the form of our Lord, are indeed "Divine" in character and not "physical or material". In the Kenopanishad, it has been clearly stated, that in our Lord, the power of hearing, the power of mental reasoning and the entire thought process, the power of speech and the existence of the principles of earth and water- all these are "Divine" in character and are based on the spiritual principle of Jnāna or wisdom, and we should never compare our Lord's senses, to the senses of an ordinary human being. In our Lord, the Divine principles are established, on the physical forces with a view to perform the allotted tasks eg. Without this factor of the Divine "power of seeing" being established with the ordinary eye- the eye cannot see or grasp the forms which it sees i.e. without the Divine principle, the eye, by itself cannot see.

In the same manner of the powers of 24 principles of the primordial nature, the "Divine" nature behind the eye, enables one to have the benefit of seeing forms; the tongue gets the capacity of taste; the hands and feet get the power to move and handle things- in this way each one of them, without mixing up with each other, do their functions and, as such, they remain different from each other. In the same manner, the physical principles, pertaining to the senses, are also of different nature and function, on separate and different entities. But, all these types of forces, both divine and physical, come together for the

creation and birth to this vast universe, which is known as the "Body" of the Divine Lord. Mere physical forces cannot create this vast universe, without the basis of our Divine power. In this manner, when the Divine and the super-natural forces, form the basis of the natural forces, acting in conjunction, for the creation of this vast universe, it is but appropriate, to conclude that, as this conclusion has been accepted and endorsed by the Holy Scriptures, the various principles of the earth seen in the super-natural Divine form of our lord, would, indeed be, only "Divine" in their characters i.e. these, also, are super-natural, in the same way, as our Lord is. Due to this, there will be no doubt, on the "changeless" or the "permanent eternal" nature of our lord's Divine form. No blemish can attach itself to our Lord- so much so- the Lord, who has manifested Himself now, is none other than the Supreme Purushōttama, endowed with all his Divine Parts, Potency and Nature and there is nothing "physical and material" of whatsoever nature in Him.

सन्निपत्य समुत्पाद्य दृश्यन्तेनुगता इव ॥

प्रागेव विद्यमानत्वात् तेषामिह सम्भवः ॥ १६ ॥

Verse no 16 Meaning: "The Divine and the natural qualities, created this Universe, by joining themselves. Our Lord, appears to have followed, this creation and having entered into it. But in reality, there was no 'entry' made by our Lord, as He was already present in the universe, from the very beginning".

श्रीसुबोधिनी : ननु त्वक्चर्मादयोपि प्रतीयन्ते लोमदन्तनखानि च ततः कथमानन्दमय इति चेत् तत्राह सन्निपत्येति।

सन्निपत्य मिलित्वा सम्यगुत्पाद्येतिपूर्वानुवादः कार्येपि कारणेष्विवाधिदैविकं रूपं वर्तत इतिज्ञापनार्थः, अनुगता इव दृश्यन्ते पुनः कार्ये त्वक्चर्मादिरूपेण पृथिवीसमष्टौ तत्तद्रूपा वा, सर्वत्र रुधिरादिरूपं जलमवमन्यदपि,

तर्हि दर्शनप्रामाण्यादनुगता इव भवन्त्वितिचेत् तत्राह प्रागेव कारणत्वेनेह विद्यमानत्वात् पुनस्तेषामिहोत्पत्तिर्न सम्भवति, कारणानां विलक्षणत्वात्, साक्षात्प्रवेशस्तु प्रतीत्यैव बाधितः, यथाधिदैविकानि कारणरूपाण्येवं दन्तादीन्यप्याधिदैविकानीति पूर्ववत् तेषामप्यत्र प्रतीतौ न कोपि विरोधः॥१६॥

SRI SUBODHINI: In the previous verse, the presence of the principles of earth etc. in the Divine form of our Lord, were explained as, super-natural and Divine in character and not, like in the ordinary human beings, merely physical and material in their quality. Moreover, the Divine Blissful Form of our Lord, although ingressed with the super-natural principles of earth etc. continue to exhibit it's ever-present Divine Bliss. A doubt may arise now. What about our Lord's Form, especially with reference to the skin, flesh, hair, teeth, nails etc. seen in the Divine Form of our Lord, which can be construed, as they are present for the performance of specific actions, to be 'physical and material' and hence of the nature of the principle of earth? How can we regard these as super-natural or Divine? Here we should not entertain a doubt about the Divine Blissful Form of our Lord. In this case, reference is made of the mingling of the physical and material principles with the Divine, and super-natural principles, like water with milk, and the creation of this vast universe takes place due to this factor. Again this is also an 'appearance', as this mingling and union, is present from the original state of the universe itself and it is said that, really speaking, there is no 'origin' of this universe as such - as it is everlasting and ever present due to the Divine presence and will. In the previous verse, reference was made to the creation of this vast universe. In this verse also, there is reference to the creation of this universe. Why? Is there a repetition? Not at all. This

seeming repetition has been made to re-emphasize the fact of the super-natural and Divine nature of the creative forces of our Lord, that, they are always present, as the prime cause for the creation of this vast universe and they are always seen "as appearing to have followed this creation and having entered into it".

एवं भवान् बुद्ध्यनुमेयलक्षणैर्ग्राह्यैर्गुणैः सन्नपि तद्गुणाग्रहः ॥
अनावृतत्वाद् बहिरन्तरं न ते सर्वस्य सर्वात्मन आत्मवस्तुनः ॥१७॥

VERSE-17 Meaning: "Oh Lord! In this manner, Your Divine nature can, at best, be comprehended by the intellect, through the process of analysis; Although, Oh Lord, You are present, in the qualities, which can be grasped by the senses, really speaking, You cannot be grasped, with the capacity of the senses; As you have, with Your Divine Omnipresence, enveloped this entire universe, there is no difference, of whatsoever nature, between the outer and the inner realms in this creation. Hence, oh Lord! You are the reality in all these Forms as You are 'All Forms' (SARVAROOPA); You are the Divine soul (ĀTMA) of everyone and everything. You are the Divine cause and goal of everyone."

श्रीसुबोधिनी : एवं दृष्टान्तद्वयमुपपाद्य तेषामाधिदैविकानां भगवतो भेदो भविष्यतीति तन्निराकरणार्थं दार्ष्टान्तिकेतिदिशत्येवं भवानिति।

एवंरूपो भवानेवेत्यर्थः, अन्यथा मूलस्यातादृशत्वे कार्यं तादृशं न कदापि भवेदिति पुनर्दूषणान्तरमाशङ्क्य परिहरति बुद्ध्यनुमेयेति, ननु भगवान् दृश्यः कथमन्यथा सर्वमुक्तिश्च स्यात्? बाह्यत्वेन भिन्नत्वेन च कथं प्रतीयते? न हि भगवान् बाह्य एव भिन्न एव, तस्माद् भिन्नत्वेन बाह्यत्वेन दृश्यत्वेन च प्रतीयमानत्वाद् दोषत्रयसद्भावात्तानन्दमयो भगवानिति चेत् तत्राह बुद्ध्यनुमेयं लक्षणं येषां तादृशैरिन्द्रियैर्ग्राह्यैर्गुणै रूपादिभिः सह तत्र विद्यमानो भवान् गृह्यमाणोपीन्द्रियसम्बन्धयुक्तोपि सन्नपि तद्गुणैरिन्द्रियसामर्थ्येन ग्रहो यस्य,

यद्यपि भगवानिन्द्रियेषु विषयेष्वपि वर्तते तथापि तेषामिन्द्रियाणां न भगवद्ग्रहणसामर्थ्यं, न वाधिदैविकानामन्यार्थं निविष्टानां, ग्राह्यस्वरूपत्वाच्च न ग्राहकत्वं, न वा विषयाणां स्वाधिदैविकैः सह ग्राहकसम्बन्धः, अतः सर्वत्र विद्यमानोपि रूपभूतोपि रूपे गृहमाणे न गृह्यसे, इन्द्रियाणां प्रत्यक्षता तु नास्ति, आत्माग्राहकत्वात्, अतो 'रूपोपलब्धिः करणसाध्या क्रियात्वाच्चिदिक्रियाव' - दित्यनुमानेन सामान्यतः करणे सिद्धे नेत्रगोलकान्वयव्यतिरेकानुविधानाच्चक्षुरेव करणमित्यध्यवसीयते, एवं रसोपलब्धिर्गन्धोपलब्धिरित्यादि, अनेन 'प्रत्यक्षत्व एव प्राकृतत्वमप्रत्यक्षत्वेप्राकृतत्वमिति निरस्तं, न ह्यप्रत्यक्षाणीन्द्रियाण्यप्राकृतानि भवन्ति, अतो भगवतः प्रत्यक्षत्वेपि प्राकृतत्वमप्राकृतत्वं वा न सेत्स्यतीति युक्तिरप्रयोजिका, ननु व्यापकव्यभिचारो न दोषयेति चेद् यत् प्रत्यक्षं तत् प्राकृतमेवेति भगवतः प्रत्यक्षत्वात् प्राकृतत्वमेवेति चेत् तत्राह ग्राह्यगुणैरिति, सर्वत्रैव भगवान् वर्तते न सर्वत्रैव प्रत्यक्षः, रूपादिषु विद्यमानस्यास्यैव चक्षुषाऽग्रहणात्, क्वचिदपि प्रत्यक्षत्वमपि बाधमिति चेत् तत्राह तद्गुणाग्रह इति, न हि चक्षुषः सामर्थ्येनेदानीमत्रापि भगवान् दृश्यते, किन्तु स्वेच्छयैव, अतः स्वेच्छया प्रतीतमिन्द्रियग्रहणदोषेण न दुष्टं भवति, 'पराञ्चि खानि व्यतृणत् स्वयम्भूस्तस्मात् पराङ् पश्यति नान्तरात्मन् कश्चिद् धीरः प्रत्यात्मानमैक्षदावृतचक्षुरमृतत्वमिच्छ' त्रिति श्रुतेः परावृतचक्षुषो ग्राहकत्वं श्रूयते स्वभावतश्च निषेधः, न ह्युभयं विरुद्धं, तथा प्रकृतेपीन्द्रियसामर्थ्याददृश्यः स्वेच्छया तु दृश्य इत्यविरुद्धं, तस्माद् दृश्यत्वेनाब्रह्मत्वशङ्का परिहृता, भिन्नत्वेन बाह्यत्वेन प्रतीतौ समाधानमाहानावृतत्वाद् बहिरन्तरं न त इति, बाह्याभ्यन्तरव्यवस्थाकाशकृतेति पूर्वमेवावोचाम, तदपि भूतादीनामेव, भगवतो व्यवधायकं न किञ्चित्, न हि गृहमध्यस्थितैर्गृहमन्यस्माद् व्यवहितं भवति, न वा स्वस्य स्वयं व्यवधायकं, व्यापको भगवानिति, ततः स्थूलकार्यस्याभावाद् भगवतोनावृतत्वं, एतदग्रे स्पष्टीभविष्यत्युलूखलबन्धने, अनावृतत्वादेव तव बाह्याभ्यन्तरव्यवहारो नास्ति, सम्पूर्णं तडागे तदुद्भवैश्वर्ये क्वचित् प्राकट्ये तावन्मात्रत्वं तदुद्भवानां वावच्छेदकत्वं न सम्भवति तथा प्रकृतेपि व्यापकस्यैव तवैकदेशे प्रकटस्य न बाह्यान्तरभेदः सम्भवति, प्रतीतिस्तूपपादितैव, परिच्छिन्नत्वमप्यनेनैव परिहृतं, अस्मिन्नर्थे शास्त्रीयं हेतुत्रयमाह सर्वस्य सर्वात्मन आत्मवस्तुन इति, सच्चिदानन्दरूपो भगवान् जगद्रूपो भगवान् सद्रूपः चिद्रूपः

जीवात्मानः, आनन्दरूपः स्वयं तेषां फलरूपः, अत्र व्यावर्तकत्वं जगतो जीवानां फलस्य च न सम्भवति, त्रयाणामपि स्वरूपं भगवानेव, तदाह सर्वस्य सर्वरूपस्य सर्वेषामात्मरूपस्य सर्वात्मनां च वस्तुरूपस्य फलरूपस्य चात्मना न परिच्छेदः, नाप्यात्मनो महतः, अतो भगवदंशानामंशान्तरैर्भगवता वा परिच्छेदः सम्भवति न तु भवगतः केनापि प्रकारेण, तद्व्यतिरिक्तस्यान्यस्याभावात्, आत्मनैवात्मपरिच्छेदपक्षोऽग्रे विवेचनीयः।

एवं वैदिकप्रकारेण पञ्चात्मको भगवान् निर्दोषपूर्णगुणविग्रह एवायमिति निरूपितः ॥ १७ ॥

SRI SUBODHINI: The physical and material principles, which have mingled themselves with the Divine and supernatural forces, for the purpose of creation of this universe, and now seen in the Divine Form of our Lord, only 'appear' to be present in the Lord. Hence, the supernatural and Divine skin, flesh of our Lord, are indeed 'Divine' in character. In the same way, in the manifested vast universe, the same 'appearance' of the Divine principles of earth, fire, water etc. 'appear' to be present. In the body, the causative 'water' principle 'appears' to have become blood etc. In the same manner the causative 'space' principle 'appears' to have become the various 'openings' in the body and its functions. In this manner, there is an union of the 'causative principles' with the 'tasks to be performed' situation as an 'appearance'. In other words, can we safely assume that the causative principles, have become and transformed themselves into the 'tasks to be performed'. (KĀRYA)? Not at all. Clarifying this doubt, Shri Mahāprabhuji says, that these Divine positive principles have existed before the creation of this vast universe and hence, they have not manifested themselves as the 'tasks or actions to be performed'. We have to understand, clearly, that, the manifestation and presence of the supernatural and Divine

principles, attain reality and substance, only due to the supernatural quality and the 'Truth-consciousness-bliss' (SATCHITĀNANDA) Form of our Lord. Hence, our Lord's skin, flesh etc. have not been created, in the natural way, as in the case of human beings. These are Divine in character and the Lord, accepts and assumes the skin- flesh form, like in an incarnation, out of His will and desire. Hence, the flesh, skin seen in our Lord's Form, is not caused by the supernatural and Divine forces, but it is a transformation of these principles. There is no question of the 'birth or origin' of the supernatural Divine principles "as they are permanent and eternal" in our Lord. As these Divine principles are completely different than the physical and material factors, they perform themselves, in an incarnation of our Lord, into the form required to perform the allotted tasks. The physical and natural forces, only give rise to the physical and natural forms/objects for the purpose of material and physical goals- but the Divine principle do the bidding of our Lord.

The seeds sown on the soil, germinate, but the distinct reality of the seed sown, cannot be seen, as the seed itself has transformed itself as the germinated sprout. Can we conclude then, taking this example, that the causative principle has become now manifested as the 'action or task to be performed'? No. Is the skin etc. of the parents same as the son born to them? Here, the above referred to example cannot hold good, as the skin etc. of the son does indeed look different, and are indeed different. Hence this is only an 'appearance' and not 'becoming' - of the Divine principles, in our Lord's Holy Form. Hence we should consider that the body, limbs and teeth of our Lord also are of the Divine character, and are not physical or material in character.

In this way, after considering two examples through the two verses and also after removing the doubt, that these Divine qualities were different from our Lord and after emphasizing that all these examples were given, with the sole aim of glorifying the exalted Divine nature of our Lord, our Lord is now addressed as 'oh Lord of this nature' ie. our Lord's nature is Divine and exalted and our Lord is the repository of all the Divine qualities, which have been described in the two verses. Why? Our Lord is the root cause of everything. If the root cause is not permanent and blemish-free then the resultant product and work will be also transitory and full of blemish. The Lord is the cause and the origin of the Divine qualities, which in turn exhibit our Lord's permanent and blemish-free nature.

Shri Mahāprabhuji now answers few other misgivings and doubts that may arise in the mind of devotees. Our Lord is always considered as the 'witness' (DRASHTA). How can now He be the 'seen' (DRISYA)? If the Lord becomes 'visible' then there is the possibility for the liberation of this entire creation, as there is no necessity to avail of the spiritual practices and disciplines, when the Lord becomes visible without any effort! Hence this 'manifested form' of our Lord, may after all, be not the real Divine Form of our Lord. Moreover, in the scriptures, Brahman, the ultimate spiritual Reality has been described as "non-seeable and non-graspable" and also "devoid of the differences of outside and inside". This being so, how can the Highest spiritual truth be now become "visible" and also take a "particular" and "separate" Form? The Lord is considered as not being 'without' or being 'inside' or in a 'particular' form. Now the manifested form of our Lord is seen in a particular form, by both Shri Vasudeva and mother Devaki. Due to the

above scriptural definitions, we may have to conclude, that this manifested form of our Lord is not belonging to and of the supreme Divine Blissful Lord. Clarifying this doubt, our Mahāprabhuji explains, that it is accepted, that the Lord is beyond the comprehension of the human senses. The scriptures also say that our Lord is not "visible" and "graspable" to the ordinary human senses. The intellect can understand and appreciate the qualities and forms, through logical analysis, and our Lord is present, in the understanding of the forms and qualities, made by the senses. Thus, our Lord can be understood by the senses also. Our Lord, indeed, is connected with the senses like the forms are connected. But the relationship is, Divine in character, as the capacity and qualities inherent in the senses, can never grasp or realize the true Divine nature of our Lord. The fact of this analysis is that our Lord is always present in the senses, nay, He is ever-present, in all the objects, which the senses grasp and appreciate, and He is always present also, in the 'Relish' aspect, which the human senses enjoy, by coming into contact with external objects. Even then, the human senses do not have the capacity to understand our Divine Lord. The "Divine" qualities of the senses, which enables the ordinary human senses to understand and appreciate objects of this world, are also not capable of understanding or "grasping" our Lord. According to references in the first chapter of the 2nd Canto of SHRI BHĀGVATAM these "Divine" senses, themselves, are objects of being understood or "being grasped" - and hence cannot grasp the objects and others, by themselves. Thus these "Divine" senses do not have any relationship with the objects, and in this way, they are different from the "ordinary" senses, who have relationships with the objects of this world. Thus "Oh Lord, You are present everywhere and

You are the form of everyone. You are indeed, Oh Lord, the various forms and the "relish" which everyone gets. Yet, You are not "graspable", although you have become all these forms. Of Lord! when one feels the reality of the senses and it's experiences, then, You are present in your Divine form, along with these senses and it's experiences, although, the senses cannot grasp or understand it's own real nature, and hence, the senses themselves are ignorant." Their "reality" itself is due to logical analysis, and not due to their visibility. How? Understanding of the forms, relish, odour (fragrance) and others can take place only due to some other reason or work. Like cutting wood can take place through a woodcutter using his axe, understanding the forms etc. can take place only, as this is a specific work or task, due to some other reason e.g. the act of seeing, involves seeing the one and the many with the eye, and the grasping of the form by the eye. If the eye is not present, no form can be seen. In this way, the sense of seeing inherent in the eye, with the help of the eyeball, is able to grasp the form. In the same way, the nose grasps the fragrances, the ears grasp the sounds, the tongue grasps the tastes etc. Thus, we have seen that the power of the senses, governing the physical senses are not visible. This also refutes the argument, that whatever is seen is natural and whatever is not seen is supernatural. Here the 'senses' behind the physical senses, cannot be construed to be 'supernatural' - although they are not visible e.g. the power of hearing behind the ear. Thus, there is no rule that whatever is visible is ordinary and natural and whatever is hidden or not visible is extraordinary or supernatural. Here, in the present analysis, we have clearly seen that the 'power of hearing' behind the ear, although not visible, is not supernatural. The purport is that, wherever there is visibility, we should be able to

see there the natural aspects; but where the natural aspects are present, to construe that they will be automatically visible will not be correct. Now how can we consider our manifested Lord, who is now visible, as Supernatural or Divine? There is no blemish attached to the presence, in several places, for the One who pervades (VYĀPAK) everywhere. But this is considered as a 'blemish' for the One, who has been enveloped and pervaded throughout (VYĀPYA). Hence, how can we consider and accept our Lord's manifested form as supernatural and Divine? It appears that the Lord's form is also, a natural and ordinary manifestation. Clarifying this doubt, our Shri Mahāprabhuji explains this, in the following manner - Our Lord is present everywhere, along with the qualities, which are graspable by the senses - even then His manifestation is not seen everywhere. The Divine principle of our Lord, which is present as the animating force in the various forms, in the Relish (RASA) and others, cannot be grasped by the physical eyes and tongue etc. *These physical senses can grasp only the form and the Relish and not the Divine animating force and power of our Lord.* Hence if our Lord is not seen as 'manifested' (in the aforesaid examples) then, He is also not natural or ordinary. *He is indeed Divine and Supernatural.* If we were to say that, our Lord's manifestation in any place, indicates a blemish in His Divine supernatural status, then we should get convinced that the 'blemish' will attach only to that 'manifestation', which is caused by the physical senses. Why? Our Lord cannot be grasped through the power and capacity of the physical senses. *In fact, the Holy manifestation of our Lord, now, being seen by Shri Vasudeva and mother Devaki, is not due to the capacity of the eyes of both of them, but, they were able to have the vision of our Lord, due to His Gracious Will*

and Desire only. Hence, the vision of our Lord caused by His own will and Desire will not have the 'blemish' of being grasped and seen, by the physical senses, to whom the vision is vouchsafed. In the Katōpanishad, it has been said, that our Lord, has caused, through His will and Desire, that all the senses will always look outside and not see the indwelling Lord. Some courageous spiritual aspirant, desirous of seeing and attaining our Lord, who is immortal and Blissful, now looks back, with his eyes concentrated only on this Blissful principle of our Lord, turning away his gaze from the outside objects. He gets the vision of our Lord, who is the Divine Indweller in all. In this manner, the scriptures have also specified, that the eyes do grasp the Divine principle, in certain circumstances. But, by their very nature, the eyes can at best grasp only the physical form, nature and use of external objects. "Oh Lord! you are not visible to the senses, which are not capable of grasping Your Divine nature. But oh Lord! You become visible to the senses out of Your will and desire". In this manner, the manifestation of our Lord now, and becoming visible to the physical eyes, do not cause any blemish to our Lord's Supreme Divine nature of Brahman or His Supreme Purushōttama status. In other words doubts regarding His ordinary or non-Divine nature should not arise, as they have no basis.

Now our Lord was also seen in 'outside' as a separate and particular form. Explaining this, Shri Mahāprabhuji says, that our Lord being free and independent (as nothing else can cover or envelop Him), there is nothing outside or inside for Him (ie. there is nothing else or less than our Lord in this creation as the Lord has manifested Himself as this universe). None can call our Lord as situated 'outside' or 'inside' as Everything is He and He, only.

य आत्मनो दृश्यगुणेषु सन्निति व्यवस्यतेस्वव्यतिरेकतोबुधः ॥
विनानुवादं न च तन्मनीषितं सम्यग् यतस्त्यक्तमुपाददत् पुमान् ॥ १८ ॥

VERSE-18: Meaning: "He is an ignorant person who understands, that all the seen objects such as the body, senses and the various material objects along with their various qualities, are indeed, different and separate from the Divine soul. Why? An intelligent person will realize, on proper contemplation, that the body and senses etc. are only mere 'appearance' on the Divine self of our Lord."

श्रीसुबोधिनी : तन्त्रप्रकारेण चतूरूपो निरूप्यते य आत्मन इत्यादिचतुर्भिः।

तत्र तन्त्रे प्रथमो वासुदेवस्तत्र श्रीमाया "यत् प्रवदन्ति माया"मितिवाक्यात्, मोक्षप्रतिबन्धार्थं तया केवलया जगत् मृज्यते, तत्र चेत् सदबुद्धिस्तदा प्राणी न मुच्यत इति तन्मतं वदन्नेव चतुर्मूर्तिर्भगवानवतीर्ण इति वासुदेवोयमन्तरेव बहिर्वा द्रष्टव्यः, उभयथापि न तत्त्वसहितो द्रष्टव्यः केवलचिदानन्दरूपो द्रष्टव्य इति प्रथममाह, य आत्मन आत्मभूतस्य भगवतो दृश्येषु सङ्घातरूपेष्व्वात्मनैवानुभूयमानेष्वनुभवातिरेकेण तेषां सत्त्वाभावाच्च चतुर्विंशति-तत्त्वेष्वप्यात्मनो बन्धकेषु गुणेषु यः सन्निति कमपि पदार्थं व्यवस्यति, अस्ति च तत्र सर्वत्रैव तद्रूपेण निविष्टः स सन्नेव भवति तत्सत्तयैव च तत्त्वान्यपि सत्त्वेन प्रतीयन्त इतिपरमार्थः, यदि स्वव्यतिरेकेणात्मव्यतिरेकेणाप्यात्मसम्बन्धाभाव आत्मव्यतिरिक्तस्य वा सत्त्वं यद्यङ्गीक्रियेत तदाबुधः, न तस्य ज्ञानमस्ति, मायामोहित एव स इत्यर्थः, नन्वात्मसम्बन्धात् तस्य सत्त्वमुत्पद्यतामतः सत्प्रतीतौ न दोष इति चेत् तत्राह विनानुवादं न च तन्मनीषितमिति, वैराग्यार्थमिदं मतं, त्यागार्थमेवास्यानुवादः, सत्त्वसिद्धि-व्यतिरेकेण त्यागो नोपपद्येतेति तदर्थमात्सम्बन्धात् सत्त्वमित्यनुवादेनोक्तं, न त्वात्मना सह सम्बन्धोप्यस्ति प्रतीत्यतिरिक्तस्तदाहानुवादं विना तज्जगन् मनीषितं मनसा सत्त्वेनाकलितं न भवति, नन्वेवमप्यबुधत्वं कथमारोपार्थमपि तथाज्ञानं युक्तमेवेतिचेत् तत्राह सम्यग् यतस्त्यक्तमुपाददत् पुमानिति, सङ्घात आत्मान्वेषणदशायामात्मव्यतिरिक्तं सर्वमेव त्यक्तं तच्च चेत् पुनर्गृह्णाति तर्ह्यबुध

एव, तदाह पुमान् स्वयं पुरुषोपि भूत्वा सम्यक् त्यक्तमुपादददबुध एवेति पूर्वणैव सम्बन्धः, त्यक्तमपि दूराद् दृश्यते न तूष समीपे, अन्योपदेशार्थमनुवादेनापि ग्रहणं सम्भवति तद्व्यतिरेकार्थमाह सम्यक् त्यक्तमादददिति, येनैव प्रकारेण सम्यक् त्यक्तं तेनैव तद् गृह्णातीति।

अथवात्मनो भगवतो दृश्येषु गुणेषु केशलोमनखरूपस्पर्शादिष्वेकोपि गुणः स्वस्मात् सच्चिदानन्दात्मकभगवत्स्वरूपाद् व्यतिरेकतः, ल्यब्लोपे पञ्चमी, तथा च व्यतिरेकं प्राप्यैव सन्, अन्यथैकरसे ब्रह्मणि विविधरूपत्वभानं न स्यात्, इति यो व्यवस्यते सोबुधः, धर्मिग्राहकमानेन शुद्धस्यैव ब्रह्मणस्तथैव सिद्धेः, एतदेवाह विनेति, वस्तुन एव तथात्वादाकारदर्शनानन्तरं यो भक्तकृतः कराम्बुजं पदाम्बुजं नयनाम्बुजमित्यादिरूपो वादः सोनुवादस्तं विना तत् कराम्बुजादिकं स्वरूपव्यतिरिक्तत्वेन मनीषितं मनसा सत्त्वेनाकलितं न हि भवति, ननु प्राकृतेष्वपि भगवत्सम्बन्धात् सत्त्वोत्पत्त्या तथाप्रतीतौ न दोष इत्यत आह सम्यगिति, “स यथा सैन्धवघनोनन्तरोबाह्यः कृत्स्नो रसघन एवं वा अरे अयमात्मानन्तरोबाह्यः कृत्स्नः प्रज्ञानघनः” “असङ्गो ह्ययं पुरुषः” “अथात आदेशो नेति नेती” त्यादिश्रुतिविचारदशायां त्यक्तं प्राकृतधर्ममुपाददद् भवतीत्यर्थः, तैः सह सम्बन्धे सति हि तेषु सत्त्वोत्पत्तिसम्भावना तस्यैवाभावात् तदसम्भव इतिभावः, अथवा यः पुमानात्मनो द्रष्टुः स्वस्य दृश्येषु गुणेषु करपादादिषु भगवान् सन् वर्तमान इति व्यवस्यते सोबुधः, तत्र हेतुरस्वव्यतिरेकत इति, तेष्वात्मत्वेनाभिमतादभिन्नत्वादित्यर्थः, अव्ययान्त-प्रयोगेणाविकृतत्वं सूच्यते करादिषु, शेषं पूर्ववत्, अतोस्मिन्नपि पक्षे कोपि त्वयि प्राकृतो धर्मो नास्तीति वासुदेवो भवान् ॥ १८ ॥

SRI SUBODHINI: 'Outside' and 'inside' are usually referred to the nature of space in connection with the elements of earth etc. In case of our Lord, there is no object or force, which can put any limit to Him. Our Lord is present everywhere, He has enveloped this entire universe; there is nothing bigger or greater than Him, which can envelop or control Him. He cannot be enveloped by anything or anybody. This will be proved in the

Divine Leela of our Lord, when mother Yashoda could not bind Him to the mortar. As our Lord cannot be covered by anything, no reference can be made of our Lord's 'inside' or 'outside' activity. Like in a lotus pond, if only a small portion, is not covered by weeds then, if anyone concludes that the pond is of that small size only (as only this portion is clearly visible), then it will be considered as ignorance or foolish on the part of the seer. In the same manner our Lord, has enveloped the entire universe, and His manifestation at one place cannot limit His Leela, as He is present everywhere. There will not be any difference between His presence in 'outside' or 'inside'. His manifestation and the vision given to His Devotees, which is caused by His Will and Grace, may look like a 'particular' form, limited in Space and Time. But it is not so in reality. Hence, our Lord, though present everywhere, and has also enveloped everything, out of His will and desire, although unseeable, manifests Himself and becomes visible in one place, in outside/inside and in a particular form. Our Lord, being seen as 'particular form' or at 'one place' is also due to His real nature of being present everywhere and having enveloped everything. *The scriptures have given three reasons for this viz. everything is our Lord, our Lord is Divine soul of everyone and the Lord is the reality behind every soul and due to these three reasons our Lord is of the form of Truth - Consciousness and Bliss (SATCHITĀNANDA)*

The word 'Sat' (TRUTH) represents our Lord, who has become this vast created universe; The word 'CHIT' (Consciousness) represents the individual Divine soul; and our Lord represents the third aspect of the Eternal Truth viz. ĀNANDA (Bliss) as He blesses the individual souls with His own Bliss. These three facets of the Eternal

Truth of our Lord, viz. the universe, the individual soul and Our Blissful Lord are inseparable and undivided, as the reality behind all the three facets of Truth, Consciousness and Bliss i.e. the universe, the individual soul and the Divine Bliss, is our Supreme Lord Purushottama. Hence how can there be a division among these three? Our Lord has manifested Himself, as this universe and as everything. He is also the divine indwelling soul (ĀTMA) in everyone. He is also the ultimate goal, who confers Bliss of His Self on every individual soul, as a result of their spiritual endeavour and, out of His boundless Grace. Hence, our Lord's form is full of everlasting Divine Bliss. (ANANDAROOPA). Our Lord also, cannot divide His self from Himself as He has become everything. The reference made to the words 'He has enveloped everything' (ATATI VYĀPNŌTI) denote, that the Divine principle (our Lord who is the ATMA is everyone) is all-pervasive and exalted. Hence, He is the undivided principle behind this entire creation. However, it is possible that, individual parts manifested by our Lord, may look different from other parts - but our Lord Himself, is an Undivided Divine principle, as there is no other principle to compete with Him, as He only exists. Now, all the "visible- divisions", we see in this universe, are caused by our Lord Himself, by whose will and desire, this universe 'appears' as divided into endless permutations and combinations. This aspect of our Lord's own desire to become divided, will be emphasized, later, when we deal with the Divine Leela of our Lord, pertaining to His being bound by mother Yasodha to the mortar.

In this manner, through Five verses, our Lord has been described, from the Vedic Scriptural angle (the Lord, who is blemish-free and full with all the Divine qualities

and now 'manifested' in a Divine Form with a body). The Supreme Lord, described up to now, is this wonderful manifestation as a boy, manifested before Shri Vasudeva and mother Devaki. He is the same Lord, who is of the Form of the Five Vedic sacrifices viz. (1) Agnihotra (2) Darsapūrnamāsa (3) Pasu (4) Chāturmāsya and (5) Sōma.

The four verses beginning with the words 'This Divine Soul' (YA ĀTMANA) have described the Four Divine Forms of our Lord viz. Vāsudeva and others, as described in the Tantra Scriptures. In this system 'Vāsudeva' is considered, as the Supreme Parabhraman (Truth) and Goddess Laxmi is referred to as 'SHRĪ' - who is regarded as our Lord Vāsudeva's consort, and is also known as the Power of our Lord, consisting of His Power of illusion (MĀYA). A reference also is made, in the 'Pancharatra' system (a method of worship of our Lord) which says, that it is the illusory power of our Lord viz. the māya, with a view to prevent the living beings from attaining liberation (MOKSHA), creates this entire universe, and our Lord, Vāsudeva, acts as the 'inspiring' force behind His own illusory power of Māya. This Goddess Laxmi, representing as Vāsudeva's consort, actually represents the illusory Power of Māya, and through the Inspiration and Power, bestowed on Her by our Lord, She creates this universe.

If the living beings regard this universe, as the only Truth and depends on this universe only, then they do not get liberation from the cycle of birth and death. Now Shri Vāsudeva, following the tradition of the Tantra, says, that the Lord has now manifested Himself, with all His Four-fold Divine Form. Hence, our Lord's manifestation as 'Shri Vāsudeva' should be seen, both outside and also in the heart of everyone, and also everywhere and anywhere. Moreover both these forms, seen outside and inside

oneself, exhibit only the Bliss and joy of the Divine self. As our Lord's Form is Divine in character, without the ingress of the elementary principles of earth etc, Shri Vasudeva now says, that if someone regards the Holy body of our Lord or His various senses, as the 'Truth' i.e. as physical and material only - then this person is an ignorant and foolish person - as our Lord's Holy body, senses etc. can be grasped or seen, only as a Divine spiritual experience, by the individual soul. They 'exist' as 'real' only due to the inward spiritual experience, granted to a devotee, by the Grace of our Lord.

The primordial principle of nature (PRAKURTI), consisting of the 24 principles, like a rope, binds the Individual soul to this universe, and anyone who regards any of this principle as 'real' is a foolish person, indeed - Why? The 'real' truth is that, it is our Lord only, who has entered into all these principles, and made them look as 'real'. *Hence, our Lord is the only 'TRUTH' or 'REALITY' and all others get their 'real' nature and status, due to the presence of our Lord, in them and ultimately, as them.* All these principles of nature 'appear' real, due to the presence of our Lord, who is the 'real' Divine principle behind them. Hence, anyone who accepts anything else as real, without the Divine soul being behind them, as it's cause, or accepts any other object's reality without the reality, of the Divine principle behind it, is considered as an 'ignorant and foolish' person. His intellect will not function in a proper way as He has been enveloped by the Power of illusion (MĀYA) of our Lord

Some persons may, aver, that the body and senses can be, also, considered as truthful and real, due to it's association and relation to the Divine soul in them. Shri Mahāprabhuji emphatically refutes this conclusion, by

quoting from this verse, that contemplative and realized souls do not regard the world as 'real'. They have accepted it's existence only and not it's reality. It is our Lord who is always 'real' and this universe is 'real' only, due to our Lord being the cause for this world, and also due to His entry into this created world - nay - He has become this universe, and "Reality" is due to our Lord.

Without emphasizing the relative untruth about this created universe, a soul will never attempt to get detachment from it's obsession with the pleasure of the senses. This emphasis also will develop, in the embodied soul, a sense of renunciation. As there is a necessity to 'give up' everything else, other than the Divine soul, it becomes necessary to emphasize the transitory nature of this universe and the everlasting Blissful state of one's own Divine Soul - who is the Lord of the universe. Renunciation can be done only of those objects, which have a semblance of existence or reality and, with a view to emphasize the necessity for renunciation of the objects of the world for attaining our Lord, along with the permanency and the everlasting nature of our Lord, the 'seeming' reality of this universe also has been added on or specified. But, really speaking, the body and the senses have no permanent connection with our Lord - they 'appear' to be connected only. To a contemplative and enquiring person this truth about the universe, will be revealed as only an 'appearance' of the truth. The purport of all this is that, without the basis of the divine self (ĀTMA) the body and senses have no separate existence or reality by themselves. But here, reference is made to the body and senses, with a view to refute their permanency and reality, when compared to the Divine self of our Lord, who is permanent and the Eternal Truth. An

example can be seen. We experience the sense of fear, after seeing a rope in the night as a snake, but this fear is laughed away after seeing the rope as the rope. But for some time, due to darkness or ignorance, the idea of a snake prevailed with the fear of the same. In the same manner of the so called reality of the 'snake in the rope' is the reality of this universe - that the universe is considered as 'real' till the dawn of true spiritual wisdom shows that it is our Lord who is real and He is the one who gives this seeming sense of 'reality' to the universe. That is, why these persons are called as ignorant or foolish!

One is considered as an ignorant or foolish person, who after havng given up an object, after much thought accepts the same on rebound. The body and senses were given up as unimportant as they cannot grasp the Divine principle through spiritual practice. To grasp or accept them again will be foolish indeed. Hence such an action is unthinkable for a true spiritual aspirant who is termed here as PUMĀN (Purusha - a person who is really contemplative in nature and sincere to attain the spiritual goal). We may even construe, that his earlier renunciation of the importance and relevance of the body and senses, was not genuine, and in the same way, as the renunciation was not genuine or sincere, his acceptance of them, as real, also becomes easy for him.

Shri Mahāprabhuji, explains this further. Due to the Gracious Desire and Will of our Lord, various qualities of His Divine Self get manifested and become visible e.g. The Divine Self of our Lord, in it's manifested Form, reveals the Divine hair, nail and His Form of Relish, touch etc. If anyone was to conclude that, any of these revealed qualities of our Lord is separate from our Lord's Blissful

Form, and hence, he considers this quality, seen in the Lord, having a 'reality' of it's own nature or in other words, as this quality being seen looks different and separate from the Lord, and hence it has it's own reality - he is considered as ignorant and foolish. The purport is that all types of our Lord's manifested qualities such as His attributes, Forms etc. and everything else is our Lord's Form or manifestation only and nothing is separate from Him.

Foolish and ignorant persons regard the various Forms and qualities expressed by the Supreme Truth, as separate from the Truth itself. They do not realize, that the Supreme Truth of Brahman manifests itself, according to the requirements, in those situations, with such appropriate qualities and forms, and all these are only the manifestations of the eternal Truth of Brahman. A serpent sometimes coils itself into a round shape or straightens itself while moving etc. In this way it's Form, either in a coiled or straight way, is not separate from the serpent itself or illusory by nature. According to the demands of the situation, the serpent exhibits it's particular form. In the same way, the Supreme Lord (Brahman) also manifests itself in endless forms (Reference: Brahmasūtra: 2nd part - 3rd chapter - sūtra No.27)

त्वत्तोस्य जन्मस्थितिसंयमान् विभो वदन्त्यनीहादगुणादविक्रियात्॥
त्वयीश्वरे ब्रह्मणि नो विरुध्यते त्वदाश्रयत्वादुपचर्यते गुणैः ॥१९॥

VERSE-19 Meaning: "Oh Lord of a Brilliant manifestation! This universe is born from You, is protected by You and ultimately destroyed by You; This is said by those, who have realized Your true Divine Nature; In reality, You do not undertake to do anything and You are bereft of any quality or blemish. Yet, all the qualities are

dependent on You, as this universe is created by the qualities of dynamism etc. which are complementary to your Divine nature of being Omnipotent (Samarth) and these do not constitute a blemish on Your exalted Divine nature of being 'actionless', yet being the cause for all 'actions'!

श्रीसुबोधिनी : प्रद्युम्नरूपं भगवन्तं निरूपयति त्वत्तोस्येति, स हि जगत्कर्ता निरूपितः, स्मृतिर्हि तस्य श्रीः, स तस्यां प्रकृतिमुत्पादितवान्, न ततः काचित् पुरुषोत्पत्तिः, प्रकृतौ स्येव प्रधानभूता, पुरुषस्त गुणभूतः, तथा प्रकृत्या सृष्टिस्थितिप्रलया भवन्ति, सङ्कर्षणादुत्पन्नेनैव "सूत्र"नाम्ना तस्यामुत्पाद्यत इति जगदुत्पत्तिस्थितिप्रलये परम्परया सन्निधिमात्रेण प्रद्युम्नस्योपयोगः, तन्मात्रेणैव लोकः प्रद्युम्नात् सृष्टिमाह न तु वासुदेववदपि ततः सृष्टिरस्ति, तदत्रानूद्यते, त्वत्तः प्रद्युम्नरूपाद् भगवतोस्य जगतो जन्मस्थितिसंयमानु-त्पत्तिस्थितिप्रलयाँल्लोका वदन्ति, तथा कथने हेतुर्विभो इति, समर्थत्वाद् वदन्तीत्यर्थः, नन्वस्तु तथैव को दोष इति चेत् तत्राहानीहादगुणादविक्रियादिति, यो हि चेष्टां करोति स एवोत्पादयति, यस्तु महदैश्वर्यादिगुणानवलम्बते स पालयति, पालनं ह्याज्ञयैवाविकृतादपि सम्भवति, यस्तु क्रोधादिविक्रियां प्राप्नोति स संहारको भवति, अयं च सत्त्वरजस्तमोगुणातीतः, अत एव नास्य कापि विक्रिया, अतः कूटस्थोऽयं निरीहः, तस्मादघटमानमेवालौकिकसामर्थ्यस्य विद्यमानत्वाल्लोको वदति, यद्ययं कर्तुमिच्छेत् तदा गुणानप्युत्पादयेदविकृतश्च भवेदुत्पत्त्यादिकमपि कुर्यात्, चिन्तामणिरिव वा स्वत एव कुर्यात्, तर्हि विरोधेन्यतरपरित्यागस्योचितत्वा' दन्तरङ्गबहिरङ्गयोरन्तरङ्गबलीय' इतिन्यायेनान्तरङ्गा एव स्वरूपधर्मा बलिष्ठा न तु लोकप्रतीतिर्बहिरङ्गेति भगवतो जगत्कर्तृत्वाभाव एवास्मिन् पक्षे मुख्यः सिद्धान्त इति युक्तमतो वासुदेवात्र कोपि विशेष इति चेत् तत्राह त्वयीश्वरे ब्रह्मणि नो विरुध्यत इति, विरोधे ह्येकतरपरित्याग उचितः सर्वभवनसमर्थे ब्रह्मणि विरोधाभावान्नैवङ्कल्पनोचिता, किञ्च न केवलं भगवान् ब्रह्मरूप एव किन्त्वीश्वरोपि, ईश्वरत्वेन जगत्कर्तृत्वं ब्रह्मत्वेनाविकृतत्वं च ह्ययमुपपद्यते, देशकालस्वरूपावस्थाभेदा अपि नापेक्ष्यन्ते, ईश्वरत्वाद् ब्रह्मत्वाच्च, आज्ञाशक्तिरीश्वरेप्रतिहता सर्वभवनसामर्थ्यं च ब्रह्मणि, तस्माद्

विरोधाभावात्रैकतरपरित्याग उचितः, किञ्च प्रतीत्यनुरोधेन हि विरोधः प्रतीतिस्त्वन्यथापि व्याख्यातुं शक्या, न हीयं प्रतीतिः प्रत्यक्षा किन्तु शास्त्रीया, शब्दप्रयोगस्तु गौण्यापि सम्भवति यथा 'सिंहो माणवक' इति, तथाधारभूतो भगवानेवेति निराश्रयस्य जगतोसम्भवादाधारत्वे सिद्धे तद्द्वारा कर्तृत्वमप्युपचर्यते, वस्तुतस्तु गुणा एव कर्तारोत एव साङ्ख्यादयः प्रकृतेरेव कर्तृत्वं वदन्ति, गुणानामप्ययमाश्रय इति कार्यकारणाधारभूतत्वादभिमानाभावेपि लोकदृष्ट्या कर्तृत्वकथनमुपपद्यते, एवं जगतोमायिकत्वं भगवतोकर्तृत्वं कर्तृत्वमुभयं चेति वासुदेवाद् वैलक्षणेन प्रद्युम्नो निरूपितः, इदमाध्यात्मिकत्वेनोत्पत्ति-स्थितिप्रलयात्मकत्वमुक्तम् ॥ १९ ॥

SRI SUBODHINI: The supreme Brahman, manifests itself in various forms. This is described by the devotees, after having the vision of our Lord, and they reiterate and repeat their Divine Blissful experience. The Devotees describe our Lord's Lotus-like eyes, Lotus-like hands, Lotus-like feet and without this description by Devotees, after having the vision of our Lord, none can contemplate, through their mind or understand the Divine nature of the various limbs of our Lord.

A doubt may arise now at this juncture. Can we consider the various materials and objects connected with our Lord as only ordinary or material only? Or are they considered as 'real' because of their connection and relationship with our Lord? Because the Divine sense of harmony has come into them, due to their association with our Lord, and hence they appear to be 'real'. To accept this analysis is not wrong. Shri Mahāprabhuji explains this, in a beautiful manner in the following way. The principle of our Lord is sung by the Holy Vedās and the scriptures, and hence we should not go against the specifications and injunction, given in the scriptures on this aspect. It will be foolish to do so. The Holy Vedās

order in this way- like a lump of salt, without having any difference in taste, both Inside and outside, is salty throughout, our Lord, who is the Divine self in everyone, is without any difference, either inside or outside, is of the Form of pure intelligence and spiritual wisdom and symbol of the Highest Knowledge. Moreover this spiritual Truth of our Lord is really "unattached"- as He is untouched by any material object nor related to them in any manner. He is unaffected and clean, like a lotus leaf in a lake. Due to this "It is an order that all of you should understand that this principle of supreme Brahman is absolutely separate and different from any material objects which can be seen or felt in nature" When the Highest Truth is explained in this manner in the Holy Scriptures, it is also emphasized, that there is no trace of natural object or materialism in the Supreme Brahman. But due to the ingress and relationship with the supreme Brahman, these natural qualities attain their nature of reality- to say this will be inappropriate as only, by getting into a relationship these natural qualities get their "seeming" "reality"- but when there is no relationship at all how can they ever hope to get this "seeming" reality?

If we were to say that the Lord, who has now manifested Himself with His hands, feet etc. is seen by the person, who sees our Lord with the capacity of his own eyes and senses and our Lord also is present only, like any other ordinary soul who is egoistic. This statement, once again, will be foolish indeed. Why? Because the words used here denote that there is no difference in our Lord's Feet, Hands etc. In an ordinary soul, there is the difference between the soul and the body. But in our Divine Lord, this difference does not exist, when He manifests Himself with a body. Hence there will not be a trace of

'ego' also. Our Lord's Hands and Feet are of His Divine self only and not separate or material. Like the Divine self is pure and without any blemish, our Lord's Divine Hands, Feet etc. also are pure, and of the form of Pure Consciousness, and Concentrated Divine Bliss. Thus when our Lord manifests Himself in an incarnation, all His Divine limbs and qualities will express only His unique Divine quality of one Relish (Rasa). Hence our manifested Divine Lord is considered as "Shri Vāsudeva" and there is no blemish in Him of any material or objective nature.

Our Lord, was described as Shri Vāsudeva, through the system of Tantra worship, as He symbolized the highest spiritual Truth of Supreme Brahman. In this verse, our Lord is described as the manifestation of our Lord's Divine aspect of Pradhyumna, as He is referred to as the "Lord" (ĪSHWARA) and "Brahman" (BRAHMAN). In the Pāncharātra tradition of worship Lord Pradhyumna is described as the creator of this universe. His consort is called as "SMRITI" who is considered as His Power. Lord Pradhyumna gave birth to Smriti, who is of the form of the three qualities of Harmony, Activity and Inertia (SATWA, RAJAS and TAMAS). From her, no male can be born, as in this 'nature' or Prakruti, the importance is given to the female species only, and the 'male' is considered as unimportant. Through this 'nature', the creation, protection and destruction take place. Through the principle of "SŪTRA" created by Lord Sankarshana, in the aforesaid "nature" or Prakruti, the creation of this universe takes place. Hence Pradhyumna is related to the function, due to the family connection, of creation, preservation and destruction of this universe. But Pradhyumna cannot be the creator of this universe like our Lord Vāsudeva. This is described and explained in this verse.

"Oh Lord, people say that this universe has been created, protected and destroyed through Your Divine Form of Pradhyumna. The reason for their statement is Your Omnipresence. The words "Oh Lord" (VIBHŌ) used here, denote that our lord has created this entire universe. A doubt may arise now, as to why this creation etc. could not have happened through the Divine part of our Lord viz. Pradhyumna? Answering this, in the verse, it has been said "Oh Lord You are actionless. You are beyond all qualities and Blemish of transformation or change "He who acts only can create. He who is the repository of brilliant qualities only can protect." Protection can be given through giving orders also- there is no necessity to act oneself or transform or change oneself for this. Kings and rulers usually do this type of protection. But "destruction' cannot be achieved without anger or transforming oneself. Our Lord Pradhyumna is considered, as beyond the three qualities of harmony, activity and inertia. He is beyond the control of these primordial qualities of nature. Hence he cannot be affected by any blemish or transformation. He is the Indwelling Divine principle in everyone, always actionless, implacable and stable. Hence due to these reasons, he can be construed, as the creator of this universe. Due to the presence of Supernatural and Divine capacity in our Lord, our Lord can create this entire universe, by creating the various qualities required for the creation of this universe, and yet remain blemish-free at all times. Our Lord has this omnipresence- like the famous Chintāmani gem, which can create, without any outside aid or help, several desired objects. Like this fabulous gem, our Lord Pradhyumna also can create by Himself, without being dependant on the various external qualities. Why can't we consider Him ' as actionless

(AKARTA) when he does not create, although he has all the power to create etc. But usually when two opposite features come into play, usually one of the feature is given up, to facilitate easy functioning with harmony and peace.

If we regard our Lord, from the point of view of the world, as the one who has performed the action of creation etc. (KARTA) and from the point of His exalted spiritual nature regard Him as the "action-less" Supreme Principle, then we should deem the latter, as more weighty and significant. Because, it is a sacred secret and is within the Supreme Principle of our Lord. Our Lord's "action of creation" etc. has been recognized from the point of view of the world only- hence weak and ineffective- because the worldly view is seen from outside and whatever is inside - hence being the cause of everything- is considered as more strong and significant. Thus, the unmistakable conclusion is that our Lord, really, is not the "Doer". But the supreme Brahman is omnipotent- that everything is possible for our Lord and this "Omni potency" is His nature. (SWABHĀVA). In this way "actionlessness" and "full of action" - both these contradictory natures, can co-exist harmoniously in the Supreme Brahman and this is due to His Omni potency (SARVASHAKTHIMATA).

Moreover, we should remember that our Lord Krishna is not only the Supreme Brahman, but He also is the Lord of the universe (ĪSHWARA), because He is the creator of this universe, He is also the Supreme Brahman who is, always, without any "blemish" (VIKĀR). Hence our Lord being the 'creator of the universe (JAGATKARTA) and simultaneously "blemish-free" also, is, indeed very appropriate. Our Lord, like the ordinary human being, does not depend, for the fulfillment and enactment of His Divine Leelas, on any particular place or time. He also does not depend upon the various forms, in which His manifesta-

tions take place. The nature of the manifested form depends on His Will and Desire. Hence our Lord, is always, without any 'change' or 'blemish' (NIRVIKĀR). He does the creation of this universe, nay, He has taken the Form of this vast universe. In fact He is the universe. Because He is Īshwara, the Supreme Divine Purushōttrama and the Highest Truth of Supreme Brahman. He can make anything happen at His mere will, as He has all the authority and power to achieve anything, that He desires or wills. But, in reality, He does not need to perform or to anything by Himself, directly, as with His will and order, everything in nature becomes orderly and perform their duly allotted functions properly and complete their tasks. By His mere will, all entities function, in an orderly manner, in the entire creation . Our Lord also has the Omnipotence to become everything. Hence our Lord, combines in Himself, both the spiritual aspects of 'Doership' and 'Non-doership' - and hence - there is no necessity to give up any one of these two functions.

The discussion and determination of the exact Divine nature of the Supreme Brahman can be done only through the evidence and proof of the Holy scriptures - as to whether the Supreme Brahman is the 'Doer' or the 'Non-doer', 'with qualities', or 'without qualities', 'Blemish-free' or 'with Blemish' etc. The scriptures have stated that Brahman is both the 'Doer' and the 'Non-doer' (KARTA AND AKARTA). The scriptures declare the truth, through the words of sound and many a time, these words may not express fully the important meaning of the subject spoken or described, but may denote only the qualities of the object e.g. If we call a boy, a lion, the comparison is limited to the strength and courage of the boy, like that of a lion, and we should not mistake this comparison to

mean the actual lion! In the same manner, the description of 'Doership' of Brahman in the scriptures is supplementary in character, and we should always bear in mind that 'Non-doership' is the primary and fundamental quality of Brahman. Contradiction will arise only, when both 'Doership' and 'Non-doership' are 'real'. By considering one of these two functions as 'real' no contradiction will arise. Our Lord is the basis of this entire creation and without Him, nothing else can exist in this creation. Once it is established that our Lord (Brahman) is the basis of this entire creation, we can call Him as the 'Doer' for the creation of this universe. But in reality, the actual 'Doer' is the bunch of Divine qualities, inspired and propelled by our Lord. In the Sāṅkhya system, the primordial nature is considered as the 'Doer' and creator of this universe. But these Divine qualities of the primordial nature are also dependant on our Lord, for their power of creation and due to this dependency, we can describe the Brahman(our Lord) as the 'creator of this universe' (KARTA), although the 'ego' of 'doership' does not exist in our Lord. But, from the point of view of this world, it is but, appropriate to regard our Lord as the 'Doer or creator' of this universe.

In this verse, the reference is made to the 'Non-illusory' nature of this universe. Shri Vasudeva has also described both the Divine natures of our Lord viz. 'His Doership' and 'His Non-doership' He has described the two Divine parts of our Lord viz. Lord Vishnu and Lord Pradhymna as being different, in their functions. Lord Vāsudeva is considered as the Lord, who is the eternal witness, as the indwelling Divine principle in everyone and who only-inspires and propels His Divine qualities to function Moreover the 'illusory' nature of this creation

will also get emphasized when Lord Vāsudeva's Divine glory is described. But, by describing the Divine part of Lord Pradhyumna, Shri Vasudeva has emphasized the 'triad' aspects of creation, preservation and destruction of this universe caused by the primordial nature as the Divine function of our Lord's Divine part as Pradhyumna.

स त्वं त्रिलोकस्थितये स्वमायया बिभर्षि शुक्लं खलु वर्णमात्मनः॥
सर्गाय रक्तं रजसोपबृंहितं कृष्णं च वर्णं तमसा जनात्यये ॥ २०॥

VERSE-20 Meaning: "Oh Lord! With a view to organize and govern this universe of three parts, through Your Power of illusion, You assume the Divine Form with a white hue of the Divine quality of pure Harmony (SATWA); for creating this universe. Oh Lord! You assume the Divine form, of red color, of the Divine quality of dynamic action (RAJAS); to cause the destruction of this universe, Oh Lord! You assume the Divine form, of the black colour, of the divine quality of inertia or ignorance (TAMAS)."

श्रीसुबोधिनी : आधिदैविकत्वेनानिरुद्धं तथाभूतमुपपादयति स त्वमिति, यथा पिता कृषीवलादिर्वा पुत्रानादेरुत्पादको यथा वा ब्रह्मादयो वृष्टिद्वारेन्द्रादेस्ते गुणावतारा उच्यन्ते, तादृशस्त्वनिरुद्धः, तत्र ब्रह्मविष्णुशिवानामेव प्रत्येकगुणैरुत्पत्त्यादि- नियामकत्वं न त्वनिरुद्धस्येत्याशङ्क्य तस्यैव त्रितयमाह, त्रिलोकस्थितये स्वमायया शान्त्या सत्त्वं बिभर्षि, तस्य सत्त्वस्य स्वरूपमाहात्मनः शुक्लं वर्णमिति, खल्विति, प्रसिद्धिः "कृते शुक्लश्चतुर्बाहु" रित्यादिवाक्यादुपाधि- कालरूपाण्येवास्मिन् पक्षे भगवद्रूपाणि, तदर्थं गुणान् वदन् रूपाणि वदति, सर्गाय रक्तरूपं बिभर्षीतिसम्बन्धः, तस्य रूपस्य सहजत्वाभावायाह रजसोपबृंहितमिति, तथैव कृष्णं वर्णं जनानामत्यये नाशार्थं बिभर्षीतिसम्बन्धः॥२०॥

SRI SUBODHINI: In this verse, description is made about the role of Lord Anirudha, as the creator of this

universe. Like a father is responsible for the birth of a child, like the farmer being responsible for the production of grains, like Lord Indra and other celestial gods being responsible for the rains etc. and for the maintenance of this universe and like Lord Brahma, Lord Vishnu and Lord Rudra, who are the manifestations of our Lord, with His Divine qualities, cause, respectively, creation, preservation and destruction of this universe, Lord Anirudha has this type of Divine form and role. A doubt may arise, now as to how, we can compare Lord Anirudha to the various divine functionaries, such as Lord Brahma, Lord Vishnu, Lord Rudra and others, who express the divine qualities of Harmony, dynamic action, ignorance etc. - as Lord Anirudha has been described, as one who is beyond all these divine qualities. Clarifying this doubt, it is explained, that Lord Anirudha's role as the creator, preserver and destroyer is of the form of 'inspirer, controller and provider' (NIYĀMAKATA). In other words, the Divine Forms of Lord Brahma, Vishnu and Rudra are only the 'transformed' forms of our Lord Anirudha with a view to undertake the three distinct functions. Thus, for the protection of the three-fold universe, our Lord, through His Divine power of illusion named as 'Sānti', assumes the Divine form of pure Harmony (SATWA) and organizes and progresses this universe. This Divine 'Harmonious' Form is of the colour of white. In the Satya Yuga, our Lord's Form consists of Four Arms and is of white colour. The colours are described, on the basis of the expression of the Divine qualities, and the Forms of our Lord, consisting of such colours, also express the 'time' in which, such Divine expressions take place. Hence, for the purpose of creation, the Lord assumes the 'red' colour, although our Lord's 'natural' colour is not 'red' -

but is 'assumed', due to the necessity of having the Divine quality of 'dynamic action' (RAJAS) which is 'red' in colour, for the purpose of creation. In the same way for understanding the task of destruction of the universe, our Lord assumes the form of 'black' colour.

त्वमस्य लोकस्य विभो रिरक्षिषुर्गृहेवतीर्णोसि ममाखिलेश्वर ॥
राजन्यसंज्ञासुरकोटियूथपैर्निर्व्यूह्यमाना निहनिष्यसे चमूः ॥ २१ ॥

VERSE-21 Meaning: "Oh Lord! You have desired to protect this universe. Oh Lord of this universe! You have manifested Yourself in my home; You will destroy the countless demons, who have taken the role of kings and also the countless armies of these demons, who have been inspired and controlled by these war-lords."

श्रीसुबोधिनी : सङ्कर्षणात्मकमाह त्वमस्येति, अस्य लोकस्य रिरक्षिषु रक्षितुमिच्छुः सन् मे गृहेवतीर्णोसि, अवश्यरक्षायां हेतुरखिलेश्वरेति, विभुरिति, सामर्थ्यं इदं सङ्कर्षणकार्यं देवान् प्रति तद्वेषिदैत्यवधादेव न तु सर्वनाशकत्वेन, अतो देवांशो जगतो रक्षक एव दैत्यानामेव निवारकः, तदाह राजन्यसंज्ञेति, राजन्या राजान इतिसंज्ञामात्रं वस्तुतस्त्वसुरा एव, तेषां कोटयः सेनारूपास्तासां यूथपा महान्तः कंसादयस्तैर्नितरां व्यूह्यमानाः परिपाल्यमानाः प्रेर्यमाणा वा चमूर्निहनिष्यसे नितरां मारयिष्यसे, अतो रक्षार्थमेव दैत्यवधः, भगवत्सान्निध्यात् सर्वज्ञता तस्य, "यस्मिन् विदिते सर्वमिदं विदितं भवती"त्यार्षज्ञानं वा ॥२१॥

SRI SUBODHINI: In this verse, the description of our Lord, as Lord Sankarshana is done. "Oh Lord! With a view to protect this universe, you have manifested yourself in my home; Giving protection is considered by You, Oh Lord, as your abiding function, as You are the Lord and Master of this universe. You are Omnipresent."

The Divine part of our Lord, viz Lord Sankarshana, gets fulfilled only, on the complete destruction of the

demons. Lord Sankarshana affords protection to all others, who are good and virtuous, except for the vile and cruel demons. Hence, He cannot be considered only as a "destroyer". He secures and protects this universe. From this angle, Shri Vasudeva now says "Oh Lord! You will destroy the self-styled Kings consisting of Kamsa and other war-lords of Mathura, including their well-protected and violent armies. Through this destruction of these demons, You will be protecting this universe" Sri Vasudeva's spiritual wisdom consisting of reading the future events, correctly, is denoted here, and this spiritual wisdom and knowledge were conferred on Him, by our Lord's presence near him. In the Holy Vedās, it has been clearly mentioned that the one, who realizes the Supreme Brahman, understands everything else, in this universe, clearly and completely. Here Shri Vasudeva got blessed with this spiritual wisdom, like the seers and sages were blessed, with the Grace of our Lord, conferring on him, the spiritual knowledge about Himself.

अयं त्वसभ्यस्तव जन्म नो गृहे श्रुत्वाग्रजास्ते न्यवधीत् सुरेश्वर॥
स तेवतारं पुरुषैः समर्पितं श्रुत्वाधुनैवाभिसरत्युदायुधः ॥ २२॥

VERSE 22 Meaning: "Oh Lord of the celestial gods! The ill-behaved Kamsa, having heard that You, our Lord, will be taking Your Holy birth in our home, has killed Your elder brothers; Kamsa, who is cruel and vile, will be definitely coming now, with various weapons after coming to know, from his guards, about Your incarnation."

श्रीसुबोधिनी : एवमपि ज्ञाते भयं न निवृत्तमिति लौकिकस्य बलिष्ठत्वज्ञापनाय भयाद् भगवन्तं विज्ञापयत्ययं त्वसभ्य इति, तुशब्दः पूर्वार्थं स्तुतिलक्षणं व्यावर्तयति, भगवानतीर्ण इति सतामेव सुखं भवति न त्वसतां, अयं त्वसभ्य इयमर्थमज्ञाप्यः, अत एव तव जन्म नो गृहे श्रुत्वा

तेग्रजान् मम षट् पुत्रान् व्यवधीत्, सुराणामीश्वरेतिसम्बोधनं पक्षपातार्थं,
 तर्हि किमधुना कर्तव्यमितिचेत् तत्राह स एव क्रूरात्मा कंसो रक्षकैः
 पुरुषैस्तेवतारं निवेदितं श्रुत्वोदायुधः सन्नधुनैव निकट एवाभिसरत्यागच्छति,
 'वर्तमानसामीप्ये वर्तमानवद् वे'ति वर्तमानप्रयोगः ईश्वरे निवेदनमात्रं
 सेवककार्यं, कर्तव्यं तु प्रभुरेव जानातीत्यस्य तूष्णीम्भावः, अभिप्रायस्तु
 यदीदानीं मारणीयस्तदा स्थातव्यं नो चेदन्यत्र गन्तव्यमिति, इदानीं मारणे
 गुप्ततया गोकुलवासिभिः सह क्रीडोद्धारादिकं न भविष्यतीति तत् कृत्वा
 पञ्चान्मारणं, अतः पितुरभिप्रायादन्यत्र गतवानिति लक्ष्यते ॥ २२॥

SRI SUBODHINI: Shri Vasudeva was not able to get out of the fear for our Lord, although our Lord had blessed him with spiritual knowledge. Hence, he exhibits his fear for our Lord. With this verse, the "praise" sung by Shri Vasudeva, is considered, as having been completed. Through this verse, Shri Vasudeva is doing a prayer to our Lord saying, that Kamsa is ill-mannered and cruel. He will not be pleased with the incarnation of our Lord, as the incarnation of our Lord pleases only virtuous and noble souls, and Kamsa was not a good soul. Hence it is inappropriate and useless to tell Kamsa, about our Lord's incarnation. Because of his vile and cruel nature only, Kamsa, having come to hear, that the Lord will manifest in Vasudeva's home, had killed his 6 children, who were elder brothers of our Lord. The word of addressing our Lord as "oh Lord of the celestial gods" is significant- it denotes the immense Grace and help given by our Lord to the celestial gods, during the churning of the ocean of milk, for the purpose of getting the Divine nectar. This also denotes, as to how our Lord is very fond of His devotees and always protects/helps them in every way. Shri Vasudeva, now indicates, as to what has to be done- especially when cruel Kamsa, having come to know, about our Lord's incarnation, from the guards, will be definitely

coming, with his weapons, as Kamsa does not defer from killing anyone, to attain his selfish goals. It is also explained, that a devotee should only do a prayer to our Lord, and the Lord alone knows as to what is and how the necessary task is to be done. Hence Shri Vasudeva, after completing this praise and prayer became silent. Shri Vasudeva thought that the Lord will decide, weather to kill Kamsa now, or later at a different place. Our Lord, now thought that killing Kamsa now, would not enable Him, to enact His secret Divine Leelas in Gokul and Brindāvan. Moreover, He will not be able to redeem, countless other devotees, if He were to finish and end Kamsa's life now. Hence, our Lord decided to kill Kamsa only, after completing several of His other tasks, including the glorious Divine Leelas at Brindavan. This decision of our Lord is also denoted by the desire in the heart of Shri Vasudeva, who desired that the Lord should move away to a safer and secure place for now.

॥ श्रीशुक उवाच ॥

अथैनमात्मजं वीक्ष्य महापुरुषलक्षणम् ॥

देवकी तमुपाधावत् कंसाद् भीता सुविस्मिता ॥ २३ ॥

VERSE 23: Meaning: "Shri Sukha said "After this, Mother Devaki, afraid of Kamsa, beholding her child, resplendent with the noble and Divine attributes of a Supreme Divine Personage, now surrendered to our Lord, who has manifested himself as her son. She now expressed her pleasant wonder and a sacred, sweet and soft smile adorned her happy face."

श्रीसुबोधिनी : तूष्णीं स्थिते वसुदेवे देवकी रूपोपसंहारं कंसस्य भगवज्जन्माज्ञानं च प्रार्थयितुं प्रथमतः स्तौतीत्याहाथैनमिति, स्वस्यैवायं पुत्र इति ज्ञातवती, तथा बुद्धेरुत्पादितत्वात्, परं स पुत्रश्चतुर्भुजादिलक्षणैर्लोकप्रसिद्धैर्भगवत्तुल्योयमिति ज्ञात्वा स्वबुद्ध्या स्मृतिपुराणेषु प्रसिद्धं

भगवत्स्वरूपं प्रकृतेनुवर्णनीयमिति तदर्थमाह, महापुरुषस्य पुरुषोत्तमस्य लक्षणानि यत्र तं भगवन्तमुपाधावच्च छरणं गता, स्तुत्वैव शरणं गमिष्यति, भगवन्निमित्तमेव कंसाद् भीता, तर्हि भगवत्स्वरूपज्ञानाद् भयमेव कथं न निवर्तयतीत्याशङ्क्याह सुविस्मितेति, आश्चर्यरस एव तस्या उत्पन्नो न तु निर्धारितं ज्ञानं जातं येन भयं निवर्ततेत्यर्थः, शुचिस्मितेतिपाठे भगवत्स्तोत्रज्ञानार्थं तस्याः पातिव्रत्यादिधर्मो निरूपितः, अथेति भिन्नप्रक्रमे न तु वेदादिप्रकारेण, अन्यथा पौनरुक्त्यं स्यात् ॥ २३ ॥

SRI SUBODHINI: After Shri Vasudeva completed his "praise" of our Lord, he became silent. Mother Devaki, with a view to request our Lord to hide, His Divine self and also to cause ignorance, about our Lord's birth in the mind of Kamsa, now prays to our Lord- and Shri Sukha says this through the first verse of her "praise" of our Lord. Mother Devaki now thought happily that "This wonderful child is my son only" and this thought was caused by our Lord, in the mind of mother Devaki, But, this wonderful child, is manifested with Four arms, which is well known and famous, as the true form of our Lord, as He is manifested now with "The divine attributes of a Divine person" (MAHĀ PURUSHA LAKSHANAM)- this is how Shri Sukhadeva has referred to our Lord in this verse. Our Lord was seen with all the Divine attributes of the Supreme Purushōttama and mother Devaki, surrendered herself to our Lord, who has manifested Himself, as this wonderful child. But the fruit and result of her surrender will arise only after the completion of her "praise" (STUTI) of our Lord. She was anxious for our Lord's safety, as she was afraid of Kamsa. A doubt may arise now, as to why mother Devaki's fear of Kamsa, was not removed, even after getting the knowledge of our Lord's Divine attributes? Answering this, it is seen that mother Devaki was "pleasantly astonished" (SUVISMITA),

after seeing our Lord's form. She didn't get the firm spiritual wisdom about our Lord, attaining which only can remove fear from the mind, once and for all. In this verse, there is also another reading, by the use of the word for mother Devaki as "with a sacred smile (SUCHISMITA). This would mean that, mother Devaki, got authority and knowledge to render the 'praise' of our Lord, through her virtuous nature- such as her chastity and other attributes of righteousness (DHARMA). Shri Vasudeva had earlier, rendered the 'praise' of our Lord, on the basis of the Vedās and tantrās and now mother Devaki renders her 'praise' in a different way, based on the Puranās. This was done with a view to avoid repetition.

॥ श्रीदेवक्युवाच ॥

रूपं यत् तत् प्राहुरव्यक्तमाद्यं ब्रह्म ज्योतिर्निर्गुणं निर्विकारम्॥
सत्तामात्रं निर्विशेषं निरीहं स त्वं साक्षाद् विष्णुरध्यात्मदीपः॥२४॥

VERSE-24: Meaning: "Mother Devaki said "Oh Lord, You are the Supreme Lord Vishnu only, who is worshipped and hailed in various ways as the Unseen, the First, the Supreme Brahman, the Effulgent, the Attribute less, the Blemish-free, the Changeless and of the form of Pure Truth although You are really formless. Oh Lord! You are the Lord, who enlightens the inner mind of everyone, and You are the Lord Vishnu, who is worshipped by the entire universe".

श्रीसुबोधिनी : शरणं गता देवक्यष्टभिः स्तोत्रमाह, आधिदैविकमाध्यात्मिकमाधिभौतिकमिति भगवतो रूपत्रयमादौ निरूप्य शरणागमने हेतुं चोक्त्वा प्रकृते रक्षां भगवत्स्वरूपाज्ञानं द्वयं प्रार्थयते, इदानीं मारणे युद्धार्थं प्रवृत्तावेव पूर्वज्ञानसदृशत्वात् प्राणा न स्थास्यन्ति, अतस्तेन प्रकारेण रक्षा न कर्तव्या, प्रकारान्तरेण रक्षां प्रार्थयन्त्यज्ञानमपि प्रार्थयते, अन्यथा प्रथमपक्ष एव न स्यात्, रूपोपसंहारं च प्रार्थयते, सर्वाधिक्ये

सर्वद्वेषसम्भवात्, सर्वमारणं चाशक्यं, अलौकिके च शीघ्रमुपसंहारश्च स्यात्, अतः केवलं स्वार्थमुपसंहारः, प्रार्थनाद्वयं तु प्रकृतोपयोगि, एवं प्रार्थनात्रयं स्वस्य गर्वाभावार्थं, इदं न जननरूपं किन्तु नटवदनुकरणरूपमिति भगवदवतारं निरूपयति।

रूपत्रयं तथा हेतुः प्रार्थनात्रितयं तथा।

नटत्वमिति विज्ञानं स्वस्य यादृक् तथोदितम् ॥ १ ॥

आदौ भगवनाधिदैविक इति वदन्ती स्वाभिज्ञानप्रमाणे प्रसिद्ध्या निरूपयति, इदं रूपं तदेव यत् सर्वैराधिदैविकत्वेनोच्यते, द्वयमन्यस्त्रोकसिद्धं, अलौकिकं त्वाधिदैविकमेव, अन्यथा प्रमाणानामनुवादकत्वं स्यात्, अत इदं रूपं तदेव, किं तदित्याकाङ्क्षायामाह तत् यत् प्राहुरिति, यतदोरानुपूर्व्येण निरूपगमाकाङ्क्षवैपरीत्येपि स्वानुभवदार्ढ्यार्थं, नन्वाधिदैविकमेतद् भवितुं नार्हति वैलक्षण्यादित्याशङ्क्य वैलक्षण्यहेतुभूतान् धर्मानत्रैव साधयत्यव्यक्तमित्यादिनवभिः पदैः, नवधा हि जगत्, तद्विलक्षणं ब्रह्म नवधा निरूप्यते, जगद्धर्माश्च तस्मिन् रूपे प्रतीयन्ते, तत्रा "व्यक्तादीनि भूतानी"तिवाक्यादव्यक्तं मूलरूपं, व्यक्तं तु जगत्, इदं तु व्यक्तमितिलोकप्रतीतिः, मूलभूतं त्वाद्यं भवति, इदं त्वाधुनिकं, जगच्च स्वरूपकृतं कालकृतं च, वैलक्षण्यमुक्तं पदद्वयेन, देशकृतं वैलक्षण्यं वदन्ती परिमाणेन तदाह ब्रह्मेति, "ब्रह्मत्वाद् बृंहणत्वाच्च ब्रह्म" मूलभूतं, जगत् परिच्छिन्नमबृंहितं च तथैवरूपं, एवं सदंशेन वैलक्षण्यत्रयं निरूपितं, चिदंशेनापि त्रयमाह ज्योतिर्निर्गुणं निर्विकारमिति, "प्रकाशकं तच्चैतन्यं" जगत् प्रकाशयति, अन्यथा जगदभिव्यक्तिर्न स्यात्, त्रिगुणात्मकं च जगत्, त्रिगुणातीतमेव हि कारणं भवति, गुणानामपि कारणत्वे भगवत्कारणता न स्यात् स्वातन्त्र्याभावात्, सदंशा एव गुणा न चिति सम्भवन्ति, यत्रैव भूतेन्द्रियान्तःकरणानि तदेव सगुणं, तदेव कारणं भवति यत् प्रपञ्चविलक्षणं, प्रपञ्चस्तूतपत्त्यादिभावविकारयुक्तः, अतो निर्विकारमङ्गीकर्तव्यं, लौकिकानि च ज्ञानानि विकारयुक्तानि रूपादिगुणयुक्तानि चेन्द्रियादिभिश्च प्रकाशयन्ते, विषयकृतं वैलक्षण्यमानन्दंशे निराकरणीयमित्येतदर्थमाह सत्तामात्रमिति, सत्ता विद्यमानता कालत्रयाबाधितसत्ता वा, सर्वमेव हि जगत् सद्रूपमपि विशेषनामरूपधर्मवद्

भवति, यावद्विशेषनिर्मुक्तं सामान्यं न भविष्यतीत्याशङ्क्य लौकिक एव विषय इयं व्याप्तिर्न त्वलौकिक इति सत्तामात्रमपि निर्विशेषमित्याह, अन्यथा पौनरुक्त्यं स्यात्, विशेषा हि व्यावर्तकाः, मूलसत्तायां व्यावर्त्याभावात् किं विशेषेण? कार्ये तु सा सर्वत्रानुस्यूतेति कार्यं न व्यावर्तनीयं, अन्यथा तस्य कारणतैव न स्याद् घटपटयोरिव, “पूर्णमदः पूर्णमिद”मित्यादिश्रुतौ सर्वचेष्टरहितमेव कारणं भवति, कार्यं सर्वमेव चेष्टमानं, आकाशादेरपि शब्दजननलक्षणा चेष्टा वर्तत एव, आवरणापगमे कार्यापगमवदाकाशापगमस्यापि दृष्टत्वादन्धकारवदीहा तत्रापि, ब्रह्मणि त्वावरकासम्भवादव्यवहार्यत्वाच्च निरीहत्वं सिद्धमेव, यद्यप्येकस्मिन्नपि विशेषणे सर्वे धर्माः क्रोडीकर्तुं शक्यन्ते तथापि नवधा वैलक्षण्यस्य वक्तव्यत्वात् नव विशेषणान्युक्तानि, तादृशमिदमेव रूपं, नवविधानां प्राणिनां स्वदोषेणैव नवविधत्वप्रतीतिः, यथा भ्रमरिकादृष्ट्या गृहीता भूमिरपि भ्रान्तेव दृश्यते तदपि तस्यैव दृष्ट्यैवमत्रापि ब्रह्मविदां दृष्ट्या भगवान् वर्णितगुण एव, अन्यथा तदभिव्यक्त्यर्थं प्रयत्नं न कुर्युर्ब्रह्मादयोपि पश्चादुत्पन्नं न नमस्कुर्युः सायुज्यं चात्र न प्राप्नुयुरेतज्ज्ञानेन च सर्वज्ञा न भवेयुरेतन्निष्ठाश्च निर्गुणा न भवेयुरेतद्भजनेन च सर्वविकाररहिता न भवेयुः सर्वेषु पदार्थेष्वेतं च न पश्येयुरेतज्ज्ञानेन च प्रपञ्चो न निवर्ततेतत्कृपया च ब्रह्मनिष्ठा न भवेयुः, अतोयमेतादृश एव, नन्वेतत् सर्वं सर्वज्ञान्युपास्यत्वे भगवतः सम्भवति न त्विदानीमेवाविर्भूतस्य तथात्वं वक्तुं शक्यत इत्याशङ्क्याह स त्वमिति, यदेतादृशं तत् त्वमेव, तत्र हेतुर्विष्णुरिति, विष्णुर्हि पूर्वोक्तप्रकारेण सर्वोपास्यः, स एव सर्वेषामधिदेवः, स एवाविर्भूत इति ब्रह्मवाक्यादवसीयते, नन्वेवमप्यंशावतारः स्यात् ततश्च मूलत्वाभावादुक्तं सर्वं बाधितमित्यत आह साक्षादिति, ननु वाक्यं गौणमपि भवति स्तुतिपरमपि भवति तस्मात् कथं निर्णय इति चेत् तत्राहाध्यात्मदीप इति, अध्यात्मं मदन्तःकरणं वस्तुतो जडं मुग्धं सर्वशास्त्रविहीनं तच्चेदेवम्प्रकाशयुक्तं त्वत्सान्निध्यात् तदेवास्व कारणमित्यवसीयते, आधिदैविकस्यैवाध्यात्मप्रकाशजनकत्वात्, अतो मदनुभवेनापि भवानुक्तरूप एव, कार्यं चाव्यभिचारि लिङ्गम् ॥ २४ ॥

SRI SUBODHINI: Mother Devaki, surrendering herself to our Lord, does her 'praise' of our Lord in eight

verses. In the first three verses, she describes our Lord's Divine, spiritual and the physical forms, and through the fourth verse, she gives the reason for her surrender. In the fifth verse, she prays to our Lord for two boons viz. protection for our Lord, arising out of the situation of His manifestation (viz. the prison of Kamsa) and to exclude everyone else from getting the true knowledge about the birth of our Lord. In the 6th verse, she expresses fear about Kamsa, remembering as to how the cruel Kamsa had killed her 6 sons earlier. She feels, that she will not be alive once again, if she were to go through the experience of Kamsa, coming to kill our Lord - although it is certain that, in this encounter, it will be the cruel Kamsa, who will die and not our Lord. Mother Devaki says, that her heart has become very weak, due to the years of sorrow and painful experiences. Hence, 'Oh Lord, please do not protect us, through the killing of Kamsa now. Please protect us through some other way. At present, Oh Lord! Kamsa should never come to know of your Birth at all'. Through the 7th verse, mother Devaki prays to our Lord to hide His Divine Form with four arms, as there was the possibility of ordinary people getting hatred for our Lord, as they have never come across this wonderful child with four arms! (as envy and malice arise automatically, when one sees another with better qualities or personality). The Lord, also, at this given situation, cannot also destroy everyone, who will hate or become envious of Him. Hence, mother Devaki prayed to our Lord that it was necessary for our Lord to hide for now, His Divine Form of four arms. This also indicates, that our Lord will, very soon, cause disappearance of this Supra-Divine form, out of His own will and desire.

KĀRIKA AND SRI SUBŌDHINI: Our Lord's Supra-Divine manifested form cannot remain for a long time, as visible to each and everyone. Hence with a view to enjoy our Lord's Form, for a very long time, mother Devaki, with a view to fulfill her own desire, prays to our Lord, to hide this Supra Divine Four armed form, which, anyway, will not remain visible, permanently. In this way, mother Devaki did three 'prayers'. In the eighth verse, mother Devaki indicates, that she never had the usual human pregnancy of carrying a child. She says "Oh Lord, Your incarnation is like an actor (acting as though he is born etc.) as Your birth is not like the ordinary human birth, which involves the stay in the mother's womb and taking birth in the human way etc."

Meaning of Kārika: The manifestation of our Lord, in His three Forms (spiritual, celestial and physical forms), the reasons for mother Devaki's surrender to our Lord, request for protection, the Divine Nature of our Lord's Form, the ignorance thereof in the mind of mother Devaki, and the plea for withdrawal of the Supra-Divine Form of our Lord - these three prayers of mother Devaki, and also the fact, that our Lord, like an efficient actor, has now enacted His Leela - all these have been mentioned by mother Devaki, as per her own experience.

Commentary: Mother Devaki, at the beginning of her 'praise' of our Lord, describes our Lord, as the primordial Divine Lord, and also establishes her knowledge, about our Lord's Divinity and the proof for the Divinity of our Lord. She says, that the Divine Form of our Lord, who has manifested before her eyes, in front of her, is none other than the primordial Divine Lord. The physical and the spiritual Form of our Lord are well known in the world, and the primordial Divine Form of

our Lord is super-natural in character. This primordial Divine Form of our Lord, mother Devaki now says, is the same Supreme Purushōttama, who is hailed by all the scriptures, as the Ultimate Truth, and who is the basis and origin of everyone and everything in this universe. The Ultimate Truth, described in the Holy scriptures, has now manifested in a Divine Form. Mother Devaki also indicates, here in this verse, her own clear certainty of knowledge, about our Lord's Divinity, by using the word 'that' (Tad) after the word 'which' (Yat). Thus, there was no doubt in the mind of mother Devaki about our Lord, and she was fully convinced, in every way, about the Divinity of our Lord. She was also fully convinced about the truth of her knowledge about the Divinity of our Lord. Now, with a view to further prove and emphasize that our Lord, who has manifested before her now, was, indeed the same Primordial Divine Lord, mother Devaki describes the Divine qualities of our Lord, which are unique to our Lord only. Thus, she describes the Nine Divine attributes of our Lord. The universe is also of Nine kinds and the Supreme Brahman also exhibits 9 different qualities, to differentiate itself from this universe. The qualities of this universe are also due to our Lord's Divine attributes only. In the second chapter of the Bhagavad Gīta (verse 28), it has been said that this universe has its origin in the 'Unmanifested Being' (AVYAKTA). But as this universe is seen by everyone (VYAKTA), we may say, that our Divine Lord is 'seen' and felt by the entire universe, although, really speaking, our Lord, always remains as 'unmanifested' or 'unseen'. The Divine Principle of our Lord is the primordial cause for this universe and how come He is visible now to the human eyes? Hence, this Divine Form now manifested before Shri Vasudeva and

mother Devaki, is considered as a special manifestation of our Lord. The two words used here viz. 'unseen' (AVYAKTAM)) and 'primordial' (ĀDHYAM) denote the Divine qualities of our Lord, caused by the manifestation of His spiritual Divine Form and by the spiritual factor of time. Mother Devaki also explains the Divine Form of the Lord, as caused by the demands of the situation (place) and she describes this Divine Form, through the language of measure, as the Supreme Brahman, which is all-pervasive and ever-growing and expanding. The universe is not all-pervasive and is limited in nature; it also never grows as it continues to remain as created. To the world, at large, this Divine Form of our Lord, manifested now, also looks limited, like the universe. But, in reality, this Divine Form is the same all-pervasive, ever expanding growing immeasurable, limitless, ever lasting Brahman, who is symbolized with the qualities of Truth, Consciousness and Bliss (SAT CHIT ĀNANDA). Mother Devaki now specifies, the three different Divine qualities of our Lord, to fully describe the Divine part of our Lord viz. 'CHIT' (consciousness) - meaning this Divine Form of our Lord is refulgent, beyond all the qualities and is also changeless.

The 'consciousness' or spirit (CHAITANYA) is of the form of 'brightness' and it is this Divine quality of our Lord, which 'brightens' or 'lights' this entire universe, as without this Divine 'light', this universe will not be seen by anyone residing here. Hence, this universe represents the three Divine qualities of our Lord- nay- it is the transformed Universe of the three Divine qualities of our Lord viz. Truth etc. The primordial Divine principle, which is the basis and cause for this universe, by itself, is beyond these three Divine attributes i.e. this supreme

Truth is "attributeless" or "beyond the three attributes". If we were to regard these three Divine qualities, as the true cause for this universe, then, we will not be able to regard our Lord, as the cause for the creation of this universe. Why? The creator has to be different and independent of his creation. Creator's independence will be affected by the emphasis of these three Divine qualities as the cause for this universe. These "attributes" do not originate in the "consciousness". Wherever there is reference to the earth, and the other elements, the senses and the inner mind, there is the preponderance of the "attributes". This universe is subjected to its 6 different stages viz. origin, existence, growth, change, decline and destruction. Thus, as the universe is subject to those "changes" as described, the original basis and cause for this universe, has to be considered as "changeless". The knowledge and the nature of every type and kind of materials, which we see in our life, is invested with the quality of "change" and is also seen with their attributes of Form, Name etc. All these material objects of this universe, are seen, through the eyes and are also become seeable through the light given by the Sun and other celestial beings. Thus our Lord's immanence as the "conscious part" (CHIDĀMSA) is denoted due to the capacity conferred on the senses by our Lord, to perform their allotted functions. "Oh Lord! Your refulgent light is not dependant, like the consciousness of the ordinary human being, on the senses- You are self-refulgent and of the Eternal Divine Form of light and Brightness. Oh Lord! You are beyond the material qualities and changeless. You are attributeless and changeless."

Through the words of "Being the Truth" "attributeless" and others used in this verse, our Lord's Divine Blissful

quality is emphasized. In the Blissful Divine nature of our Lord, there is no influence or ingress of any material nature or object- Hence our Lord is hailed and glorified as the "purest of the pure Truth" (SATTĀMĀTRA) "Oh Lord! You are all pervasive, as it is Your endless forms, which we behold and see all over this universe. Your Divine nature as the 'TRUTH' is never affected by any factor, at any time- in the past, in the present and in the future."

The word "Truth" is used to denote the quality of a truthful substance. In the world, we experience, material joy and pleasure, and the quality of the material objects are seen in them. Thus, the knowledge of the pot and the cloth is caused by the exhibition of the difference in the qualities expressed by them.

In the Divine Bliss, which a soul is blessed with, by the Grace of our Lord, there is no ingress of any object or quality which is of the worldly or material in nature as this Divine Bliss is a self-evident Bliss of our Lord, not dependant on any external source, as the Lord 'is the Ultimate Blissful Truth, and this Bliss flows into the devotees, due to His Grace. This Bliss is not dependant on any place or time, as this Bliss of our Lord is all-Pervasive, as the Lord is present in everyone and in everything. Hence our Lord is only the "Real Bliss". The scriptures also declare that "That which is all-pervasive is the real Bliss. There is no Bliss elsewhere in any other small object" When our Lord's all- pervasive nature of Divine Bliss is explained already through the use of the word "of Truthful nature only" (SATTĀMĀTRA), what was the necessity to use the word "Attributeless" (NIRVIŚEṢHA)? Any object, which expresses a distinct quality, looks different from other objects, due to this

particular quality. Persons who follow the "Vaisēshika" philosophy have regarded the cause for the universe as "a special substance" for the primordial immutability of the basic atoms. But there cannot be "mutation" or "breaking-up" for the ultimate Truth of Brahman, which is full of Divine Bliss. This word "Attributeless" has been used, only to denote, that the factor of "attribute" or quality is not applicable to our Lord- who is the Supreme Brahman, and who is the basis of all qualities, which we see in this universe. By Himself, our Lord is beyond all the qualities- hence "Attribute or quality free" This whole universe is the manifestation of our Lord's Divine Form of Truth only. "There is the pot" and "there is the cloth"- But both of these forms are made of the clay, for the pot and the "thread" for the cloth. Thus forms are seen as a "super-imposition" on the materials used for their making, as these materials are all pervasive and cause the forms to exist. In the same way, our Divine Lord's nature of Brahman or Ultimate Truth is all pervasive with "Names and Forms" (NĀMAROOPA). Whatever is there, which is caused by our Lord, is known by it's "Form" (like mud being seen as a "Pot") and is also seen with it's different colours such as red, black etc. and in different shapes such as, long, short or round etc. Hence, there is no object, created by our Lord, which is bereft of a name or a form. Hence, with a view to emphasize the fact of non-applicability of the "rule" of Name and Form, being automatically superimposed on Brahman, the word "attributeless" has been used in this verse, as the Supreme Brahman, is always free of "qualities and attributes" which are, usually, attributed to the material objects. Hence this word has been used to denote, that this "attribute" nature is not applicable to the Supra - Divine or the Super-

Natural subject- as no one can cause any division in our Divine Lord. Hence, as our Divine Lord is all-pervasive, none can cause a division in Him- then what is the necessity of proving that our Lord is present everywhere or He can be seen in a divided way? He is the only one who exists, and who has manifested Himself, for enacting His Divine Leelas, as this universe and all that is animate and inanimate. In essence, the Supreme Brahman, the Ultimate Truth, is present everywhere. Hence, how can anyone see any division between the cause for the truth and it's various tasks viz. the creation itself? Like the same way, as to how can anyone miss to see the root-cause for the existence of a pot viz. the clay?

Like the 'thread' in the cloth, and the "clay in the pot", which are intertwined with each other, although both the "thread" and the "clay" are seen, as fully permeated by each other, respectively, really speaking, they are not the cause for each other as our Lord, the Supreme Brahman is the cause for everything having become the root-cause, with His Divine Form of Truth, intricately intertwined with everything. Hence He is known as "attributeless".

By the word "Action-less" (NIREĒHAM), the Divine aspect of our Brahman, bereft of "actions" is denoted. Why? Anyone who acts, always has an aim to fulfill, or a goal to attain, as he considers himself to be empty or unfulfilled, without the result or a goal, which he wants to attain. As there is no "emptiness" or "unfulfillment" in the Supreme Brahman (i.e. in our Lord), the Holy Scriptures declare, that Brahman is "Always PŪRNA (Full)" That the Supreme Brahman is "FULL" and "complete" at all times, both in the unseen and the seen stages. In the same scriptures, it has been specified, that the cause

of this universe (viz. the Supreme Brahman) is bereft and beyond of all actions. In other words, the supreme Brahman, who is the root- cause for this universe, does not do any "action" by Himself!- as one of the primary attributes of the Supreme Brahman, who is the cause for this universe, is "actionlessness". It is the 'action' (KĀRYA) itself is the "Doer". For example, "space" (ĀKĀSA), cannot be considered as being "action-free"- as space is responsible for the birth of "sound". Not only this. Like the object or 'action' disappears, no sooner it's enveloping factor or substance is removed. In the sky or space, due to envelopment of clouds and others, we see definite forms, both stationery and also as moving objects- but we are fully aware, that the sky or the space has no 'form' of it's own, and it does not 'cause' the formation of these various "forms" and their "movements"! Again, when a lamp is carried, it appears, that the darkness also is accompanying or moving. In the same way, on the withdrawal of the envelopment and conditioning factors, the sky or space seems to have "disappeared" or "withdrawn". In this manner, there is 'action' in the sky, which is superimposed on it- but not in reality.

But, it is entirely different with the Supreme Brahman, wherein there is no possibility of any "action"- why? As there is nothing or no one, which/who is capable of 'enveloping or conditioning' the Supreme Brahman. Moreover the Supreme Brahman is also not an object for any worldly activity. Hence it's "exalted actionless" nature is thus proved.

Although, our Lord's Divine Glory and exalted spiritual nature, could have been denoted through the mention of only one of His Nine different Divine attributes (described in this verse), Mother Devaki describes all the

Nine different Divine attributes, in her "praise" of our Lord, as very essential and necessary, to bring out the fact that, the manifested Divine Form of our Lord, fully exhibits all the Nine Divine Attributes usually described, as the Divine attributes of the Supreme Brahman. To emphasize, that our Lord is the Supreme Brahman, is the main purport and reason for mother Devaki's reiteration of the Nine Divine Attributes of the Supreme Brahman. Ordinary human beings, due to their own ignorance, caused by their vision of separation and division, arising out of their body-idea, see Nine different kinds of blemish, in creation, such as their own form (i.e. they themselves are separate and visible), being present now, being separate and divided, being seen by others, with attributes and qualities, with blemish, subject to the three-fold time-control of past, present and the future, imagining oneself as without a Divine basis (i.e. as a body only), full of material and worldly attributes and also full of actions (i.e. imagining oneself, to be the performer and "Doer" of all actions). Due to this wrong understanding of one's own self, ordinary humans also, see only, in our Lord's Divine Form, the Nine different constrictive and restrictive attributes or blemish- like earth being seen as going round when one is actually going round oneself! in the same way, our Lord's Form also becomes "seeable",

नष्टे लोके द्विपरार्थावसाने महाभूतेष्वादिभूतं गतेषु ॥

व्यक्तेव्यक्तं कालवेगेन याते भवानेकः शिष्यतेशेषसंज्ञः॥ २५॥

VERSE-25: Meaning: "Oh Lord! You only remain as the everlasting and permanent Truth, along with Your Divine Attributes, which are everlasting in nature, and being the reality and meaning behind everything - After the completion of the life of Lord Brahma (i.e. after His

demise), when the destruction of the entire universe takes place - leading to the withdrawal of all brightness (i.e. denoting the advent of darkness everywhere); absorption of the five elements such as earth etc. in their original cause of primordial ego; and the disappearance of all that is visible, into their own original cause of their primordial nature".

The main purport of the above verse is that everything created ends except our Lord.

श्रीसुबोधिनी : एवमाधिदैविकरूपं निरूप्याध्यात्मिकं रूपं निरूपयति नष्टे लोक इति, आधिभौतिकस्य सर्वस्याध्यात्मन्येव लयः, तस्यैवात्मत्वप्रतिपादनात्, दृश्यते च स्वप्नादौ बाह्याप्रकाशोप्यान्तरः प्रकाशः, तस्मादयं भगवानात्मा, अन्यस्य लयाबधित्वं नास्तीति तस्य लयावधित्वमाह लोके प्रकाशे चतुर्दशलोकेषु च नष्टेषु सर्वनाशो नियतकाल इति ज्ञापयितुमाह द्विपरार्धावसान इति, ब्रह्मण आयुः परशब्देनोच्यते, तस्यार्धं परार्धद्वये, ब्रह्मसमाप्तिः बन्धमोक्षव्यवस्थां लोके वक्तुं ब्रह्मण आयुषोर्ध्वव्यवहारो ब्रह्मण उत्तरायुष्येव ब्रह्माण्डस्थानां मुक्तिरिति ज्ञापनार्थः, द्विपरार्धस्याप्यवसाने समाप्तौ, ब्रह्माण्डस्य तु प्रलयस्तदैव भवति, तदा तत्त्वानि तिष्ठन्ति, तेषामपि प्रलयमाह महाभूतेष्वादिभूतं गतेष्विति, आदिभूतशब्देनाहङ्कार उच्यते, अग्रे महत्तत्त्वस्यापि प्रकृतौ लयस्य वक्ष्यमाणत्वात्, अहङ्कारोऽपि महति लीयत इति ज्ञापितं, भूतानामादिभूत इति व्युत्पत्त्यादिभूतशब्दवाच्योहङ्कारो भवति, आदौ भूतो जातश्चेन् महत्तत्त्वमेव, व्यक्ते महत्तत्त्वव्यक्तं प्रकृतिं गते सति, व्यक्ताव्यक्तपदाभ्यामेतत् सूचयति, अक्षरात् प्रकृतिपुरुषविभागपक्षे प्रकृतिपुरुषयोरप्यक्षरे लयः, कालादीनामव्यक्ततैष, किं बहुना ? सर्वमेव व्यक्तमव्यक्ते प्रविष्टं, तत्र प्रवेशे कालवेग एव हेतुः, भगवतः सर्वोपसंहारेच्छायां सर्वोपसंहारार्थमधिकारी कालो वेगवत्तरो भवति, एवं स्वयमप्यक्षरे, अक्षरं पुरुषोत्तमे, पुरुषोत्तमाभिन्ने वाक्षरे, तदा भवानेवैकः शिष्यते, तस्य भगवतः स्वरूपाणि यानि स्थितान्याधिदैविकानि तेषामपि लयमाशङ्क्य तन्निवृत्त्यर्थमाहाशेषसंज्ञ इति, अशेषाः सर्वाः संज्ञा यस्य, सर्वशब्दवाच्यो

भगवानेक एवेति, एक एव शिष्यत इत्यर्थः, एवमाधिभौतिकानां सर्वेषां लयस्थानभूतोद्ध्यात्मा उक्तः ॥ २५ ॥

SRI SUBODHINI: Our Lord's Divine Form, becomes visible to the eyes of the human, in the same manner, as the cloth or pot becomes visible - although the root-cause of both the 'cloth' and 'pot' is thread and clay respectively. Hence, the knowers of Brahman see our Lord always as 'Fully complete' (PARIPOORNA), unmanifested and primordial (AVYAKTA AND ĀDI). If our Lord was always visible (not remain as unmanifested as He is), then, the Devotees will not put effort and do sādhana to have His vision. Hence, our Lord's manifestation is due to the efforts of His devotees, and out of our Lord's Gracious compassion to them. Hence, in reality, our Lord is unmanifested. 'Oh Lord! if You were not the Original principle (ĀDYA) and only a principle which changes according to the efflux of time (ĀDHUNIK), Lord Brahma and others would not have rendered prostration to this indescribable Divine Form. If You were not the Supreme Brahman, the realized souls would not have secured their permanent and joyful final resting place in Your Divine Self. If You were not Omniscient and of the Divine form of Divine and Spiritual Wisdom, the spiritual aspirants would not be bestowed with spiritual realization, which is possible and attainable only, due to Your Grace and Divine nature of being the All-knowing Reality. If You were not beyond all the qualities, then, the spiritual aspirants, who are following this path of seeking the Supreme Brahman, which is beyond "all qualities" (NIRGUNA) would not be able to attain their desired goal. If You were not the blemish-free (NIRVIKĀR), then Oh Lord! Your Devotees, who render loving service to You, will never become blemish-free themselves. If You were not the Lord, who

is the Reality behind every place and time, none will be able to have Your Divine Vision, in all these forms, places and names. If You were not, in Reality, without name and form, then, the spiritual aspirants will never be able to go beyond the experience of names, and forms of this world and attain the Supreme Brahman. Oh Lord! If You were not the 'complete' Truth, and hence 'action-free', Your Devotees will not be able to attain the permanent place in Your Divine Self, out of Your Grace and Compassion".

A doubt may arise now. The Divine Form, which has become visible and manifested before Shri Vasudeva and mother Devaki, is now called as 'unseen or unmanifested' (AVYAKTA) in this verse. Earlier, we have described our Lord, as being worshipped (UPĀSYA) in many ways and the Lord is also seen, conferring different types of spiritual benefits to each of them, according to their desire and capacity. To clear this doubt, the word "Oh Lord You are that" (SATWAM) is used - denoting that "Oh Lord! You are the same Lord, who has been described in such glorious terms. You, who is the unmanifested Divinity, is now manifested before us. You are the same Reality and Truth. You are the Lord Vishnu, who is the primordial cause of this universe, and You are the One Lord, who is worshipped by everyone, from time immemorial, of the Divine nature of being unmanifested, but invested with all the Divine attributes, as described above. The same Divine Lord, who is now manifested, is the primordial Divine Lord and Supreme Brahman. 'Oh Lord! You have now manifested Yourself - You, who is the Reality behind and before everything'. This is proved by the words of Lord Brahma "Oh Divine mother Devaki, understand that the Supreme Brahman is in your stomach". The words of Lord Brahma refers to our Lord's manifestation as a 'part'

(AMSA). Hence, a doubt may arise now, as to whether, this Divine manifestation is of a 'part' of our Lord only, and not His complete Divine self. To clear this doubt, the word 'Full reality' (SĀKSHĀT) is used, to denote, that the Lord who is now manifested, is the Full and complete Purushottama and not a 'part' only. This was earlier referred to, with the words 'You are the Divine Lord, the ultimate reality' and mother Devaki is now reiterating, for remembrance sake, the same truth, to denote that the manifested Lord's Divine Form, is the primordial Supreme Purushōttama.

Our Lord's manifestation cannot be considered to have been caused, by any knowledge or action, and also that mother Devaki was able to understand and realize the Truth about the Divinity of our Lord, only due to Lord Brahma's exhortation. This is not the case, as Lord Brahma following the rule of 'Lion-like student' - (which says that a student, who is brave and courageous is usually compared to a Lion!) could have described our Lord's manifestation with one of His Divine part, as the 'full manifestation' by way of rendering a 'praise' of our Lord, and usually such 'praise' is never considered, as representative of the real situation or the actual fact. In fact Mother Devaki got to know the true Divinity of our Lord, due to her own internal and heart felt resolve and certainty. She says 'oh Lord! You are the 'enlightening spiritual light' (ADHYĀTMADĒEP). My inner mind is full of materialism and infatuation. I am not aware of the inner truths of the scriptures either. I am also not enlightened at all. Oh Lord! Your Holy nearness to me has enlightened my inner-self, with brilliant refulgence and this only indicates, that Oh Lord! You are the Supreme Truth. You are the cause, for fully enlightening my materialistic inner mind and self. I am now very certain

about Your Divine Glory, as none else, than You, Oh Lord who is Supra-Divine, can enlighten my inner self. Hence, this experience, of mine, also makes me certain, that You are the same Supreme Brahman, the root-cause, for this entire universe, who has manifested before me. Oh Lord! You are the divine Lord, who is the root-cause of everything and invested with- the qualities such as 'non-seeable' (AVYAKTA) etc. There is always a cause for a result, such as a fire for smoke. Fire is responsible for causing smoke and, if there is smoke-it denotes the prevalence of Fire and vice versa. In the same way, the spiritual enlightenment of the inner self, being caused by our Divine Lord, denotes the Super-Divine nature of our Lord, who is seated as the "Indwelling Truth" in everyone.

In the above manner, mother Devaki has described the divine and spiritual nature of our Lord. She has also described, that all the physical elements have their final resting place, in the Divine and spiritual nature of our Lord only. The word 'spiritual self' (ADHYĀTMA) can be seen to consist of two words viz. 'more than' (ĀDHIK) and 'soul' (ĀTMA) - denoting, that all other physical and material objects, have their origin and final 'withdrawal into' (resting place) in the Divine Self. During the 'Dream' state, everyone passes through vivid and varied experiences, which appear to be real at that time, although one is not aware of the external objects, due to sleeping - and this is due to the Divine inner light, which is always enlightened and aware. Due to this reason, we have to accept, that our Lord is the Divine self in everyone. This is applicable in the same manner, when the universe is withdrawn, by our Divine Lord, into Himself during the destructive phase of the entire universe (PRALAYA).

When the entire universe is destroyed, only our Lord remains. The word "world" (LŌKA) denotes both "illumi-

nation" and also "the Fourteen worlds". To describe and to indicate, that all this created worlds will end and get destroyed one day- the words "After Lord Brahma's life is completed" are used. The word "half of His Age" (PARĀRDHA) denotes Lord Brahma's full age- Two-halves of Lord Brahma's Age- makes one full life of Lord Brahma" These two halves of Lord Brahma's life ie the First half and the second half are meant, to denote the state of bondage and liberation of the souls in this universe. This is to make the universe aware, that the souls will get liberation only during the second half of Lord Brahma's life. [Tippani: The liberation referred to here, is pertaining to those souls, who, by their spiritual effort attain liberation, and not the spiritually wise and Devotees of our Lord, who are not bound by this time-frame for their own liberation] When the ending of Lord Brahma's Life takes place, the ending of this vast universe also takes place. Now, after the ending of this universe, the root-causes and principles governing the universe, remain and they also get absorbed into their original spiritual principles. Thus, earth and other physical objects get absorbed, in the primordial principles of Ego (AHANKĀR), which in turn gets absorbed in the primordial Nature (PRAKRUTI), through it's absorption, first in the Primordial principle (MAHATATWA) for creation. When the "manifested" primordial principle, gets, thus, fully absorbed in the "unmanifested" primordial Nature, then, only our Divine Lord remains, as the permanent and everlasting Supreme Brahman. Mother Devaki has indicated here, through the use of the words "manifested" and "unmanifested" that, when it is understood that both the Divine soul (PURUSHA) and the primordial nature (PRAKRUTI) have their origin in the Imperishable Brah-

man, then we should also, likewise, conclude that, both of these find their resting place (LAYA) in this imperishable Brahman only (AKSHARA BRAHMAN).

The word "manifested" (VYAKTA) denotes both the Divine soul and the primordial nature (PURUSHA AND PRAKRUTI), and the word "unmanifested" (AVYAKTA) denotes the Imperishable Brahman. The principle of time (KĀLA) is also a product from the "unmanifested" state, and all the 'manifested' objects and beings, get absorbed in their root-cause of the Imperishable Brahman, with their entry, forced by the power of Time. When our Divine Lord decides to end this entire universe then, the principle of Time, who is the authority, invested to complete this task, becomes very forceful, to hasten this destruction. Time, in turn, gets absorbed in the Imperishable Brahman, which in turn gets absorbed in the Purushōttama, our Lord, who is the supreme Brahman. In other words, as the Imperishable Brahman, is symbolized, as the Holy Feet of our Divine Lord, Purushōttama, it's absorption takes place at the same. Holy Feet of our Lord, without remaining separate, as another. *In this manner, our Divine Lord, Purushōttama, the Supreme Brahman only, remains forever, as the Divine origin and end of everything.* If anyone doubts, that there may be an end for our Divine Lord also, the words used here "Everlasting and permanent state" denotes that "Oh Lord, Every aspect of Your Divine self remains as earlier, everlasting and permanent. Oh Lord! You remain as the repository of all Sounds and Forms, having absorbed every Sound and Form, in Yourself and Oh Lord! You remain as the only Divine self, the Supreme Purushōttama, the Para Brahman, the One who is the cause and basis for everything. In this manner, the absorption of all "physical" objects and causes, into their spiritual principles is indicated.

योयं कालस्तस्य तेव्यक्तबन्धो चेष्टामाहुश्चेष्टे येन विश्वम् ॥
निमेषादिर्वत्सरान्तो महीयाँस्तं त्वेशानं क्षेमधाम प्रपद्ये ॥२६॥

VERSE 26: Meaning: " Oh Lord, who is our loving Protector and Divine Lord, although unmanifested and being the helpful controller of the Primordial nature- this entire universe is functioning due to the power of Time and this is due to Your Divine Will only, and is considered as Your own action. This principle of time, expressing ceaselessly, as moments and years, without any end, is an exalted principle. Oh Lord! You are the Master of this principle of Time ; Your abode is the most Auspicious one, consisting of the divine quality of Pure Harmony; You are Omnipotent. I am surrendering myself to You'.

श्रीसुबोधिनी : आधिभौतिकं रूपमाह योयं काल इति, आधिभौतिकानामाधिभौतिकभूतो भगवान् न त्वाधिभौतिक एव, तथात्वज्ञापकमाह कालो यस्य चेष्टेति, कालप्रेरितानि सर्वाण्येवाधिभौतिकानि, योयं कालः सर्वेषां निमित्तभूतः, तस्य सर्वेषां मूलभूतस्य, स एव भवानिति ते तव चेष्टामाहुः, ननु भगवतश्चेष्टासत्त्वे किं प्रमाणं चेष्टया वा कालत्वे? तत्राहुरिति चेष्टयाः कालत्वे मानमुक्तं, चेष्टासत्त्वे मानमाह चेष्टेते येन विश्वमिति, येन कालेन विश्वमेव चेष्टेते, न हि कारणस्य चेष्टाभावे कार्ये चेष्टा, भवति, कालवशाच्च चेष्टा, चेष्टयाः कर्मरूपत्वात्, कर्म च कालजनितं, काले कर्मविधानात्, अतो भगवच्चेष्टारूपः कालः, ननु प्रकृतिकारणपक्षे तद्द्वारा कार्यपक्षे वा न चेष्टारूपः कालः सिध्येदित्याशङ्क्याहाव्यक्तबन्धो इति, अव्यक्तस्य प्रकृतेर्बन्धुः सर्वकार्यकर्ता, अतः प्राकृतकार्यपक्षेपि चेष्टारूपः कालः, आधिदैविककालस्य भगवद्रूपत्वात् तद्व्यावृत्त्यर्थमाह निमेषादिर्वत्सरान्त इति, यद्यपि परमाणुकाल आदिभूतस्तथापि परमाण्वादिलवान्तानामतिसूक्ष्मत्वाद् व्यवहारानौपयिकत्वमाशङ्क्य निमेषादिरेव गृहीतः, 'द्विपरार्धवसान'-त्वाच्चेष्टारूपकालस्य संवत्सरो मध्यम इति ततोप्याह महीयानिति, एवं यस्य चेष्टा कालो य " श्रावशिष्यते" यश्चाधिदैविकः सर्वकारणकारणभूतस्तं

त्वां प्रपद्ये शरणं गच्छामि, अनेन 'बालकः पुत्रः कथं शरणार्ह' इति निरस्तं, तं त्वामित्यत्र प्रमाणं पूर्वमुक्तमेवाहु 'रित्य' ध्यात्मदीप' इति च 'विष्णु'रिति च, एवं सर्वरूपोपि यदि रक्षादिकं नाविष्कुर्यात् तदा शरणगतिप्रयोजिकेति तद्व्यावृत्त्यर्थमाहेशानमिति, यत्र भगवत एतावन्तो धर्माः स ईश एव भवति, ऐश्वर्यं विलम्बं न सहते न चोपक्षते, नन्वीश्वरो दैत्यपक्षपाती चेत् तदापि कार्यं न सिध्यतीति तदर्थमाह क्षेमधामेति, क्षेमाख्यं शुद्धसत्त्वं धाम यस्य, अतः शिष्टानामेव पक्षपातं करिष्यतीति न काचिच्चिन्ता, आधाररूपधर्मस्यैव प्राधान्यख्यापनार्थं लिङ्गव्यत्ययः ॥ २६ ॥

SRI SUBODHINI: Mother Devaki is describing, in this verse, the physical and material Forms of our Lord. Our Divine Lord is the real 'eye' behind all the 'eyes'; the real 'ear' behind all the 'ears' - in the same way our Lord is the essential principle, behind all the material and physical principles. Thus, our Lord should not be construed of being "the material and physical principle" only - Why? He is also the Divine cause of everything.

Mother Devaki says, that 'Time' is an action and undertaking of our Lord, through which everything material and physical, get their inspiration. The purport of mother Devaki's statement is that time, which is the cause for everything, is "oh Lord, Yourself only, nay, You only' why? 'oh Lord! You are the root -cause for everything. 'Time' is, Oh Lord! Your another form, as You are the inspirer and propeller of Time, having created and entered into this. This is referred to in the words of Lord Kapila to his mother Devahūti. (Bhāgavatam, 3rd Canto, verse 10, chapter 26) "Oh Mother, who is the daughter of Manu, You are able to understand clearly, being the daughter of Manu, the ways of the Divine Lord. So long as the principle of Time does not interfere, into the different qualities and factors of the primordial nature,

there will not be any modification in the qualities of primordial nature. Thus the entry of Time into the primordial nature, which is willed by our divine Lord, removes the 'action-less nature' of the primordial nature, and thus becoming 'full of action' (due to the entry of Time), meeting and mingling with the various principles, endless creation is done and our Divine Lord is considered as the root-cause for all this 'action' through His principle of Time". "Oh Lord, this principle of Time itself is due to Your will only.' In this verse, the word 'spoken of' (ĀHUHU) is used - to denote, that there is no necessity to seek and provide any other proof or evidence for this conclusion, that our Divine Lord's will and action is the basis of Time - as this has been described, as true by sages and Mahatmas, who have realized the Divine Truth of our Lord and also due to logical analysis.

Mother Devaki now avers, through the words 'through which this universe functions' (CHESTATE YĒNA VISWAM), -that it is time which makes this universe function, and this functioning of this universe itself indicates the nature of the Divine functioning of our Lord. Why? *Because the universe is the result and our Divine Lord is the root-cause for this universe.* The law of 'causation' presupposes the entry of the cause in it's result as a constituent factor. As such, if we experience various actions and functions in this universe, then, they are entirely due to the root-cause of the nature of 'function' of our Divine Lord and hence, our Lord can be considered as 'Functioning and doing' (CHESTAWĀN). Realized souls have described this functioning of the universe as the factor of 'TIME' (KĀLA), as all this functioning of this universe is under the control and directed by the factor of 'Time'. This functioning in the universe takes the form of

'action' (KARMA) and hence, we can conclude that all 'actions' are caused by 'Time' only. The scriptures have also specified proper 'Time' for the performance of actions i.e. at certain times, certain and particular types of actions are to be done. Thus, the cause of 'Time' transforms itself into 'actions' and due to this, we can regard 'Time' and 'action' as one and the same factor. Time also represents our Lord's desire and will to perform 'actions'.

Mother Devaki has addressed our Lord as 'Helpful Controller of the primordial nature' - to denote that our Lord helps His own Primordial nature, to fulfill it's functions in creation. This universe is created by this Divine Primordial nature, due to the Grace, Support and Will of our Lord. In this way also, our Lord 'functions' with a view to help and support, the Primordial nature, to complete it's functions, in the form of Time, which is Divine and spiritual in character, and which is considered as beyond all 'functioning' and 'actionless'. But this Divine Power of Time of our Lord affects the physical nature of Time, which in turn manifests as physical time of seconds and years - And all this is the 'functioning' of our Lord only.

The basis of the concept of Time is 'atomic' (ANU) in character and is very subtle. It is very difficult to understand it's actual role in the day to day functioning of this universe. This concept of 'Time' is endless - not just seconds, years etc. It is very vast and limitless and the Divine factor of our Lord's 'functioning as Time' is immeasurable indeed. When Lord Brahma's longevity's second part ends, then only the ending of this factor of Time is determined.

With a view to denote the exalted nature of our Divine Lord's functioning as 'Time' in between the origin and

ending of this universe, the word 'glorious and exalted' (MAHIYĀN) has been used - to denote "Oh Lord, Your functioning as Time is indeed very great and glorious. The reference to 'years' is made only to describe the parts of Your glorious nature of Time - as the changes in the functioning take place, due to the efflux of Time, as years etc. In this manner Oh Lord! Time is Your functioning only. *You only remain as the permanent entity after everything else has been rested in Yourself. You are the Divine Supreme Truth. You are the ultimate and the most efficient cause of all causes. I am surrendering myself to You, oh Lord, who is so glorious, gracious and exalted.*"

When we are our Divine Lord's children, then why it is necessary for a son or child to surrender to his father for protection? Or How it is to be done? This doubt should not arise in the mind as "oh Lord You are the Supreme Lord, who has been described by all realized Mahatmas as the Lord Vishnu and the glorious refulgent light of spiritual wisdom". Thus, even though our Divine Lord has become everything and is present everywhere, 'surrendering' becomes futile, if our Lord does not exhibit His Divine Mercy and Grace of protecting His Devotees. Mother Devaki, addresses our Lord as "ĪSHĀN" or "our Lord" - denoting that our Divine Lord is 'Omnipotent'. *Our Lord's power of Opulence does not delay, even for a second, to protect His devotee, who has surrendered himself to our Lord. Our Lord never discards His devotee. He always protects the surrendered devotees.* Even if our Divine Lord takes the side of the demons, their protection is remote as our Lord is considered as 'the abode of Protection' (KSHEMADHĀM). "Oh Lord You always abide in Your Holy abode of pure Harmony and as such, You always takē the side of Holy devotees and pure souls,

who are established in pure Harmony and You will never support the demons". Hence there is no anxiety on this point. This word also denotes, that our Divine Lord always protects Noble and sincere Devotees, who have surrendered to Him, and not the demons.

मर्त्यो मृत्युव्यालभीतः, पलायन् सर्वाल्लोकान् निर्भयं नाध्यगच्छत् ॥
त्वत्पादाब्जं प्राप्य यदुच्छयाद्य स्वस्थः शेते मृत्युरस्मादपैति॥ २७॥

VERSE-27 Meaning: "Oh Lord! The mortal human being is always afraid of the serpent in the form of Death. He runs hither and thither through intense fear of Death. He gets tossed between the fear of the mighty and the disregard to the lowly. Thus, he does not get peace of mind or fearlessness, from any quarter. Accidentally, out of Your Grace, having surrendered to Your Lotus Feet, he sleeps in peace, getting rid of his fear and having become secure. *This surrender to Your Lotus Feet, oh Lord! makes 'Death' run away in fear.*"

श्रीसुबोधिनी : एवं भगवतो रूपत्रयं प्रपत्तिं च निरूप्य तस्याः प्रपत्तेः प्रकृतोपयोगित्वाय हेतुं निरूपयति मर्त्य इति, अतीन्द्रियः कालो लोके स्वज्ञापनार्थं स्वप्रतिकृतिं सर्पमुत्पादितवान्, लौकिकास्त्वलौकिकं तदद्वारैव प्रतिपद्यन्ते, यथा सिंहप्रतिकृतिर्ग्रामसिंहः, एवं विडालगवादयश्च व्याघ्रगवयादीनां प्रतिकृतिरूपाः, कालः स्वभक्ष्यमेव सृजति, अतः कालसृष्टा मर्त्या इत्युच्यन्ते, तस्य च भार्या कुण्डलिनी शक्तिः स्वभर्तृज्ञापिका सर्वेषु पुरुषदेहेषु तिष्ठति, योगो हि तदुद्धोदकः, तच्छरणं गत एव योगी, तदा तया प्रार्थितः कालः शीघ्रं न भक्षयति, तस्य चाध्यात्मा वेदः, तदुक्तकर्मणापि विलम्बो भवति, अन्ये च सर्वे देवाः पुराणोक्तास्तस्याधिभौतिकरूपाणि, तेषु विलम्बहेतवो भवन्ति, इमे त्रिविधा अपि धर्ममार्गवर्तिनो निरन्तरमेकनिष्ठास्तत्प्रवणाः, ये पुनर्लौकिकाः साधारणाः शीघ्रं भक्षणार्थमेव स्थापिता ओदनभूतास्ते चेत् कालातिक्रमार्थं यतन्ते तदा कालकार्यं स्वस्मिन् रोगादिकमनुभूय कालनिवर्तकत्वेन श्रुतान् बहून् धर्मान् कर्तुं यतन्ते तद् व्यालभीतस्य

पलायनं मूषकस्येवाग्रे पतितस्य, मृत्युः कालस्य मुखं, सोपि व्यालः, भयहेतुवाचको व्यालशब्दो मुखहेतुक एव, यत्र क्वापि गच्छन् क्षुत्पिपासे जरावलीपलिताद्युच्चनीचधर्माननुभवति, अतः कालकार्यदर्शनाद् भयं न निवर्तते, देवत्वे मानुषत्वे वृक्षत्वे वा बहुकालस्थितधर्मेषु भयं निवर्तत इत्याशङ्क्य लोकान् सर्वानित्युक्तं, निर्भयं भयाभावं, अतः केनाप्युपायेन मृत्युर्न निवर्तत इति निर्भयं नाध्यगच्छन् भयनिवर्तकस्थानं वा, शास्त्रानुभवयोः संवादे हि तन् निवर्तते, येषि पूर्वमुक्तास्त्रिविधास्ते कालाधीना इत्यवश्यभक्ष्यत्वे न समर्था भवन्ति, प्रार्थना हि दुर्बला, एवं शरणाङ्घ्र्यणार्थं परिभ्रमणे क्रियमाणे सर्वत्र प्रवर्तको भगवान् कदाचित् परितुष्यति तदा भगवच्चरणप्राप्तिः, सत्सङ्गो भागवतं चेति भगवच्चरणद्वयमाधिभौतिकं, ज्ञानं भक्तिश्चाध्यात्मिकं, चरणावेव प्रसन्नयस्याधिदैविकौ, तन्मध्ये अन्यतरप्राप्तावपि कृतार्थतेति ज्ञापयितुं त्वत्पादाब्जमित्युक्तं, भगवत्सहितं भगवच्चरणारविन्दं प्राप्य, यदृच्छया भगवदिच्छया, कालसम्बन्धाभावाय यदृच्छयेत्युक्तं, नियतकालस्य यदृच्छात्वाभावात्, अब्जपदेन चालौकिको लोक एव ज्ञापकः शोभातिशयो निरूपितः, त्रितयापेक्षयाप्यतिशयः, अनेनैव विश्वासेन, अद्यैव यदैव चरणप्राप्तिस्तदैव, स्वस्थः शेते, मृत्युनिवारणार्थं यत्नं च न करोति, मृत्युः पुनः स्वत एव निवर्तते, भगवच्चरणारविन्दमत्र वर्तत इत्यस्मादसाध्यादपगमनं युक्तमेव, शास्त्रं तु प्रमाणं, संवादस्त्वलौकिकभावसिद्धिः, कालनियन्ता च भगवान्, अतोनुभवप्रमाणयुक्तयोत्रैव सन्तीति न पूर्ववदस्मिन् मार्गे शङ्का, निःकपटतया प्रवृत्तौ तु नात्र व्यभिचारः ॥ २७ ॥

SRI SUBODHINI: Mother Devaki, up to now, in three verses, has described the three Divine Manifestations, such as the Primordial Divine Form (ĀDHIIDAIVIK) and others of our Lord. In the third verse, she described her surrender to our Lord. Now, with a view to emphasize, that the cause for surrendering to our Lord is due to her fear, which is also present in all human beings.

The factor of 'time' is not possible to be fully understood, through the human senses. Time takes the

form of a 'serpent' so that a worldly human being can understand the ways of time, which, in reality is supernatural and beyond the realization of the ordinary human senses (ALOUKIK AND ATĪNDRIYAM). Time has created the factor of 'Death'. Time has also provided the power of Kundalini, who is considered as time's Consort, which is situated in the body of everyone, and, which introduces everyone to the factor of Time. This Power is realized by the Yogis, who surrender themselves to this Power. Due to the prayer made to this Power of Kundalini, Time, her husband, does not destroy the Yogi quickly. In a similar way, the spiritual form of this 'time', is the Holy Vedās and those, who observe all actions and perform all duties, according to the Holy Vedās, also are not destroyed by 'time' quickly. Likewise, 'time' also does not destroy quickly those, who observe all their actions according to the scriptural rules and regulations. The various celestial gods and Divine entities described in the Purānās representing the 'physical' nature of the factor of 'time', also do not destroy quickly those, who worship and adore them. In this way, these three types of human beings viz. Yogi, the persons wedded to actions (KARMI) and the worshippers of celestial gods, as they follow their respective spiritual disciplines with one pointed attention and devotion, are not destroyed quickly by the factor of "Time".

But the ordinary human being, who constitute the "food" for "time", put effort to avoid the danger of and anxiety caused by time, such as disease etc. They try to follow several ways to ward off this danger. But like a rat, running away in fear, after being chased by a snake, these efforts of these human beings ultimately become futile. "Death" is the face of the factor of "time". The human

being, afraid of death and constantly running away from this fear of death, like a rat running away from the pursuing snake, experiences the trials and tribulations caused by Time viz. hunger, thirst, old age, bodily suffering, greying hair and also goes through the experiences of the "High and Low" of one's life. There is always fear in one's mind, on seeing and experiencing the various situations created by 'time', in one's life. There is never an end to this fear. Some may say that this 'fear will automatically end, after the soul passes through of several lives (births and deaths), such as a celestial being, human being, trees etc. To prove, that the ending of fear does not take place by the mere passing through several births, the words "All the worlds" (SARVĀNLOKĀN) have been used in this verse- to denote that if the soul runs from one world to another, migrate from one form to another, it doesn't mean that it can conquer fear. Thus the 'fear' of death cannot be conquered through any of these methods and the soul never finds a "resting place" where there is no fear and where it can get absolute peace and security. Why? Removal of fear can take place only, through the complete understanding and mingling of the knowledge of the scriptures and one's own spiritual experience. *The scriptures describe that the Truth of our Divine Lord is the place for "fearlessness" and this description in the scriptures, will become a deep and abiding spiritual experience, which will give a certainty in one's mind- Yes- our Divine Lord, indeed, is the only Holy Abode for fearlessness and Peace, attaining whom, there is no cause for fear or anxiety.*

The three types of spiritual aspirants viz, the Yōgi, the man of action and the worshipper - all of these are under the control of Time, although Time does not destroy

them quickly. But all of them, do not escape the control of Time, ultimately and hence, they are not capable of conquering this fear, as they are destroyed by Time eventually. The power of Kundalini also is not always capable of being not destroyed by Time. Hence she is also, in search for a Protector for herself and, sometimes, she is able to make our Divine Lord happy and is able to get protection of our Lord, by surrendering to His Lotus Feet. "Coming into contact with the Holy Person" (SATSANGHA) and the Holy Scripture of Sri Bhāgavatam, are considered, in the primordial physical way, as the two Feet of our Lord. Spiritual Wisdom and Pure Devotion to our Lord, are considered as the primordial spiritual Feet of our Lord. Indeed, our Lord's feet is considered as the primordial Divine Feet, when He is Gracious and happy with the devotion expressed by the Devotees. If anyone of the above is attained by a Devotee, then, the purpose of his life get fulfilled spiritually. To denote this, the word "Your Lotus like Feet" is used in this verse. These words convey the meaning that, one should attain not only our Lord but also, that, keeping our Divine Lord as the ultimate spiritual goal, it is necessary to seek the companionship of the Holy persons and also devote time to study and understand the Holy Scriptures such as Sri Bhāgavatam. It is necessary to surrender to His Holy Feet and attain the Feet of our Lord, along with the attainment of our Lord Himself. Both of these are considered as important. The spiritual benefit of attaining the Holy Feet of our Lord is not related to any "time" factor - i.e. The Lord's Holy Feet can be attained only, after, or at a 'particular' time only. *At all times, this surrender and the resultant attainment of our Lord's Feet, are independent of the control of the factor of "Time" - as this attainment of*

our Lord's Feet is entirely dependant on the Gracious Will of our Lord only. Hence, to denote, about the role and importance of our Lord's Will and Desire, the word "accidentally" (YDRECHAYA) is used in this verse. The word "accident" cannot be used to mean, a prefixed time or a particular place, It has got to be really like a "bolt from the blue" viz. really an unexpected or unsuspected event or occurrence. Hence, attaining the Holy Lotus Feet of our Lord, is entirely dependant on the Grace and Will of our Lord, and not dependant on the factor of "Time". The word used here is "Lotus like Feet" (PADĀBJAM) - denoting that our Lord's Feet is indeed like the Lotus flower. In the same manner, our Lord's Holy Feet, although seen manifested in this Divine Form, in this world, is indeed, supernatural and exhibits a spectacular brilliance, indicating it's true Divine and miraculous nature. In this manner, the brilliance of our Lord's Holy Feet is greater, many fold, than the power of Kundalini, the Holy Vedās and all the celestial gods, as all the three latter entities, are under the control of time and our Lord's Holy Feet, are beyond the control of "Time"-, as it is our Lord, who has become the Divine factor of Time and it's controller.

The Holy Feet of our Lord is beyond the control and hegemony of the factor of 'TIME' (KĀLĀTĪTA). It is the controller of Time and hence 'Time' is under it's full control. He, who takes refuge in the Lotus Feet of our Lord, is never tormented by the 'Time' and through this unswearing faith in the efficacy of the Lotus Feet of our Lord, the soul remains, without anxiety and fear. With this purport, in view the word 'today (now)' (ADHYA) - denoting that the soul, accidentally surrendering to the Lotus feet of our Lord, 'today and now', immediately

attains peace and welfare and is able to sleep properly. He does not put, anymore, efforts to avoid death, as death, will, by itself, flee away from such a surrendered soul. Why? Death, clearly realizing that the two beautiful Lotus-like feet of our Lord, are firmly established in the heart of such a devotee, now gets convinced, that it cannot subjugate or control this soul, nay, it has lost all it's power over this devotee. Thinking in this manner, death removes itself from controlling this soul, as it finds this task of harming the devotee daunting and difficult. This is also stated, as per the proof, and evidence of our Holy Scriptures. The actual fact of our Lord's Lotus-like feet, being the remover of the fear caused by 'Time', will get firmly established also, through one's own supernatural and Divine spiritual experience i.e. in other words, the references in the Holy scriptures will be proved, as an 'actual fact' through one's own Divine experience, when the soul gets unalloyed and super-natural love, in his heart, for the Lotus feet of our Lord, then this loving soul, by itself, begins to enjoy the 'fearlessness' from the factor of Time. Our Lord is the controller and Director of the factor of 'Time' and it is He, who, gives inspiration to 'Time' as per His Will and desire, and controls it's movements. In this manner, surrendering to the Lotus feet of our Lord, the soul, becomes 'anxiety-free' and this is evidenced and proved, through ones own Divine experience, the Holy scriptures and through devoted analysis. Hence, there is no doubt at all, in this path of surrendering to the Lotus feet of our Lord, for attaining 'fearlessness', which, we encounter, in the other paths such as Yoga etc. When a soul, practices spiritual discipline, in a guileless manner, without hypocrisy, through this path of surrendering to the Lotus feet of our Lord, then through

the Grace of our Lord, the soul gets rid of all fear, for all time to come, - this is the implacable spiritual law and order, which can never be changed or destroyed. This Divine assurance and conviction, about the spiritual benefit accruing to the devotee, is exemplified by Devotees like Prahlada and others.

स त्वं घोरदुग्सेनात्मजान्नस्त्राहि त्रस्तान् भृत्यवित्रासहासि ॥
रूपं चेदं पौरुषं ध्यानधिष्यं मा प्रत्यक्षं मांसदृशां कृषीष्णः॥ २८॥

VERSE-28: Meaning: "Oh Lord! Please protect us from the dangerous Kamsa, the son of Ugrasēna, as we are afraid of him. You always remove the fear and anxiety from the mind of Your devotees. Kindly do not exhibit, to the human eyes, this Divine Four-armed Form, representing Your Exalted Divine Purushōttama status as this Divine Form is only meant exclusively for being meditated upon by Your Sincere Devotees."

श्रीसुबोधिनी : एवं शरणागतौ हेतुमुपपाद्य त्रयं प्रार्थयति स त्वमित्यादित्रिभिः, अत्रावसरे त्रयं सम्भवति, भगवानिदानीमेवान्तर्हितो भवेत् पश्चात् स्वेच्छयान्यत्र स्थितः कंसं मारयेत्, तदिमां कथां कंसः श्रुत्वा मारयेदस्याञ् ज्ञानदापनयोर्नियोगात्, अतो रक्षा प्रार्थनीया, इदानीं वा कंसं मारयेत् ततो गच्छेत् ततः कंसपक्षपातिनः पश्चादस्मान् मारयेयुः, तदर्थमिदं रूपं लौकिकं न ख्यापनीयमिति प्रार्थनीयं, एवम्रूपेणात्रैव च स्थितिरपि सम्भवति तदालौकिकं दृष्ट्वा प्राकृतो लोको द्वेषं कुर्यादस्मदादयश्च शीघ्रं मुच्येरन् भक्तिरसानुभवश्च न स्यात् मर्यादा च भज्येतेत्यतो रूपाप्रदर्शनप्रार्थना युक्तैव, एतत्सर्वदोषपरिहारार्थं साम्प्रतं कंसस्याज्ञानं भवत्वितिप्रार्थना, इदानीं मारणे वा युद्धसमये स्वजीवनार्थमनुपसंहारे पूर्वोक्तपक्षसम्भवादुपसंहारोपि प्रार्थ्यः, भगिनीपतिश्चेति कदाचिन्न मारयेदित्याशङ्काव्युदासार्थमाह घोरादिति, प्रार्थनीयसर्वदानसामर्थ्यार्थं स त्वमिति, स पूर्वोक्तधर्म एव त्वं, घोरो निर्दयो भयानकः, क्रूर इतियावत्, उपायेन विषादिनाऽमारणार्थमुग्रसेनात्मजादित्युक्तं, उग्रसेनस्य शरीरजः कथं वध्यो भवेत्? घोरत्वात् स मारयेदेव, त्रस्तानिति,

पूर्वमुत्रामारणेन, त्राहि पालय, उभयपदी धातुरयं प्रचुरप्रयोगान्निश्चीयते, ननु पर्यवसाने बाधाभावादिदानीं मारणपक्षे किमिति रक्षा प्रार्थ्यत इति चेत् तत्राह भृत्यवित्रासहासीति, भृत्यानामस्मदादीनां वित्रासं भयं हन्तीति तथा, असीति तव सङ्कल्पः, यथा गन्धः पृथिव्या एवैवं भगवतो भक्तदुःखनिवर्तकत्वमेव, यथास्मद्रक्षेदानीं- ममारणेनान्यत्र गमनेन च कर्तव्या तथा स्थितौ रूपोपसंहारश्च कर्तव्य इत्याह रूपं चेदमिति, सर्वदानेन रूपेण स्यातुमयुक्तमिति, इदं रूपं मांसदृशां चर्मचक्षुषां प्रत्यक्षं मा कृषीष्ठाः, तर्हि कस्यापि मुक्तिर्न स्यादित्याशङ्क्याह ध्यानधिष्यमिति, ध्यानमेव धिष्यं स्थानं यस्य, ध्यान एव प्रकाशो भवतु न बहिः, अतः सर्वं सुस्थं भविष्यतीतिभावः, मा कृषीष्ठा इत्यनेन चैतज् ज्ञापितं, अयं स्वेच्छयैव प्रकटीकरोति, वस्तुतस्त्विन्द्रियावेद्यमेव, मांसदृशामित्यनेन दैत्या एते मांसभक्षका मांसमेव पश्यन्ति सर्वत्र न तु विहितं निषिद्धं वा विचारयन्तीत्युक्तं, चकारस्तुक्तसमुच्चयार्थः ॥ २८ ॥

SRI SUBODHINI: Mother Devaki, having explained the reason for surrendering to the Lotus feet of our Lord, does the three 'prayers' to our Lord. In this analysis, there are three possibilities. Firstly our Lord can, for the present, hide Himself and manifest Himself at another place, through His Divine Will, and kill Kamsa. If the Lord was to adopt this way, then, there was a possibility of Kamsa killing Shri Vasudeva and mother Devaki, after coming to know about the manifestation of our Lord. He will suspect that Shri Vasudeva and Devaki had the knowledge about the birth of the eighth son, and that they have sent away this child, for safety, to another place. "Hence oh Lord! suspecting that we have the knowledge of Your birth, Kamsa will not leave us at peace and will definitely kill us. Hence, we have to pray and request You, only, as our savior, to protect us." The second possibility is this. "If You Oh Lord! undertake to kill Kamsa, now

itself, and then leave this place, the friends of Kamsa, like Jarāsandha and others will hunt and kill us both later. Hence Oh Lord! Please do not become visible in the supernatural form, to the ordinary human eyes." The third possibility is this. 'Oh Lord! After killing Kamsa, now, if You continue to remain and retain this Four-armed Divine Form, being visible to all and sundry, then these same people, due to the ignorance in them, about Your Divinity, will begin to hate You due to jealousy and envy - as ordinary people cannot and do not accept anyone else having a supernatural form or any other way of getting importance and prosperity. Moreover Oh Lord! If You were to remain, in this Four-armed Divine Form, here, then You will cause (as it is your Divine nature) the liberation of our souls and though this, we will be deprived of the sweet experience and Relish (RASA) of unalloyed beauty and comfort of treating You, Oh Lord! as our son". Hence, mother Devaki's prayer to our Lord, to withdraw this Four-armed Divine Form, is indeed appropriate, and, with a view to avoid and avert all the above three possibilities, it was better that Kamsa, remains, ignorant about the Lord's birth.

It is also possible, that mother Devaki has now prayed to our Lord for a different reason. "Oh Lord! If You were to kill Kamsa, now, there will have to be a fight between both of you, and I will not be able to retain my life on seeing the vile Kamsa, who had caused the death of Your elder brothers, fighting with You. Hence oh Lord! We need to be protected'.

Moreover, the prayer to our Lord for His withdrawal of this Supernatural Divine Form and for transforming Himself into an ordinary human child, is necessary, because there are the three possibilities, which have been

already detailed and, which are dangerous even to contemplate. Hence "Oh Lord kindly withdraw this Divine Form".

Is it possible that Kamsa may not kill them, as Devaki is his sister and Vasudeva, being his sister's husband? Not at all. The word used here to describe the vile nature of Kamsa is 'cruel' (GHORĀT) - that Kamsa is a cruel man, and being a sinner, will never give any value to relationships and will do anything to save himself.

The word "Oh Lord of such glorious nature" (SAHA TWAM) - denotes the Omnipotence of our Divine Lord, who confers all types of benefits, asked and prayed for, by His Devotees. Our Lord is the repository of all the Divine qualities, such as His love, as a loving parent, for His devotees, who have surrendered themselves to Him. Through the use of the word 'cruel' (Ghōra) Kamsa is described as a killer, devoid of compassion and being dangerous. By calling Kamsa, as the son of Ugrasēna, Kamsa's potency and power are indicated - that he cannot be killed by anyone else or through any other power - like through poisoning etc. The word used here 'powerful' (UGRA) is compared to a 'poison', and the body. from which Kamsa is born viz. Ugrasēna, is compared to the 'army which is fully poisonous' and hence Kamsa cannot be destroyed by his own poison - as he himself represents the most dangerous poison of 'Hālāhal'.

Through the use of the word 'we are afraid' (TRASTĀN) - mother Devaki is describing their state of fear and anxiety. "Oh Lord! We are extremely anxious, and this fear has been caused by the dangerous Kamsa, who has killed our 6 sons earlier. Please protect us from this cruel Kamsa".

A doubt may arise, that, nothing untoward or dangerous will happen, if Kamsa was killed by our Lord now itself, then, what was the necessity for mother Devaki to pray for our Lord's protection? In answering this doubt, mother Devaki says "Oh Lord! You would, indeed, remove all our various kinds of difficulties and protect us fully, as we are your devotees in eternal service". The word 'there is' (ASI) is used, to denote the Gracious will and Desire of our Lord. "Oh Lord, You have declared in the Gita 'For the protection of the good and for the destruction of the bad' - in this manner, You have decided, always, to protect Your Devotees and remove their sorrow and suffering - as this is Your Divine Nature'. Like the 'fragrance' is the essential quality of mother earth, our Lord has always exhibited the Divine quality of removing the suffering of His Devotees. "Oh Lord! Our protection now is in Your hands, and this can be achieved by Your deciding not to kill Kamsa, now, and also travel to a different place. It is also necessary to change your Divine Form into an ordinary human form". This is denoted by the word used here viz. 'This Form' (ROOPANCHĒDAM). Mother Devaki says "oh Lord! it is not appropriate now, to remain in this Four-armed Divine Form. Please do not become visible to the ordinary eyes of flesh, of worldly human beings". Clearing away the doubt that none will be able to get liberation from the cycle of births and deaths, without having the vision of this Divine Form, mother Devaki says, that this Divine form is most the appropriate for the purpose of meditation by spiritual aspirants and Devotees - hence the rightful place for this Divine Form is in the meditation (DHYĀNA) of the aspirants. Only in meditation, this Divine Form is revealed and not outside.

Through this meditation of our Divine Lord, the spiritual Devotee will also attain liberation from the cycle of births and deaths. "Oh Lord! please be not visible to the ordinary eyes of these worldly human beings". By telling this, it is also proved, that this Divine Form is not visible to the ordinary senses of human beings. But due to the Grace and Will of our Lord, this Divine Form becomes visible to the Devotees. The demons, who are eaters of all types of flesh, can and will always see only 'flesh' in the Divine Form or, for that matter, in any other form, as they do not differentiate between, what is the right action and what is not the right action.

जन्म ते मय्यसौ पापो मा विद्यान् मधुसूदन ॥

समुद्विजे भवद्धेतोः कंसादहमधीरधीः ॥ २९ ॥

VERSE-29 Meaning: 'Oh Lord! You are the destroyer of the demon Madhu. Let not the sinner Kamsa come to know about Your Holy birth through me. I am afraid of Kamsa, for Your sake. My intellect has become fearful and anxious. I am unable to shed my fear and become courageous'.

श्रीसुबोधिनी : अन्यतरकरणाभावाय मध्यमपक्षे स्वतो निवृत्तावपि कंसश्चेज् जानीयात् स्वयमागत्य युद्धं कुर्यात्, अत एव स दोषस्तदवस्थ इति तस्य जन्माज्ञानं प्रार्थयति जन्म त इति, असौ कंसस्ते जन्म मा विद्यात्, यतोयं पापः, तर्हि मत्स्वरूपं न जानासीति चेत् तत्राह मधुसूदन इति, यद्यप्येतज् जानीमस्तथापि मध्यमपक्षशङ्कया प्रार्थ्यते, ननु मध्यमपक्षे को दोषोविश्वासस्तु न कर्तव्य इति चेत् तत्राह भवद्धेतोः कंसादहं सम्यगुद्विजे, कर्तव्य इति चेत् तत्राहाधीरधीरिति, न हि भगवत्युत्पन्ने परमानन्दे कोपि क्लेशहेतुर्भवितुमुचितः, भवद्धेतोरित्यनेनैतज् ज्ञापयति यद्ययं जानीयादस्मादुत्पन्नो भगवानन्यत्र तिष्ठतीति तदा निर्बन्धेन समानयनं वा प्रार्थयेत् पूर्वं प्रतिज्ञातत्वात् अतोऽस्य ज्ञानाभाव एवोचितः ॥ २९ ॥

SRI SUBODHINI: The words 'the form and' denotes that mother Devaki has requested for both - viz. for our Lord's protection from the cruel Kamsa and also our Lord's transforming Himself into an ordinary human form. Mother Devaki desires and prays to our Lord, that Kamsa should not become aware of His Holy birth. She also desires, that the Lord should not kill Kamsa now and, after transforming Himself into another form, our Lord also may travel to another place, i.e. from the sight of the cruel Kamsa. She was also afraid for hers' and Vasudeva's lives, if the Lord was to remain there, in that Divine Form. Moreover, ordinary people will become jealous and hateful, after seeing this Divine Form of our Lord, as a son born to Devaki and Vasudeva. Moreover if the Lord kills Kamsa, now, after going to Kamsa's place, then both mother Devaki and Vasudeva may be tormented by the friends and associates of Kamsa. If Kamsa comes to know about the birth of the eighth child, even then, he will come to give a battle to our Lord and we may perish, seeing Kamsa, fighting the Lord, as our memory of Kamsa killing our 6 children earlier, is fresh. In this way also, it is better that Kamsa does not come to know of our Lord's birth. "Kamsa is a vile sinner; a violent killer; please do not ever think or surmise that we do not really know Your Divine Omnipotence. We are aware, that You are the destroyer of the demon Madhu and it is very easy for You to destroy Kamsa. Even then, we pray that, for now, let not Kamsa come to know of Your Holy birth'.

उपसंहर विश्वात्मन्नदो रूपमलौकिकम् ॥

शङ्खचक्रमदापद्मश्रिया जुष्टं चतुर्भुजम् ॥ ३० ॥

VERSE-30 Meaning: " Oh Lord! you are the soul of this entire universe. Please withdraw this supernatural

Form of exquisite brilliance, carrying and holding the conch, the Mace, the Discus and the Lotus flower."

श्रीसुबोधिनी : रूपान्तरस्वीकारे त्वन्यत्रापि स्थापयितुं शक्यते न त्वनेन रूपेणेत्युपसंहारं प्रार्थयत्युपसंहरेति, अदो वेदवेद्यमलौकिकं रूपं लोक उचितं न भवतीत्युपसंहारं, विश्वात्मन्निति रूपग्रहण उपसंहारे च सामर्थ्यं द्योतितं, स हि विश्वस्मिन् सर्वाण्येव रूपाणि गृह्णात्युपसंहरेति च, अद् इतिपदेन चैतज् ज्ञापयति, अवतारो नोपसंहर्तव्योलौकिकत्व-मा-मुपसंहर्तव्यमिति, सर्वमेवालौकिकमिति सर्वस्यैवोपसंहारे प्राप्ते यत् लौकिकसमानं तत् स्थापनीयमन्यदुपसंहर्तव्यमिति वदन्यलौकिकमंशमाह शङ्खचक्रेति, शङ्खचक्रगदापद्मान्यायुधान्युपसंहर्तव्यानि, अलौकिकी श्रीश्चोपसंहर्तव्या भुजानां चतुष्टयं चोपसंहर्तव्यं द्वयं स्थापनीयं, उपलक्षणमेतत्, प्राकृतभावाद्यदतिरिक्तं तदुपसंहर्तव्यं, अविद्यमानोपि प्राकृतो भावः स्थापनीयः, यद्यपि चतुर्भुजं रूपं देवादीन् प्रति प्राकृतमेव तथापि साधारणान् प्रति तादृशमपि न प्रकटनीयमितिप्रार्थना॥३०॥

SRI SUBODHINI: "Oh Lord! I am very worried for Your sake, because of the vile nature of the cruel Kamsa. I am trembling with fear. I know, I should have full trust and faith in You - but faith is always associated with courage - and I lack courage now. My intellect has lost all courage." Although there should not be any difficulty or problem caused, especially when our Divine Lord, who is full of the Divine Bliss and Joy has now manifested Himself, through the use of the words 'knowledge of your birth' mother Devaki expresses her fear for the Lord. She says, that if Kamsa comes to know about the Divine birth of our Lord, and also, becomes aware that He has been taken somewhere else, then, he will force us to reveal Your place, so that he can get hold of You, and in this process, he will imprison us, and as we had, earlier, promised him, that, we will hand over the children, no sooner, they are born". Hence Oh Lord, it is very

important that Kamsa does not come to know about Your Holy birth at all; as he will punish for this failure to keep our promise".

"Oh Lord! If You would transform Yourself into another form, then we can lead You to another place. To take You, in this Most Supernatural Form will be, verily, impossible". Here, mother Devaki prays to our Lord, to withdraw this Divine form with Four arms - as this Divine form is knowable only through the understanding of the inner meaning of the Holy Vedās and is, now, inappropriate to be retained, as it is supernatural and none will understand or appreciate this Divine Form in this world. Hence, 'Oh Lord, please hide this Divine Form'. The word 'soul of this universe' (VISWĀTMAN) used, in this verse, denotes the Omnipotence of our Lord, i.e. His Power to manifest or withdraw in any Form Divine form, which He wills to take or transform Himself into. This explains the eternal spiritual truth of our Divine Lord, who is the soul of this entire universe, manifesting Himself and withdrawing as/from various forms, nay, as all forms and names. Mother Devaki says to our Lord, that He may only change His manifested Form - but not withdraw His supernatural status and power from the changed Form i.e. let His incarnation continue for the benefit and welfare of this world. But everything in our Lord's Divine Form is Supernatural. Will it mean, then, that the Lord has to withdraw, almost, all of His manifestation? Mother Devaki says, that the Lord may withdraw whatever is seen as apparently Supernatural from this Form, and only show and exhibit those of His Divine features, which are acceptable as "ordinary" by this world. She refers, specially, to the Supernatural Divine parts of this manifested Form viz. the Conch, the Discus, the

Mace and the Lotus flower, which being Supernatural, need to be withdrawn.

"Oh Lord! Please hide these weapons. Please also hide the Supernatural Brilliance, which is so attractive, from Your body. Please also withdraw the four arms. Kindly Oh Lord! Please keep only two arms." The purport of all this is that mother Devaki requests and prays to our Lord to hide, whatever were the Supernatural parts or features in His Divine body. Although our Lord's Divine body is entirely Supernatural, for the purpose of the people of this world to see, He should keep, in His transformed and changed body, only the ordinary human features. The celestial gods are able to understand and worship our Lord, with four-arms, as they themselves have four faces, three eyes and several hands. But for an ordinary human being, on this earth, this Divine Form of four arms is inappropriate - so prays mother Devaki.

विश्वं यदेतत् स्वतनौ निशान्ते यथावकाशं पुरुषः परो भवान् ॥
बिभर्षि सोयं मम गर्भगोभूदहो नृलोकस्य विडम्बनं महत् ॥३१॥

VERSE-31 Meaning: 'Oh Lord! After the completion of the period of Dissolution (PRALAYA), during the period of Creation, You wear this entire universe in Your universal body. You are the Supreme Person, the Supreme Purushōttama. It is so wonderful to know that You, who is the universal Truth and universal body, has, indeed, manifested Himself from my stomach. This is Your Divine 'Acting' in this world and is entirely due to Your Divine Grace and Will'.

श्रीसुबोधिनी : एवं स्तुत्वा प्रार्थयित्वा च विरोधं परिहरति विश्वमिति, अथबाधोपसंहारेणार्थस्थापने सामर्थ्यार्थं विरोधिगुणमनूद्यान्यतरस्य प्रदर्शनपरत्वे-
नोपपादयन्ती समर्थयते विश्वमिति, स्वतनौ स्वशरीरे विराजि ब्रह्माण्डाख्ये

निशान्ते सृष्टिसमये यथावकाशं चतुर्दशलोकात्मकं भुवनं बिभर्षि, प्रलये सूक्ष्मतया निवेशनं भवतीति निशान्त इत्युक्तं, किमीरतया स्थितिर्निषिद्धा, नन्वत्र किं प्रमाणमित्याशङ्क्याह पुरुषः पर इति, पुरुषो व्यष्टिः परः समष्टिः भवानिति सम्मत्यर्थं, तेन स्वस्य एतादृङ्माहात्म्यज्ञानवत्त्वसम्बोधनं, एवं विश्वाधारभूतोपि भवान् मम गर्भगोभूत, यद्यपि विरुद्धसर्वधर्माश्रयस्य भगवतो नेदमाश्चर्यं तथापि स्वप्रतीत्याश्चर्यं मत्वा परिहरत्यहो नृलोकस्य विडम्बनं महदिति, अहो इत्याश्चर्ये, नृलोकस्य मनुष्यमात्रस्य महदेतदनुकरणमिति समाधानं, महानप्यल्पमनुकरोति यथा पुरुषो बिडालं तथापि ब्रह्माण्डविग्रहस्य परमसूक्ष्मताश्चर्यरूपेत्याशङ्क्याह महदिति, अनुकरणं महदिति, अनुकरणं सत्यमेव, परमलौकिकमनुकरणं, अनेन गर्वाभावोत्पुक्तः ॥ ३१ ॥

SRI SUBODHINI: Mother Devaki explains, in this verse, the true Divine nature of our Lord. Through the use of the words, which mean 'keeping this entire universe in His stomach and then coming to be born from my stomach' - mother Devaki denotes the unique Divine nature of our Lord - that, He was so generous to stay in the stomach of mother Devaki, although, it is He, who keeps the entire universe in His stomach! Of course, mother Devaki emphasizes, that there is no contradiction at all in this analysis. It only shows our Divine Lord's love for His devotees. In fact mother Devaki says, that the Lord's stay in her stomach was not a 'show' only to this ordinary world, as our Lord, during the period of creation, manifests, in Himself and from Himself, the fourteen worlds, without reducing His universal body in any way. Thus the spiritual Truth of our Divine Lord's true Divine nature is explained - that there is no 'reduction' or 'expansion' of His Divine Universal Form. Everything happens within His universal form.

The word used, in this verse, 'Ending of the Night' (NISĀNTHA) denotes the ending of the night caused by the dissolution of this universe (PRALAYA).

After the ending of the long nights caused by the dissolution of this universe, the coming time for creation gets indicated. During the period of dissolution, this entire universe abides, in a subtle manner, in the Supreme Brahman. Thus, there is no gross form at all, when dissolution has taken place. When the Lord decides to do the creation again, our Lord, without having any difficulty to expand Himself, as the created universe, manifests Himself as the universe. But the emphasis is made here of the important point that, during the dissolution period, our Lord had never reduced Himself from being the universal form. What is the proof for this? The words, used here, 'the Supreme Purusha, the Supreme Purushōttama' denote this understanding. Mother Devaki says "Oh Lord! You are the Divine Person, and the Truth beyond and behind everything (PARA). You are the individual tree in a forest, as a single entity and You are also the entire forest at the same place, in Your "united" spiritual manifestation. *Hence, You are the One in the Many and the Many in One.* The example of this tree and the forest, Oh Lord! denote the way of Your Divine creation." In fact, there is no need for any other explanation or proof than this example of 'tree' and 'forest' to appreciate the Divine nature of creation of the universe done by our Lord, from Himself and as Himself.

Mother Devaki also indicates here, the 'affirmation' made by our Lord, through the word used 'Yourself' (Bhavān). She says "Oh Lord, Your Divine Form is not hidden from Your Divine Self. You are well aware, always, of Your exalted and glorious Divine nature." By indicating

the 'affirmation' of our Lord, mother Devaki wanted to show, in a humble manner, that she was very well aware about the glory of the Divine Truth of our Lord, and she wanted to make our Lord also know about her spiritual knowledge. I.e. She knew as to Who really has come to manifest as her son! She knew it was our Divine Lord Himself, who has come to be her son! "Oh Lord, although You are the basis for this entire universe, it is indeed, wonderful, that You have come to manifest Yourself, from my stomach". Mother Devaki calls this 'wonderful' and expressing 'surprise' at this manifestation of our Lord from her stomach -although it is not all 'wonderful' or 'surprising' for our Lord to do so, as He is present in everyone and is everything - nay - as He Himself has become all the forms and names in this universe. But with a view to mitigate her 'surprise' and 'wonder' she says "Oh Lord! this manifestation is one of Your great and glorious way of following the human way." The 'surprise and wonder' is denoted by the use of the word 'AHŌ' (OH!). The Lord has now decided to follow the 'human' way and nature. Like a great person follows the humble and simple ways of an ordinary person - for purposes of 'acting' and to look 'genuine' for the proper occasion. But with a view to re-emphasize that the universal Divine Body of our Lord, is indeed very subtle, the word 'Great and Glorious' (MAHAD) is used. Hence, this 'following the human nature' also is a glorious act of our Lord, and is not an ordinary action. This is 'following the human way', not in an ordinary human way, and this 'following the human way' is indeed Supernatural. By stating like this, mother Devaki has, indeed, exhibited her utter lack of pride, in having the Lord Himself being born as her child. She says "Oh Lord! What is there in my

capacity to have You, the Divine Lord, being born as my son, from my stomach. How can I ever hope to hold You in my Stomach? It is all due to Your Divine Grace and enactment of Your Divine Leela and play that You have willed to manifest as my son. Everything is Your play and Leela only".

In this manner, after the completion of the 'praise' of our Lord, by both Mother Devaki and Shri Vasudeva, our Lord, with a view to explain as to why He had chosen to be born as their son, and also as to why He had manifested Himself, in this Four-armed Divine Form, now explains to them, about their previous births, and other relevant details in the next 14 verses. The 'secret' of these 14 verses, through which our Lord speaks to His parents is the fact that our Lord, who is manifested, as the son of Devaki, is indeed the eternal Truth of Para Brahman. The 14 types of spiritual knowledge bear testimony to this fact of our Lord's Divinity viz. (1) Rig Veda (2) Yagur Veda (3) Sāma Veda (4) Atharvana Veda (5) Siksha (6) Kalpa (7) Vyākaran (8) Niruktha (9) Chandas (10) Jyotisham (11) Smriti (12) Purānās (13) Mimāmsa and (14) Tarka - Thus the 4 Vedās, 6 Vēdangās and the 4 Scriptures- from the 14 types of spiritual knowledge.

श्रीसुबोधिनी : एवमुभयोः स्तोत्रे सप्रार्थने कृते भगवान् स्वस्य पुत्रत्वे तादृशरूपेण प्राकट्ये च हेतुं वदन्तयोः पूर्ववृत्तान्तमाह परिज्ञानार्थं, त्वमेवेति चतुर्दशभिश्चतुर्दशविद्यानां प्रामाण्यार्थम्।

श्री भगवानुवाच॥

त्वमेव पूर्वसर्गेभूः पृश्निः स्वायम्भुवे सति ॥

तदायं सुतपा नाम प्रजापतिरकल्मषः ॥ ३२ ॥

VERSE-32 Meaning: "Our Lord said 'Oh Holy Mother, during the time of Swāyambhu Manu, You were

born as Prasni and Shri Vasudeva was known as the Prajapati with the same of Sutapa. You were both, without the blemish of desire and anger".

पूर्वस्थितिस्तथा कार्यं प्रकारो भजनं हरेः।

कालस्तोषश्च प्राकट्यं वरप्रार्थनया सह ॥ १ ॥

अल्पबुद्धित्वभोगौ च जन्मत्रितयमेव च।

त्रिगुणं भगवत्सत्यं लौकिकाद् वैदिकान् महत् ॥ २ ॥

रूपदर्शनकार्यं च साधनं प्रोच्यते महत् ॥ २ १/३ ॥

KĀRIKA AND COMMENTARY: Through the First Verse, the previous life of both Shri Vasudeva and mother Devaki has been referred to. In the second verse, their life of penance has been described. In the third verse, the nature and the method of their penance have been specified. In the fourth verse, their worship to our Lord, as being lovingly devoted to Lord Shri Hari has been described. The fifth verse specifies the length of time of their arduous penance. In the sixth verse, our Lord's satisfaction with their penance is indicated. In the seventh verse, our Lord's manifestation is described, with a view to bless them with His Gracious boons, along with their prayer done to the Lord, for conferring the requested boon. The eighth verse describes the spiritual defects in them (i.e. they never sought the Lord for the liberation of their souls). The ninth verse describes their attachment and experience of worldly pleasures. The tenth, eleventh and the twelfth verses describe our Lord manifesting Himself, as their child, on three occasions. Our Lord's truthful words are more valuable and significant than the words spoken by people, whose aims and goals are either materialistic and or based on the scriptures. Our Lord fulfills His words, by taking birth on three occasions.

[**Tippani:** The promise made within this world, is observed and fulfilled in this life itself. The Vedic truths get fulfilled during several future lives also. But the truthful words of our Lord are fulfilled during all our lives, which the soul takes, till the soul attains liberation.] The 'worldly' truth expresses one quality; the Vedic truth expresses two qualities. The Divine Truth of our Lord expresses three qualities and is more powerful than the worldly and Vedic truths. In the thirteenth verse, our Lord gives the reason for manifesting His Divine form to them - to enable them to remember their previous lives. In the final fourteenth verse, our Lord has explained the glorious path of Divine Love for our Lord - as the sure path to attain Him.

श्रीसुबोधिनी : प्रथमं स्थितिमाह, पूर्वसर्गे प्रथमब्रह्माण्डे प्रथमकल्प इतः पूर्वकल्पे वा, साक्षाद् देवकीं प्रत्येवाह भगवान्, तस्या दीनत्वेन स्नेहातिशयात्, पृश्निरितिनाम, त्वमेव पृश्निरभूः स्वायम्भुवे मन्वन्तरे, सतीतिसम्बोधनं, अनेनास्या अधिककृपायां धर्मातिशयो हेतुरुक्तः, तदा तस्मिन्नेव समये, अयमपि सुतपा इति नाम प्रसिद्धः, अयं च प्रजापतिर्ब्रह्मणः सुतो मरीच्यादिवत् कर्दमवत् स्वभावत् एवायमकल्मषः कामक्रोधलोभादिरहितः
॥ ३२ ॥

SRI SUBODHINI: When, our Lord had created this universe, at the first instance, mother Devaki was born as Prasni. Our Divine Lord addresses first to mother Devaki and speaks to her, as mother Devaki, had abundant love and devotion to our Lord, due to her humble nature. That was the time of Swāyambhu Manu. Our Lord, using the word of 'Holy and Chaste' (SATI) has indicated mother Devaki's holy and sacred nature and character - being the cause of our Lord's Grace and Compassion. The Lord also showed more Love to her, due to her sacred chaste and Divine nature. Shri Vasudeva, was, then known as

Sutapa, being one of the Prajāpati, being the son of Lord Brahma. He was, like the Kardama Prajāpati (father of Kapila, one of the incarnations of our Lord), bereft of the blemish of desire, anger, attachment to wealth etc.

युवां वै ब्रह्मणादिष्टौ प्रजासर्गे यदा ततः ॥

सन्नियम्येन्द्रियग्रामं तेपाथे परमं तपः ॥ ३३ ॥

VERSE-33 Meaning: 'When Lord Brahma, gave you, both, instructions to further the cause of creation viz. to expand by producing children, immediately you both, controlling all your senses, began to undertake a glorious penance.'

श्रीसुबोधिनी : एतादृशौ पूर्व स्थितौ तादृशौ प्रति ब्रह्मण आज्ञामाह युवामिति, प्रजासर्गे ब्रह्मणादिष्टौ तदा ततस्तदनन्तरमेव क्वचिद् देशविशेषे सन्नियम्येन्द्रियग्रामं ततः प्रभृति सम्बन्धमकृत्वा परमं तपस्तेपाथे, सर्वेन्द्रियनिरोधेन सर्वाहारपरिवर्जनेन वाय्वादिनिरोधे विहित शरीरे सन्तापजननात् तपो भवति। परममुत्कृष्टं भगवद्विषयकत्वात्, एवं तस्मिन् जन्मनि कार्यमुक्तम् ॥ ३३ ॥

SRI SUBODHINI: Mother Devaki, during her earlier birth as Prasni, was very noble and chaste and Shri Vasudeva, known earlier as Sutapa, was bereft of both desire and anger. Thus both of them, were ideal parents to give birth to noble children, so that the furthering and expansion of this created universe can be achieved. When Lord Brahma instructed them to assist Him, by getting children for progressing the cause of creation, Prasni and Sutapa, immediately, went to a sacred place and controlling their senses, began to do an arduous penance, without having any physical relations. They controlled all their senses, gave up all types of food, and their bodies were subjected to such a glorious penance with a view to please our Lord, as their minds were centered on our Lord. This

penance, as it was done with a motive to please our Lord is termed as 'Glorious' (PARAM).

वर्षवातातपहिमघर्मकालगुणाननु ॥

सहमानौ श्वासरोधविनिर्धूतमनोमलौ ॥ ३४ ॥

VERSE-34 Meaning: "You both, patiently bore the brunt of the seasons viz. the rains, wind, the heat of five fires, cold and other rigours of time. Through the control of your vital breath, you, had also removed the defects and blemish in your minds."

श्रीसुबोधिनी : तस्य तपसः प्रकारमहा वर्षवातेति, वर्षवातयोः सहनं प्रावृट्कालेनावृतदेशेन्तरिक्षे स्थित्वा, आतपसहनं पञ्चाग्निप्रकारेण, हिमसहनं जलवासादिना, घर्मः कालान्तरीयोपि, कालगुणा अन्येपि शीतादयः साधारणाः, तेषामप्रतीकारेण स्थितिरेव सहनं, उभावपि सहमानौ न त्वेकस्तपः करोत्यपरस्तत्सेवामिति ॥ ३४ ॥

SRI SUBODHINI: Through the use of the words 'Rain and Wind' (VARSHAVĀTA) the penance done by this couple, during heavy rains and winds, putting up with the rigours caused by inclement weather, perching themselves on the branches of a tree etc. have been referred to. The penance done through 'Five fires' is also referred to. This penance consists of being surrounded, on all the four sides, with lit fires, and doing penance by looking at the sun or putting up with the heat from these five sources (i.e. 4 sides + the sun). By staying in water, they were able to put up with cold and wetness. All other types of difficulties caused by the inclement weather, were also patiently borne by this couple. In this manner, every type of inconvenience caused by the change of seasons, was put up with an equal vision, by this couple. They never took any initiative to escape from the rigours of time and seasonal changes. They stayed put, doing their penance,

under all circumstances. In fact both of them, underwent the same penance and it was not that, one did the penance and the other attended to her/his service.

शीर्णपर्णानिलाहाराद्युपशान्तेन चेतसा ॥

मत्तः कामानभीप्सन्तौ मदाराधनमीहतुः ॥ ३५ ॥

VERSE-35 Meaning: "You were surviving on eating, sometimes, the leaves of the tree and, at other times, consuming air only. With a peaceful mind, you were doing the penance of My Adoration and Worship. You desired to attain from Me, the boon of having a son and other objects."

श्रीसुबोधिनी : तादृशयोर्भवत्सेवामाह शीर्णोति, कियत्कालतपसा चित्ते शुद्धे भगवत्सेवैव कार्या नान्ययेति ज्ञात्वा तपः कूर्वाणावेव परिचर्या कृतवन्तौ सर्वथाहाराभावे बहिस्संवेदनाभावे चोभयोः परिचर्या न भवतीति यादृशेन तपसा परिचर्या कृतवन्तौ स विशेष उच्यते, शीर्णानि पर्णान्यनिलो वायुश्चाहारो ययोः परमोपशान्तिः शुद्धसात्त्विकगुणाविर्भावः, स एवोपशमः, सोपि चित्तस्य स्वभावत एव चेज्जातस्तदोपशान्तं चित्तं भवति, एवं यमा नियमाश्चोक्ताः, मत्तो हरेरेव, कामान् पुत्रादीनभीप्सन्तौ सकामौ मदाराधनं मत्परिचर्यामीहतुः कृतवन्तौ ॥ ३५ ॥

SRI SUBODHINI: This verse describes the nature of their penance with a view to adore and worship our Lord. One should do adoring and worshipful service (SĒWA) to our Lord, only after attaining the purity of mind, which is obtained through sincere penance done for some time. In fact worship and Sēwa of our Lord should be done only, after attaining the purity of our mind. The Lord says here, that this couple Sutapa and Prasni, understanding the necessity for attaining the purity of Mind, did penance for some time, in the first instance and then began to do service and worship of our Lord. As worship along with penance were not possible, by remaining without food at

all times, and by remaining contemplative at all times, the Lord says that this couple ate the leaves of trees and also filled up their stomach with air. In this way, their minds attained a state of ineffable peace - i.e. their mind now exhibited the peace conferred by the Divine quality of harmony, as the other divine qualities of dynamic action (RAJAS) and inertia/ignorance (TAMAS) were completely eradicated from their minds. Thus, the harmony in mind is the harbinger of true peace. In this way, the Lord indicated the nature of their penance and told them 'You worshipped and adorned Me, who is Sri Hari and dispeller of the sorrow of My Devotees, with a desirous mind for getting a son and other desired objects.'

एवं वां तप्यतोर्भद्रे तपः परमदुष्करम् ॥

दिव्यवर्षसहस्राणि द्वादशेयुर्मदात्मनोः ॥ ३६ ॥

VERSE-36 Meaning: "Oh Auspicious Mother, You both did this very difficult penance for a very long time consisting of 12000 years of the celestial gods. I am aware of this fact, as I am seated in your souls."

श्रीसुबोधिनी : एवं तिष्ठतोर्भावान् कालो जातस्तमाहैवमिति, भद्रे इतिसम्बोधनं श्रीपुम्भावेन स्थितयोः सौभाग्यबोधनार्थं, उत्तरोत्तरतपोवृद्धौ परमदुष्करता, द्वादश दिव्यवर्षसहस्राणि चतुर्युगं, युगधर्मा अपि तयोर्बाधका न जाता इतिज्ञापनार्थं, तावत्कालं देहस्थितौ हेतुर्मदात्मनोरिति, अहमेवात्मनि ययोः ॥ ३६ ॥

SRI SUBODHINI: The word 'auspicious' is used for both of them - as our Lord considered both of them to be auspicious and He referred to their Divine luck of having His vision. When their penance began to increase, in it's intensity, the difficulties also got increased but with this, their capacity to bear the brunt of these difficulties also got increased. 12000 years of the celestial gods, are

considered as the total time taken for the completion of the four Māha Yugās (Aeons) of Satyayug, Tretāyug, Dwāpara yug and Kaliyug. Even when they passed through the Kali yuga, they did not encounter any difficulty, due to the Grace of our Lord. How did they live for such a long time? It was due to the Grace of our Lord who says to them 'It was Me who was residing in Your souls for such a long time'. [Tippani: Shri Mahāprabhu Vallabhāchāryaji emphasizes here, that when both the husband and wife, engaged themselves, in the due performance of their respective duties, then only each one of them gets entitled to their Divine Blessings. Here the Lord used 'Auspicious One' (BHADRĒ) does not refer to only mother Devaki's Divine luck or blessings but it refers to the Divine blessings of both of them.]

तदा वां परितुष्टोहममुना वपुषानघे ॥

तपसा श्रद्धया नित्यं भक्त्या च हृदि भावितः ॥ ३७ ॥

VERSE-37 Meaning: "Oh Sinless Mother! At that time, I became so happy, with this same Supernatural and Divine Form of Mine, with you both - due to Your Contemplating and loving Me in Your mind and hearts, through intense penance, sincerity and daily Devotional service rendered to Me.'

श्रीसुबोधिनी : एवं कृतेहं प्रसन्नो जात इत्याह तदेति, वां युवयोः प्ररितस्तुष्टः सर्वभावेन, अहमिति, न मदंशो नाप्यहं तस्यांशः, परं वपुरिदं प्रदर्शितं, आकारोयं वपुःपदेन पुत्रत्वं स्थापयति, अन्यथा तयोः परमस्नेहो न स्यात्, अनघे इतिसम्बोधनं तादृशेऽपि रूप इच्छाभावार्थं, तदपि च बालरूपं, रूपस्य बलिष्ठत्वात् स्थानात् प्रच्युतिर्भवेदिति, तोषे त्रयं हेतुस्तपः श्रद्धा नित्यं परिचर्या च, एवमपि बहिर्मुखानां न परितुष्यतीति हृदि भावित इत्युक्तं, हृदये सर्वदा मानसपूजादिना भावितश्चिन्तितः ॥ ३७ ॥

SRI SUBODHINI: The Lord said 'I became so very happy with you, both'. The word 'Myself or Me' (AHAM) used by our Lord, denotes, that 'I am the same now as I was before when I gave You both My Vision. This Form of Mine is not part nor it was a part when I gave You My Vision earlier. Even this Divine body, now being seen by You is the same body which You both saw earlier'. The word 'Body' (VAPU) signifies that everything is the same as before - including the body. By using this word, our Lord is also indicating the fact that He had manifested Himself as their son - as this filial affection as a 'son to the parent' increases the joy and happiness in this relationship. Moreover if the Lord had not established the factor of 'regarding Him as their son' in their hearts, both mother Devaki and Shri Vasudeva would not have got this highest love for our Lord. Our Lord addresses mother Devaki as 'Oh Sinless Mother' (ANAGHĒ) - to indicate that none will ever get, even a trace of lust, to our Lord's most beautiful Divine Form, which is more beautiful, than crores of cupids put together and exhibited, such exquisite ethereal Brilliance of remarkable attraction!; Mother Devaki was Divinely chaste and hence there was no trace of any sin or blemish in her. The Lord indicated, that He had the same Form of a 'boy' at the earlier time, when He had manifested to them, as He is now. Although there is no possibility of any trace of lust arising, after seeing this Divine 'boy' - as our Lord was so very beautiful and attractive, that there was a distinct possibility of lust arising in minds of other ladies (i.e. other than mother Devaki), as the external Form is usually very powerful to infatuate the people.

Our Lord's happiness was caused by three factors viz. penance, sincerity and daily devotional acts of service.

प्रादुरासं वरदराड् युवयोः कामदिस्सया ॥

त्रियतां वर इत्युक्ते मादृशो वां वृतः सुतः ॥ ३८ ॥

VERSE-38 Meaning: "With a view to Bless You both, with the desired boons, I, the king among the Givers of desired boons, manifested Myself. On My prompting you to 'ask the boons you desire', you, both, wanted a son like Me."

श्रीसुबोधिनी : तदाहमाविर्भूतो जात इति वदन्नाविर्भावस्य फलनैकट्यनियमार्थं वरप्रार्थनामप्याह प्रादुरासमिति, वरान् ददत इति वरदा अन्ये ब्रह्मादयः, यावत्प्रार्थितमेव हि ते प्रयच्छन्ति, तेषां राजा वरदराट्, स तु ततो बहुगुणमलौकिकं च प्रयच्छति, अत एव मादृशसुतवरणेहमेव वारत्रयं सुतो जात इति वरदराजः, आविर्भावे हेतुमाह युवयोः कामदिस्सयेति, युवयोरिति, बहुकालतपस्तप्तौ निरूपितौ, ताभ्यां चाल्पमेव प्रार्थनीयं तपश्च बहु, यतो मन्निष्ठयोस्तपः स्वाभाविकादपि तपसोधिकफलमिति तद्दानार्थं वरदराडुक्तः, साधारण्येनैव त्रियतां वर इत्युक्तं, तावपि मां साधारणं ज्ञात्वा बालकसौन्दर्येण च सम्मुग्धौ त्वादृशः पुत्रो भूयादिति वृतवन्तावित्याह मादृश इति, वां युवाभ्यां, सुतः, भूयादित्यर्थात् ॥ ३८ ॥

SRI SUBODHINI: As our Lord will not be happy, with those souls, whose mind is always centered on several outside worldly affairs (i.e. at no time they turn their mind back to our Lord), the Lord has used the words 'contemplating in the heart' (HRIDI BHĀVITAHA) to emphasize that both, Shri Vasudeva and mother Devaki, were following the path of internal meditation and contemplation on our Lord, who is seated in the heart of everyone. 'You both did mental worship of Me, who is seated in your hearts, and in Your hearts You both contemplated always, on My Divine Form and hence I am very happy.'

Our Lord now says, that He manifested Himself at that time, with a view to Bless them and confer their desired boons. The Lord now tells them to ask whatever they have in their mind, as the results and benefits of His manifestation are conferred immediately. Lord Brahma and other celestial gods also confer boons. Hence they are called as 'Giver of boons' (Varada). These Gods confer boons only as per the spiritual practice done by the aspirants. "I am the king among these celestial gods like Lord Brahma, who give boons to the devotees, as I always give much more than, what is asked for or desired. I also give Supernatural and heavenly benefits. Hence, when You both asked Me for a son like Me, then I, Myself, came to be born, for both of you, as your son on three different occasions. Hence I am, 'the king among the Giver of boons' (VARADARĀJA). The Lord now gives the reason for His manifestation. "I have manifested Myself, with a view to confer, on You both, the boons as per Your desire". The Lord was very happy at their penance, done over a period of four Yugas. He refers to them with great love, as they were purified and made sacred, due to the penance done for a long period. The Lord considered, that their penance was so glorious that, nothing He can now give, will equal and match their efforts in value and importance. He considered their penance as of a higher realm and order, than the ordinary penance done by people, as they had contemplated and worshipped fully, with their entire capacity and concentration, on the Divine Form of our Lord, for such a long time. Hence, they both, deserved much more. Hence our Lord, who decided that they deserved to be blessed with much more, now is called as 'the king among the Giver of boons' (VARADARĀT) "I had told them to ask for their boon. They also thinking

Me, as one who has come to confer a boon, asked for the birth of a son like Me (after seeing My Divine Form as a beautiful 'boy')." The Lord will later tell them (verse no. 41) that He decided that He Himself, will be born, as a son to them, not only for one birth but for three births! The Lord thus gives much more than what is asked. *If we Love and Adore Him, without any desire for anything, then, He is known to give Himself to such a devotee.*

अजुष्टग्राम्यविषयावनपत्यौ च दम्पती ॥

न वस्त्राश्रेपवर्ग मे मोहितौ मम मायया ॥ ३९ ॥

VERSE-39 Meaning: "Up to now, You both, never enjoyed the happiness and pleasure of this worldly married life. Hence no child was born to you. Enveloped and infatuated by My power of illusion, both of you, were also not able to desire the boon of liberation from Me".

श्रीसुबोधिनी : मोक्षावरणे हेतुमाहाजुष्टेति, ग्राम्यविषयः स्त्रीसम्भोगो लौकिकः, प्रीतिः स्थितैव सेवा न वृत्तेति, न जुष्टो ग्राम्यविषयो याभ्यां, वैदिकेनापि लौकिकफलसिद्धिर्भवतीति तत्सम्भवेपि लौकिकसिद्धिरिति तन्निषेधार्थमाहान-पत्याविति, न विद्यतेपत्यं ययोः, चकारादन्येपि स्त्रगादयो नानुभूता इति सूचितं, दम्पतीपदेनोभयोः सहभावो नियत उक्तः, अतोपि मोक्षस्यावरणं, रागस्यानिवृत्तत्वादृणानामनिवर्तितत्वाद्द्विरुद्धाश्रमनिष्ठत्वाच्च मोक्षस्यावरणं, सर्वतः शास्त्रार्थपरिज्ञानेपि यदेतत् त्रितयं तत्र हेतुर्मोहितो मम माययेति, इयं विशेषमाया भगवल्लीलासाधिका साधारणी तु शास्त्रान् निवर्तत एव, अपवर्ग न च वस्त्राश्रे, जन्ममरणानां समाप्तिरपवर्गः, यदि साक्षादपवर्गमप्य- प्रार्थयित्वा भक्तिं प्रार्थयेत् तथाप्यपवर्गो भवेत् सापि न प्रार्थितेति वै निश्चयेनापवर्गो न प्रार्थितः, म इतिपाठे मत्तो मत्सम्बन्धि वा, प्रमेयबलेनापवर्ग न प्रार्थितवन्तावित्यर्थः ॥ ३९ ॥

SRI SUBODHINI: The Lord is giving the reason for their not asking for the spiritual goal of liberation, even after seeing our Lord's Divine Form. They had not

enjoyed the pleasures of the family life and other worldly joys and comforts, although they liked the pleasures of the world. Hence, they didn't ask the boon of 'liberation' from our Lord. They had no children. They also did not relish up to now, any of the worldly joys/pleasures or comforts. They were an ideal couple, living together, and did this sacred penance. They had not given up all their attachments for worldly happiness, and hence did not ask for the boon of 'liberation', from our Lord. They had desired to have a son and this desire was due to their unredeemed debt to their forefathers. They were also deeply attached to the duties, as ideal householders. Hence they never thought of asking our Lord, for the boon of 'liberation'. Why did they not get the noble idea of asking for 'liberation' from our Lord, especially when, they had the full knowledge of the inner meaning of the scriptures and why, did this deep wisdom and knowledge, not prevent them from asking our Lord, for a boon which is considered 'worldly' and 'material' - that of a son? Explaining the reason for this, the words 'infatuated by My Power of illusion' are relevant - that, this couple, had been fully controlled and infatuated by the power of illusion (MĀYA) of our Lord. This 'special' Power of illusion aids our Lord in the performance of His Divine Leelas. Ordinary 'Maya' can be crossed over, through the proper study and practice of Holy scriptures. They did not request our Lord for the ending of their cycle of 'births and deaths' (i.e. liberation). In fact, even if they had asked our Lord, unalloyed Devotion to His Holy Feet, they would have, not only, been blessed, by the Lord, with Devotion, but also, would have got the spiritual gift of 'liberation', from our Lord. They did not ask for pure Devotion either. They, thus, did not request for 'liberation'

straight away, and also didn't request for liberation, through the path of pure Devotion to our Lord.

गते मयि युवां लब्ध्वा वरं मत्सदृशं सुतम् ॥

ग्राम्यान् भोगानभुञ्जाथां युवां प्राप्तमनोरथौ ॥ ४० ॥

VERSE-40: Meaning: "After I withdrew My manifestation, you both, on getting an assurance from Me, for getting a son like Me, got deeply interested in enjoying the worldly pleasures and comforts, as You were, both, convinced without, any anxiety that your desires will be fully realized, due to My assurance to you".

श्रीसुबोधिनी : वरदानमर्थसिद्धिमिति तदनुक्त्वा भगवन्निर्गमे जाते प्रथमतो रागनिवृत्त्यर्थं ग्राम्यभोगा भुक्ता इत्याह गते मयीति, मत्सदृशं सुतं वरत्वेन प्राप्य तन्निर्धारं कृत्वा ग्राम्यभोगेन च तत्र विघ्नो भविष्यतीति शङ्कामकृत्वा ग्राम्यान् भोगानभुञ्जाथां, यतो युवां प्राप्तमनोरथाविति भिन्नं वाक्यं नैश्चिन्त्ये हेतुत्वार्थमुक्तं, पुनर्युवामितिग्रहणं संस्कारोद्बोधे सम्प्रत्यर्थम् ॥ ४० ॥

SRI SUBODHINI: The couple did not request our Lord, for the boon of 'liberation', as they had not yet crossed over their attachments to the worldly pleasures. This was due to the Desire and Will of our Lord, who had cast a spell on them with His Power of illusion, so that He can be born, as their child.

On our Lord, withdrawing His Holy manifestation and after giving them the boon, this couple, bereft of any anxiety or worry, (as they were fully assured by our Lord's promise) began to enjoy the ordinary and worldly pleasures. They did not ever doubt, that the Lord will not be born to them, as their son, and if they began to enjoy, like all other ordinary persons, worldly pleasures -it was that, they were fully convinced about the truthful nature of our Lord's assurances. They knew, that the Lord will

fulfill their desires and the boon given by Him, without fail. Hence there was no anxiety or worry on their part. The word used here 'For both of You' (YUVĀM) denoted that mother Devaki and Shri Vasudeva could remember their past lives and the Lord's assurance to them, when they were both born as Sutapa and Prasni, in their earlier life. [Tippani: In the path of Devotion (BHAKTHI) Motiveless and choice-less loving service is rendered to our Lord and this 'Sēwa' or service to our Lord, is considered as an end by itself. 'Liberation' is not considered as very necessary or important by the Devotees. In the Bhāgavatam, our Lord says 'Even if I give the various types of liberation, My devotees will not accept them, as they are interested only in My loving service and nothing less or else'. Hence it was proper for them, to have asked for the blessing of this path of Devotion, from our Lord. But the fact is, that they did not ask for this boon. Why? This was due to our Lord's Will and desire - as His Divine Leela of being born as Shri Krishna would not have taken place, if they were to request for the boon of pure Devotion to our Lord and gets "liberated" in this process! *[The purport of this is - our Lord decides what to do and what He wills only happens]*.

अदृष्टान्यतमं लोके शीलौदार्यगुणैः समम् ॥

अहं सुतो वामभवं पृश्निगर्भ इति स्मृतः ॥ ४१ ॥

VERSE-41 Meaning: "As I could not find anyone else, in this universe, similar to Me of the same Divine qualities of character, conduct, nobility, generosity and other virtues, I, decided to take birth, Myself, as your son and became famous with the name of Prishnigarbha".

श्रीसुबोधिनी : यद्यपि युवाभ्यां भ्रमादेव याचितो वरस्तथाप्यविद्यमानं न देयं कृत्रिमं तु न सम्भवति सर्वभावेन स्वस्य द्वैरूप्ये श्रुतिविरोधो

मर्यादाभङ्गश्च स्यात्, अदानेपि तथा, सादृश्यस्य भेदसहिष्णुत्वेपि तयोराकार एव तात्पर्यमिति तात्पर्यविरोधाभावात् तात्पर्यज्ञापकं वचनमिति जीववाक्यत्वाद् यथाश्रुतं वचनं बाधित्वाहमेव पुत्रो जात इत्याहादुद्धेति।

यद्यपि मत्तोन्ये केचन सम्भवन्ति मायया सृष्टाः, तेषामपि मत्सत्तयैव सत्तेति सर्वात्मनान्यतमत्वं नास्ति, असतः सत्ता नाङ्गीक्रियत इति लोकेदुद्धेत्युक्तं, यद्यपि कृत्रिमेपि रूपसाम्यं शक्यते कर्तुं तथापि शीलौदार्यगुणा आत्मान्तःकरणनिष्ठा अलौकिका नोत्पादनीया इति विशिष्टस्य मिलितस्य वादर्शनमेव, अतोहं सुतो वामभवं, उभयोरपि क्रमेण प्रादुर्भुत इत्यर्थः, “स एकधा भवति दशधा भवति”त्यादिश्रुत्या तथा तस्य भवने न कोपि विरोधः, जन्मैव मुख्यमिति पृश्निगर्भ इतितन्नाम्नैव लोकप्रसिद्धिरुक्ता, स्मृत इतिप्रमाणम् ॥ ४१ ॥

SRI SUBODHINI: The Lord said 'Although you both, asked Me for a son, like Me only, perhaps you both were aware that there is no one like Me anywhere and hence, it was not possible to make or create anyone else like Me (i.e. of My Divine form, qualities etc), if I were to have two different permanent forms, then, I would have contravened the scriptural declarations and order about Me- such as 'one only - there is no second'. Thus, the Unity and Oneness of My 'Lordship and Godhood' would have been affected. If I did not also fulfill my boon already given to you both, then, it will be grossly inappropriate, as there will be no anxiety or sorrow/worry for anyone, who has surrendered to Me and I am known to keep all my promises. Moreover, attracted by My ethereal beauty and brilliance, you had desired in your mind to have a son like Me. Keeping all these factors in My mind, I Myself decided to be born, as your son. I did not regard your request as, for a son like Me, as an ordinary request. I wanted to fulfill your request and My promise, made to you both, both in word and spirit. But,

as I could not see anyone else like Me in this vast universe, I decided to be born, Myself, as your son. I could have created, through the power of my illusion, any number of forms like Me - but ultimately, as I am the 'reality' behind the power of my illusion, anything or anyone created by Me, will not be independent of My 'reality'. Hence, I decided to take this birth Myself.'

तयोर्वा पुनरेवाहमदित्यामास कश्यपात् ॥

उपेन्द्र इति विख्यातो वामनत्वाच्च वामनः ॥ ४२ ॥

VERSE-42 Meaning: "In the second birth, You both were known as mother Aditi and Shri Kashyapa and I was born as your son, with the name of Upēndra and I was also called as Vāman, as my body was short-statured."

श्रीसुबोधिनी : अपवर्गस्याप्रार्थितत्वात् पुनर्जन्मान्तरं जातं तस्मिन्नपि जन्मनि तयोस्तुल्यत्वात् पुनरहं पुत्रो जात इत्याह तयोर्वामिति, तयोरेव युवयोः पुनरेवाहं स्वसदृशमदृष्ट्वा पुनरेवाहं जातः, तयोर्जन्मान्तरेदिति-कश्यपत्वं, तदाहादित्यामास कश्यपादिति, यद्यप्यत्रादितिगर्भ इति वक्तव्यं तथाप्युपेन्द्र इत्येव लोके विख्यातः, नामान्तरप्रसिद्धौ हेतुमाह वामनत्वादिति, द्वितीये जन्मनि नामद्वयमुपेन्द्रो वामन इति ॥ ४२ ॥

SRI SUBODHINI: 'As I am really not divided into parts, as I am always the only One, and as 'untruth' cannot be regarded or accepted as 'truth', I decided to take the birth, as Your son, Myself, as I could not see anyone else like Me. Although, similar forms, can be done through material objects, Divine qualities such as impeccable conduct/character, nobility/generosity and other qualities cannot be artificially created in any of these objects. These divine qualities, usually, originate in the inner mind of our Lord and hence, these supernatural and Divine qualities cannot be produced without the Divine Will and

Grace. "As I could not see anyone else, with the distinct nature of being endowed with these Divine qualities (VISISTHA) or anyone in whom all these Divine qualities were seen as 'merged' (MILITA), I decided to be born, as your son, Myself." Firstly the Lord, came into the mind of Sutapa and then entered into the head of Prasni. In the Holy scriptures there are references to the Paramatman, manifesting with the filial quality of being a son etc. - like the Lord manifests Himself in one way or in ten different ways, or, nay, in countless ways. Thus, becoming a 'son' also is one of the types of this manifestation. Hence, there is not any 'blemish' attached to our Lord, being born as a 'son'. Through this holy birth, our Lord's fame and glory spread, throughout the universe.

As they didn't ask for liberation, they had to take another birth. In this birth also, this couple had the same virtuous and noble spiritual qualities. Hence, "I Myself, once again, became, their son." This verse emphasizes the fact that the Lord took birth, again, as their son, as He could not still see someone else like Him. In the second incarnation, as their son, both Prasni and Sutapa, came to be known as Aditi and Kashyapa. The Lord says, "I came to be born, as Aditi's son through Kashyapa. Although, I should have been called as 'Aditigarbha' during this incarnation (like in the earlier birth our Lord was called as 'Prisnigarbha' - being the son of mother Prasni), but I came to be known as 'Upēnra' in this world. I was also called as 'Vāman' because of my short-statured body.

तृतीयेस्मिन् भवेहं वै तेनैव वपुषा युवाम् ॥

जातो भूयस्तयोरेव सत्यं मे व्याहृतं सति ॥ ४३ ॥

Verse 43 Meaning: "Oh Mother! After this, in this your third birth, I have manifested, before you, now,

through the same divine form, like before my words are always true"

श्रीसुबोधिनी : पुनस्तृतीयं जन्म तयोर्जातं, तत्राप्यहमेव पुत्रो जात इत्याह तृतीयेस्मिन्निति, अयं परिदृश्यमानो भवस्तृतीयो भवति, अत्रापि नामद्वयं मुख्यं, तृतीयस्थाने बहूनि, देवकीनन्दन इति च मुख्यं, तदग्रे वक्ष्यामः, पूर्वयोर्भवयो रूपभेदोस्ति तृतीये तु जन्मनि तेनैव प्रसन्नेनैव वपुषा तयोरेव भूयो जातः, एवं वारत्रयभवने हेतुमाह सत्यं मे व्याहृतमिति, यदि कस्मिन्नपि जन्मनि वरानन्तरभाव्ये भगवान् पुत्रो न भवेत् तदा वाक्यमसत्यं स्यात्, पूर्वदेहस्य त्यक्तत्वात् तत्पुत्रो न पुत्रो भवति, व्यवहाराभावात् प्रमाणाभावाच्च, अतः पुनर्जन्मान्तरे पुत्रत्वेन भाव्यं, अग्रे तु जन्माभावात् पुत्रत्वाभावः, सतीतिसम्बोधनं सम्माननार्थं, सैव पतिव्रता भवति या कल्पादौ यं पतिं प्राप्नोति कल्पान्तपर्यन्तं सर्वजन्मसु तमेव चेत् प्राप्नोति, तस्याश्च पुनर्धर्मा अभिज्ञानं च शास्त्रे निरूपितं, "या प्रथमं न म्रियते मृते म्रियेत तादृशी त्वमिति ज्ञापयति मोक्षार्थं, व्यभिचारिण्याः स्त्रियास्तु न मुक्तिः, अतः सर्वदोषपरिहारार्थं सतीतिसम्बोधनमन्ते निरूपितम् ॥ ४३ ॥

SRI SUBODHINI: Then, this holy couple, got their third birth and the Lord says that He Himself, and, none other, has now, come to be born as their son. This manifestation of our Lord, is His third birth. In this manifestation, our Lord will be known with two important names viz. Krishna and Vāsudeva. As this is His third birth, our Lord will not only have His third name viz. 'Devakīnandan' (son of Devaki) but He will be known by several other names. In this third birth, the Lord has manifested, with His "same beautiful and noble Form" to the same parents, as done in His two earlier manifestations. Our Lord says that, His words always come true. He gives the reasons for His three Holy incarnations. If, after giving them the boon, if He were, not to be born as their son, then, the Lord's words will be construed as false.

Hence, as the Lord had blessed then with His manifested body, in His earlier births, it was necessary to be born again, with a view to fulfill His promise. After this third birth, this couple, mother Devaki and Shri Vasudeva will not be having another birth, and the Lord, also, in turn, would not take another incarnation, as their son. Our Lord calls mother Devaki as 'Oh chaste mother' (SATI) - the purport of this is that, the highest class of a chaste lady is one who, from the beginning of creation, is, able to attain the same husband, life after life, due to her chastity and devotion - this is declared so, in our scriptures of law. Here, the indication is also given that mother Devaki, is so chaste, that she will cease to live after the death of her husband and she will also attain the final liberation from the cycle of births and deaths. An unchaste woman will never get liberation. Hence, here, mother Devaki's blemish-free, chaste and sacred nature is indicated through the word of 'SATI', used by our Lord.

एतद् वां दर्शितं रूपं प्राग्जन्मस्मरणाय मे ॥

नान्यथा मद्भवं ज्ञानं मर्त्यलिङ्गेन जन्यते ॥ ४४ ॥

VERSE-44 Meaning: 'I have shown this Divine Form to you, to enable you both to remember your earlier births. If I had not shown this Divine Form and had only manifested in an ordinary human form, then, both of you would not have been able to recall your earlier births.'

श्रीसुबोधिनी : एवं पुत्रत्वे हेतुमुक्त्वा तादृश्रूपेणाविर्भावे हेतुमाहैतदिति, वां युवयोरर्थं एतत् पूर्वानुभूतं रूपं दर्शितं, सम्बन्धिदर्शने सम्बन्धिनः संस्कार उद्बुद्धो भवति, एतद्विषयको लुप्तोपि संस्कारश्चोद्बुद्धो भवति, सान्निध्यात् सर्वज्ञतायां तु वैराग्यं स्यात्, तदाविहितभक्तिरसो नानुभूयेत, रूपेण तदुद्बोधने तु तत्कालमात्रस्यैव-स्मरणं वाक्याज् ज्ञानं तु प्रत्यक्षाद् दुर्बलमिति न काप्यनुपपत्तिः, प्राग् जन्मनोः प्रथमजन्मन एव वा स्मरणाय, एतावता

क्लेशेनायं भगवान् पुत्रो जात इति, केवलवाक्ये तु भगवतो माहात्म्यमुच्यमानं शास्त्रार्थपरं स्यात्, तदाह, अन्यथा रूपदर्शनव्यतिरेके केवलमुच्यमाने मर्त्यलिङ्गे रूपे मानुषशरीरे मद्भवं ज्ञानं न जायते साक्षाद्भगवानयमिति, प्रदर्शिते तु रूप उच्यमानं ज्ञानमनुभवारूढं भवति ॥ ४४ ॥

SRI SUBODHINI: The Lord now says that, with a view to enable them to remember their earlier births, He, has, now come to manifest in His Divine four-armed Form - as this couple had the Divine experience of having the same Divine Form, being manifested before them and they had the full knowledge of that Holy vision. "Due to your past Divine experience," the Lord says, "you will be able to immediately connect this present Divine Vision, with the earlier ones". "Moreover, due to your, nearness to Me, you, both, would have remembered and known your past births, due to the rise of Divine knowledge (which automatically rises, no sooner and whenever/ wherever I am present) in you. But in this all-encompassing Divine knowledge, due to the presence of renunciation, you both, were unable to experience the relish of the Grace of Devotion to Me. But, on seeing this Divine Form of mine, both of you, got to remember quickly, your earlier births and the Divine experience you had, as your memory got refreshed and revived due to my Divine manifestation. Hence, your sense of renunciation now, did not act as a block, to prevent the flow of the relish of your Devotion to Me. As I Myself came to be manifested before you, there was also no necessity for your knowledge or previous memory, to enable you to have the same experience of pure Devotion to Me, as you, both, had before."

Now, we have to consider, as to whether, the Lord had manifested Himself in this Divine Form, to enable

them, to remember only His first incarnation or both of His 'incarnations', so that both mother Devaki and Shri Vasudeva could understand and appreciate that, the Lord, Himself, had taken so much trouble and care to be born, as their son, as their third child. Both of them had also praised our Lord through their words of 'praise' (STUTI) but, with the actual spiritual experience, the words of 'praise' based on the Holy scriptures, always, remain, incomplete. Hence with a view to harmonize the scriptures and the spiritual experience expounded by the scriptures, the Lord showed His Divine Form and gave them the spiritual experience. In fact, during the latter part of this verse, the Lord, explains that "otherwise, if I had just told you that 'I am the Lord' and manifest Myself, only in a human form, then, you would not have got the memory of your earlier lives". Hence, this Divine vision was considered by our Lord, as essential, so that, they will be blessed with the spiritual and Divine experience, with which their spiritual knowledge about our Lord can attain complete fruition.

युवां मां पुत्रभावेन ब्रह्मभावेन चासकृत् ॥

चिन्तयन्तौ कृतस्नेहौ यास्येथे मद्गतिं पराम् ॥ ४५ ॥

VERSE-45 Meaning: "You both will attain my sacred abode of Sri Vaikuntam, through your love and remembrance of Me, both as your son and as the ultimate truth of Supreme Brahman."

श्रीसुबोधिनी : अधुना तु अप्रार्थितेऽप्यपवर्गे मुक्तिर्भविष्यतीत्याह युवामिति, प्रमेयबलस्य प्रकटीकृतत्वाच्छास्त्रस्य गौणत्वादविहितलेहेन पुत्रभावेन विहितस्नेहेन ब्रह्मभावेन वा विषयस्य तुल्यत्वात् प्रकारस्याप्रयोजकत्वाद् यथाकथञ्चिन्मयि कृतस्नेहौ परां मद्गतिं व्यापिवैकुण्ठाख्यां यास्येथे 'माहात्म्यज्ञानपूर्वक- सुदृढसर्वतोधिकस्नेह'स्य तुल्यत्वात्, अत एव भगवान्

गोपिकादीनामपि माहात्म्यज्ञानमुत्पादयिष्यति, अन्यथा बोधांशोधिकः स्यात्, भक्तानां प्रपञ्चाभावस्य निरोधत्वात्, अत एव पूर्वस्कन्धे उत्पत्तिनिरूपणेन स्वरूपत एव भक्ता निरूपिताः, प्रेमज्ञानं निरोधश्च यथैव भवति तदत्रैव वक्ष्यते, आर्थिकमत्र नोच्यत इति 'मां गोकुले नय तत्र स्थापयित्वा तत्रत्यां कन्यामत्रानये'ति मुखतो नोक्तं, एतदुक्त्यैव पश्चात् तूष्णीं जात इति ज्ञातव्यं, एभिर्वचनैर्भगवता वसुदेवदेवक्योः स्वावतारात् पूर्वं तदनन्तरं च दुःखप्राप्तौ हेतुरपि निरूपित इति ज्ञेयं, तथा हि 'मत्तः कामानभीप्सन्ता'वितिवाक्यात् तदर्थमेव भगवदाराधनं पूर्वं कृतं न तु भगवदर्थं, तस्य चानिष्फलत्वाद्ध्याविभावे सौन्दर्यं दृष्ट्वा तादृशः सुतो वृतो न तु स्नेहेनार्त्या प्रभुप्राकट्यं वृतं, अत एव 'वरं मत्सदृश'मित्यादिना स्वप्राप्त्यनन्तरमपि 'ग्राम्यभोग'भोजनमेवोक्तं, एवं सति स्वसाम्यमन्यत्रादृष्ट्वा स्वस्यैव तथाविर्भावने प्रभोर्निर्बन्धोभूत्, मुक्तानामपि दुरापस्य स्वरूपस्याल्पार्थं प्रकटीकरणमापतितं यतः, 'अदृष्टान्यतम'-मितिवाक्येनायमेवार्थो ज्ञापितः प्रभुणा, अतोऽधुना प्रभुप्राकट्यनिमित्तकः कंसकृतो निर्बन्धोभूत्, पुत्रत्वे निर्बन्धात् कीर्तिमदादिपुत्रनाशोपि, साम्ये निर्बन्धाद् गुणैस्तत्सम्भवाद् गुणसमसङ्ख्यानां तेषां तथा, मर्यादारक्षायै तदण्ड इवायं प्रभुणा सम्पादितः अद्भुतकर्मत्वाद् भगवत एतयोः स क्लेशः स्नेहातिशयहेतुरभूत्, क्लेशेन प्राप्तेर्थे तस्यावश्यकत्वात्,

SRI SUBODHINI: "This time, if you have not asked for the boon of liberation, liberation is certain for both of you and due to your love for Me, both of you will attain the exalted spiritual status". The Lord says that, this time, the evidence, goal and proof of all spiritual effort and aspiration viz. the Lord Himself has manifested and hence importance is given to this Holy manifestation and the importance to the scriptures is now indicated, only as supplementary and complimentary. Hence, the Lord says to them to love Him as their son, which is not a prescribed duty in the scriptures. He also says to them to love Him, as the Supreme Brahman, which has been prescribed in the scriptures, as a proper and sure path to

attain our Lord. The Lord says that, in both of these ways, or by following any one of these two ways, both mother Devaki and Shri Vasudeva, will attain to our Lord's sacred abode of Sri Vaiikuntam, through their one-pointed love and devotion to Him. The important factor to be remembered here, is that, our Lord will be the goal to the Devotees who follow, both of these two types of love and devotion, as a son and as the ultimate Brahman. There will, of course, be difference in these two types of love expressed. But the most important factor, which enables the soul, to attain the sacred abode of our Lord, is his love and devotion to our Lord only. Here,, without even asking, both of them will attain liberation - meaning that both will enter into the holy realm of our Lord's eternal Divine Leelas (NITYA LEELA). This love for our Lord, should be based on spiritual knowledge about the glorious Divine nature of our Lord, be unshakable and only, the Lord should be loved above everything else. Thus, it is not important, that the love for our Lord should be either as a 'son' or as 'pure Brahman'. The 'love' is important. "You both have already attained the spiritual wisdom of my Divine glory. Now you will both attain Me, through your love for Me. This love and devotion can be expressed by you to Me, as your son or as the Supreme Brahman. In both these ways, firm and unshakable love to Me above everything else, can be expressed, with the full knowledge about my Divine glory. *In the expression and practice of love to Me, knowledge about my Divine glory is essential.*" In fact, later, the devoted Gopīs of Brindavan, also, will get the spiritual wisdom about our Lord's Divine glory. Moreover, if the knowledge about our Lord's Divine glorious nature is not required in the practice and expression of pure love and devotion to our Lord, then, this

necessity for this spiritual knowledge would not have been discussed at all in the 10th Canto, as in this Canto, the main theme propounded is 'Pure and Total Devotion' (NIRŌDH) to our Lord. This Pure and Total Devotion, denotes the absence of this world or it's disappearance in the minds of the Devotees - who are so full of Devotion to our Lord that they have no memory or thought about this world. This Pure and Total Devotion is attained through the Gracious compassion of our Lord bestowed on the soul, who is immersed in the Sweet Divine Leelas of our Lord. Even, so, we come across the meeting of Uddhava with the Gopis of Brindavan, in which, Uddhava, describes the path of knowledge to them. The presence of this particular incident, in the tenth Canto, is to reemphasize the fact that, *in this path of pure and total devotion, there is also a necessity for the right understanding of the Divine Glory of our Lord (MĀHĀTMYAM)*. In fact, in the 9th Canto, the Divine nature of the devotees has been described and in the 10th Canto, a detailed description of the ways and means of attaining, by the devotees, the, Divine knowledge and Pure and Total Devotion to our Lord have been described.

For whatever could be understood without being explained, no speech or words are required for this understanding. It appears our Lord was, without words, commanding Shri Vasudeva to take Him, to Gokulam and bring back to Mathura, the girl-child who has already manifested there. We should understand that our Lord, indicated this, through His inspiration and not through actual spoken words.

Our Lord, has, also, explained the reasons for the pain and sorrow of mother Devaki and Shri Vasudeva, during the period before His advent and after his

anifestation. Both Prasni and Sutapa had worshipped our Lord, so that, their desires could be fulfilled. In fact they never asked for the boon of liberation nor did they do the penance to attain our Lord. But, as worshipping our Lord will never go in vain or fruitless, our Lord manifested before them. On seeing our Lord's beautiful Form, both Prasni and Sutapa, asked the Lord, to bless them with a son, similar to our Lord. They never asked for the manifestation of our Lord, through heart-felt love and Devotion to Him. Even after attaining the boon and assurance from our Lord, that He will fulfill their desires, they both, got immersed and interested in worldly pleasures. Our Lord, in turn, decided to be born as their son, as He could not see anyone else like Him. Hence, our Lord, with a view to fulfill His promise, manifested Himself, in His Divine Form - the Divine form which is very difficult to be seen or which is seen very rarely by the Noble and Divine Souls. Due to the manifestation of our Lord, as their son, both mother Devaki and Shri Vasudeva got the experience of pain and sorrow of the prison life, due to the cruel nature of Kamsa. They had to undergo the pain and sorrow of loosing their 6 children also earlier. Both Prasni and Sutapa had asked for "a child like You, Oh Lord!". Hence the Lord was born with all His Divine six qualities, in the form of His six elder brothers and these were the six children who were killed by the cruel Kamsa, earlier. Our Lord enacts wonderful Divine Leelas and He, with a view to protect order and righteousness in this world, enacted this Leela, in the form of punishment, to both mother Devaki and Shri Vasudeva. Our Lord's wonderful Leelas also carry several significant meanings and reasons and, as such, this sorrow and pain of mother Devaki and Shri Vasudeva, became the

cause for the growth and progress of their Love and Devotion for our Lord in the minds of both mother Devaki and Shri Vasudeva, as intense love is often generated for the object, which has been secured after much pain and difficulty.

आविर्भावे पुत्रतया साधनं तु तपोभवत् ।

अग्रे लीलारसप्राप्तौ साधनं मृग्यमेव हि ॥ १ ॥

भक्तिमार्गीयमित्यात्मवियोगमकरोद्धरिः ।

तदा तु स्वत एवासीद् भगवद्भावसन्ततिः ॥ २ ॥

एतावन्ति दिनान्यासन्नेवं कुर्वन् भविष्यति ।

एतावन्मासिकश्चासीदेवमेवं करिष्यति ॥ ३ ॥

एतावद्द्वार्षिकश्चासीत् तेन चैवविधाः शुभाः ।

लीलाः कुर्वन् साग्रजः श्रीप्रभुस्तत्र भविष्यति ॥ ४ ॥

कुशल्यास्ते साग्रजो नु कदा द्रक्ष्यामि तादृशम् ।

एवंविधानन्तभावैरत्यार्त्या दर्शने तयोः ॥ ५ ॥

मिथस्तथालापतश्च सर्वथेन्द्रियवृत्तयः ।

सर्वा हरिपरा आसन् स एव सततं हृदि ॥ ६ ॥

वियोगतापतप्तेभूत् तेनासां जीवनं तयोः ।

तेनैकादश वर्षाणि तथा कुर्वन् हरिर्बभौ ॥ ७ ॥

‘युवां मा’मितिवाक्येन चेममेव वरं ददौ ।

अन्यथैतादृशो भावो न भवत्येव कुत्रचित् ॥ ८ ॥

अतो माहात्म्यधीयुक्तस्नेहोभवदिति प्रभुम् ।

चिरात् प्राप्यापि पितरौ सस्वजाते न शङ्कितौ ॥ ९ ॥

KĀRIKAS- Meaning: Shri Mahāprabhuji has described, in these Kārika verses, the main purpose of our Lord staying and enacting His Leelas in Gokulam. The reason for His Divine manifestation, as their son, was to fulfill His promise and boon given to them, earlier, as a

reward for their penance. But, the manifestation of the Divine Relish arising out of His Divine Leelas, later in Gokulam, will form the basis of the path of Pure Devotion to our Lord. Due to this, the Lord caused the sense of 'separation' (VIYŌGA) from both mother Devaki and Shri Vasudeva, so that they could both progress in their Divine spiritual path and attain Pure Devotion to our Lord. Both mother Devaki and Shri Vasudeva will think of our Lord, always, and constantly visualize our Lord's life and activity in Gokulam in the following way. "Oh! our child is now so many days', months' and years' of age. He will be doing his auspicious Divine Leelas in this way. He will be living and be active with His elder brother Shri Balarāma, who is Rohini's son. Oh Lord, you will be happy with Shri Balarāma, when will we be able to see all these Divine Leelas?" In this manner, both mother Devaki and Shri Vasudeva, had the vision of our Lord, although physically the Lord was separated from them, as a result of intense pangs of love, generated by constant remembrance of our Lord and the pain caused by the separation from Him. In this state of intense love for our Lord, both mother Devaki and Shri Vasudeva, conversed with each other only, about the Divine Leelas of our Lord and due to this, their senses and the mind got centered and concentrated on our Lord, His beautiful Form, His Divine Leelas etc. - this enabled both of them to have our Lord, installed firmly in their heart. They lived now, in spite of the pain and suffering, which, they underwent, only because, our Lord was constantly present in their heart, due to their intense love and devotion for Him, caused by the pangs of separation, felt by them, from our Lord.

There are 11 senses in one's body and hence, our Lord, lived for 11 years in Gōkulam, away from them - but

He filled their 11 senses with His Divine Self and Experience. Our Lord, by using the words "Both of you -Love Me" (YUVĀM MĀM) told them 'Both of you will attain my sacred Abode, through your constant remembrance of Me, as your son and as the Supreme Brahman, with pure affection and love". If the Lord had not given them this boon, both mother Devaki and Shri Vasudeva, could never attain such an attitude of pure Devotion to our Lord. Due to the Grace of our Lord, both mother Devaki and Shri Vasudeva got Pure Devotion to our Lord, based on the knowledge of His Divine Glory. This is the reason, that mother Devaki and Shri Vasudeva didn't embrace our Lord, out of parental affection, when He came to visit them, after killing Kamsa and after staying in Brindāvan for 11 years. They, now, knew our Lord's Divine glory fully (MAHĀTMYA JNĀNAM).

॥ श्रीशुक उवाच ॥

इत्युक्त्वासीद्धरिस्तूष्णीं भगवानात्ममायया ।

पित्रोः सम्पश्यतोः सद्यो बभूव प्राकृतः शिशुः ॥ ४६ ॥

VERSE 46 Meaning: Shri Sukhadeva said "Our Lord, became silent after speaking in the aforesaid manner. He then, took the form of an ordinary human child, by using His Power of illusion, even when both mother Devaki and Shri Vasudeva were seeing Him in the Supra-Divine Form." **TIPPANI:** Shri Mahāprabhucharan Shri Gosainji Vittalnāthji has given a very profound insight into the words used here viz. 'through the Lord's own Maya or illusion' (ĀTMAMĀYAYA). Instead of using the word 'our Lord's' (BHAGAVĀN), the word used is 'self' (ĀTMA), although the power of illusion created here is our Lord's only. This 'illusion power' is very special, and is of the spiritual Divine nature, akin to the spiritual Truth

of Ātman or self. This power of our Lord is also, like the self or Ātman, blemish-free, pure and of the nature of eternal Truth. This power is used by our Lord to make the Devotee enjoy the pure and truthful Leelas of our Lord. This 'power' is completely different from the other power of illusion (MĀYA) which is used by our Lord, to make the souls get attached to this material world of births and deaths. . This extraordinary Divine Power is also termed as 'MĀYA' (illusion) as it fulfills the desire of our Lord, to make His Devotee attain deep attachment and love to our Lord, by making the devotee forget his spiritual Divine nature of Ātma or Brahman.

Thus the Lord used this special spiritual power of illusion for enacting His Divine Leelas with His chosen Devotees. This power is another Form of our Lord - like the brightness of the sun cannot be separated from the sun - this power of illusion is also part and parcel of Ātma or our Lord. It was due to the power of this Ātmamaya or illusion that, both, mother Devaki and Shri Vasudeva became our Lord's parents. How else can they be called as our Lord's parents, without our Lord passing through conception, delivery etc.? It was, again, due to this power, that both of them got the vision of our Lord's manifested Divine Form, as it is impossible to have this spiritual knowledge about our Lord and the vision of His Holy Form, for ordinary human beings. Their 'eyes' were, really, not capable of having this Holy vision. The word 'natural or human' (PRĀKRUT) used here is also invested with much deeper inner meaning, that the Lord appeared as a mere 'human' being for the worldly, but was seen as 'Divine' by those who were spiritually inclined, and also had pure Devōtion to Him e.g. the wrestlers in Mathura considered our Lord as 'human' whereas the Gopis of

Brindāvan considered Him, as their own 'Beloved'. Simultaneously, when our Lord changed His Form here in Mathura, Our Lord, the Supreme Purushōttama had also manifested Himself at Nandagopa's home, at Gökulam.

श्रीसुबोधिनी : एवमुक्त्वा रूपान्तरस्वीकरणं कृतवानित्याहेत्यु-
क्त्वासीदिति, तूष्णींभावोनुक्तसिद्धोपि रूपवज् ज्ञानस्यापि तिरोभावप्रतिपादनार्थः,
यथा रूपं प्राकृतं स्वीकृतवानेवं प्राकृतमेव ज्ञानं स्वीकृतवानिति, तथा सति
रूपान्तरस्वीकरणं सम्यगुत्पद्येत, नन्वेवं स्वविरुद्धधर्मं कथं स्वीकृतवानित्याह
हरिरिति, यतः स सर्वदुःखहर्ता, स्वरूपमप्यन्यथा करिष्यतीत्याशङ्क्याह
भगवानिति, रूपज्ञानकार्ययोरपि तदा प्राकट्यं न स्यादित्याशङ्क्याहात्ममाययेति,
स्वस्यैव सर्वभवनसामर्थ्येन तथा कृतवान्, ततः स्वेच्छया यदा तत्कार्यमायास्तीति
गीतोपदेशने भीष्ममुक्तौ च तथैव तदा प्रकटीभविष्यति, अन्यदा तु मातृप्रार्थनया
रूपान्तरमेव प्रदर्शयिष्यतीतिभावः, यदैव तूष्णीं स्थितस्तदैव सद्यस्तत्क्षणमेव
प्राकृतः शिशुर्बभूवाच्छिन्ननालोवस्थितः, नटानां रूपान्तरस्वीकारे दिदृक्षूणां
परोक्षतापेक्ष्यते तु तत्रापेक्ष्यत इत्याह पित्रोः सम्पश्यतोरिति, लौकिकज्ञाननैपुण्यं
मातुः परमार्थज्ञाननैपुण्यं पितुः, उभयमपि विद्यमानमेव न भगवत्सामर्थ्यस्य
प्रतिबन्धकम् ॥ ४६ ॥

SRI SUBODHINI: In this manner, our Lord took another Form as an ordinary human child. Why is it mentioned that our Lord became 'Silent'? - This is to show the Divine secret - that our Lord now withdrew, as He became silent by withdrawing His Divine words, into Himself, withdrew His Super-divine Wisdom also, along with changing His Divine Form into a human form. He now took a human form and along with this, he also took the aid of ordinary human knowledge only. He thought, that this action will only complete fully, His transformation into a human form. Why did our Lord accept a different form and way of life, as against His own real Form of being the Supreme Brahman? This doubt is cleared by looking into the meaning of the word used here,

in this verse, viz. HARI - our Lord is Sri HARI, who dispels all the pain and sorrow of everyone. Without transforming Himself into another form, it was not possible to mitigate the pain and sorrow of everyone.

The word 'our Lord' (Bhagavān) is used here -to denote, that the Lord had changed only His knowledge and Form - but He didn't change His reality and divine nature of the Supreme Brahman - denoting that in this 'human' Form, our Lord as the Ultimate Reality, was present fully. If He were to remain as our Lord only, even in this human form, then He will not be able to achieve human tasks or exhibit the human emotions/knowledge. He cannot accept from mother Yashoda her parental love; neither can He enjoy the sweetness of the love of Gopīs of Brindāvan; nor He can cause illusion and fear in the minds of the demons, who will be destroyed by Him later. All these tasks and Leelas of our Lord, being apparently human in nature, needed the aid of a human form and human emotion/knowledge. Our Lord, through His own special Divine power of illusion (ATMAMĀYAYA), conditioned Himself into a human form, with it's knowledge at the human level - although our Lord had the capacity to become everything - as, in reality, it is He, our Lord, who has become everything. But the Lord, whenever it became necessary, will use His eternal Divine Form of Supreme Brahman - e.g. when He instructed Arjuna, about the spiritual truths in His Gita or when, our Lord, exhibited and showed His Divine Form and wisdom at the time of the liberation of Bhīshma. In all other times, by answering the prayers of mother Devaki, our Lord will continue to remain in the human form. Our Lord, when He became silent, at the same time, became also a 'human' child. Our Lord being the 'most brilliant of all

actors' (NATAVARA), easily changed Himself into another form - unlike ordinary actors, who can transform themselves into another form only, when there is no one to see them (i.e. behind a curtain) - but our Lord changed Himself, when both mother Devaki and Shri Vasudeva were actually seeing Him!

Mother Devaki was proficient in all the varieties of worldly knowledge. Father Shir Vasudeva was proficient in the Supra-natural Divine knowledge. With all this proficiency and wisdom, they could not hinder the supreme capacity of our Lord - as our Lord, who had manifested Himself as a wonderful Divine boy, transformed Himself into a human form of a child.

ततश्च शौरिर्भगवत्प्रचोदितः सुतं समादाय स सूतिकागृहात् ॥
यदा बहिर्गन्तुमियेष तर्ह्यजा या योगमायाजनि नन्दजायया ॥४७॥

VERSE-47 Meaning: "Thereafter, inspired by our Lord, when Shri Vasudeva, carrying his son (our Lord), began to go outside this place, where our Lord was born, at the same time, in Gokulam, mother Yashoda, wife of Nandagopa, gave birth to Yogamāya, who is also called as 'AJA' (the Unborn)."

श्रीसुबोधिनी : एवं स्वीकृत्य रूपान्तरं तत्र स्थितौ प्रयोजनाभावात् स्वयं गमने रूपान्तरस्वीकारवैयर्थ्यात् तस्य चाज्ञानान् सर्वसमाधानार्थं तं बोधयित्वा तद्द्वारा स्वयं गोकुले गतवानित्याह ततश्चेति, प्राकृतभावानन्तरं शौरिश्चकारादाज्ञापनानन्तरं च सुतं भगवन्तं समादाय सम्यग् गृहीत्वोत्तमपात्रं वस्त्रं च प्रसाद्य तदुपरि स्थापयित्वा स सूतिकागृहाद् यदा बहिर्गन्तुमियेष तर्हि तस्मिन् समये नन्दजायया योगमायाजनि जनिता, शौरिरिति गमने भयाभावः, स इति भगवद्वाक्ये विश्वासः, सुतमिति, तस्यापि पुत्रत्वबुद्धिः प्राकृतेव जातेति ज्ञापितं, सूतिकागृहादिति, प्रसवधर्मास्तत्रापि गृह आविर्भूताः, देवक्या अपि सूतिकात्वं जातं, साधारणमोहस्य निवर्तकं साधारणं ज्ञानमिति

गमनस्वाच्छन्धं कपाटोद्घाटनं च, आत्मन इव देहस्यापि विस्मरणं यथा भवति तदर्थं तस्मिन्नेव समये योगमाया जाता, भगवत्समानकाले चेज् जाता भवेत् तदा देवकीवसुदेवयोरपि प्रस्वापः स्यात्, अनेन मुहूर्तानन्तरं सा जातेति ज्ञायते, नवम्यां च सा जाता, रोहिणी तु तुल्या, अतो रोहिण्याः कृत्तिकावेधो न दोषाय, सप्तमीवेधस्तु दोषायैव, पुत्रोत्सवादिकं शुद्धनवम्यामेव जातमिति शुद्धाष्टनवम्यप्युपोष्या, अन्तःस्थिते भगवति मायोद्गमो न भवतीति यदैव बहिर्गन्तुमियेष तर्ह्येव जातेत्युक्तं, सा हि योगार्थमेव माया, भगवतः कार्योपायार्थमेव लोकान् व्यामोहयतीति, मायायाः स्वतन्त्रज्ञानपक्षं व्यावर्तयितुं नन्दजायया जनितेत्युक्तं, न तु भगवानिव सा स्वत आविर्भूतेति ॥ ४७ ॥

SRI SUBODHNI: After transforming into a human form, as there was no purpose in remaining there, inside the prison in Mathura, and as it was not necessary to change His Form, if the Lord Himself was to make the journey to Gokulam, and as Shri Vasudeva was not aware of our Lord's intention as to where He wanted to be taken to, the Lord now, inspires Shri Vasudeva to take Him to Gokulam. The words 'Afterwards or thereafter' used here, clearly denote that, Vasudeva, son of Sūrasēna, placed our Lord, who had become his son, in a proper vessel after covering the same with a piece of cloth. When Shri Vasudeva decided, in his mind, to go out of this place, where the Lord had taken birth, at the same time, Yasodha, the wife of Nandagopa gave birth to Yogamāya. The word "SAURI" (son of Sūrasēna) is used to denote the courage and fearlessness of Shri Vasudeva, who was not afraid to go out, in utter darkness, into the forest carrying our Lord. Shri Vasudeva had sincere and complete faith in our Lord and His words. The word 'SUTAM' (son) denotes that Shri Vasudeva, although he had conversed with the Divine Form of our Lord earlier, now got

affection to our Lord, as a father will get for his son. The words 'SŪTIKĀGRUHĀT' (from the place, where the delivery of a child took place) denote, that in that particular place, all the indications of a child's birth were present. [TIPPANI: Our Lord has now inspired Shri Vasudeva to carry Him to Gōkulam and bring back the daughter born at Gōkulam, in Nandagopa's home. In other words, the effect of Yōgamāya was not felt by Shri Vasudeva as He knew, what to do, as inspired by our Lord. Now, after having our Lord's inspiration, Vasudeva became his own usual self, and as directed by our Lord, began to take the steps, on the basis of his human knowledge, to go out of this place, carrying our Lord, as our Lord's inspiration was withdrawn now.] Now Vasudeva began to go out of the place of the Holy birth of our Lord, on his own, although the Lord had inspired him to do so. The gates of the prison also opened, automatically.

The Gopas and Gopīs in Gōkulam were asleep, and they didn't even know, as to whether mother Yashoda had given birth to a son or a daughter, and this was due to the manifestation of Yōgamāya, as Yashoda's daughter. If she had taken birth at the same time, when our Lord had manifested in the prison at Mathura, then both mother Devaki and Shri Vasudeva also would have gone to sleep, influenced by Her. Hence, it is to be understood, that Yogamāya manifested Herself, only sometime after the manifestation of our Lord i.e. she manifested Herself, only on the advent of Navami (9th day) day, although both of their 'birth-star' was Rohini only. The actual celebration, in connection, with the birth of the son, took place, in Gōkulam, only on the Navami day. Hence, in the absence of a clear-cut Ashtami day (8th day) for the purpose of undertaking a fast, it is necessary to do the

fasting on the next day viz. the Navami day. When our Lord's manifestation was continuing, it was not possible for Yōgamāya to take her birth. Hence, it is described, that, after the withdrawal of the Divine Form of our Lord, and after His transformation into a human form, when Shri Vasudeva decided to go out of this place, then only Yōgamāya took her birth in Gōkulam. [Tippani: Shri Mahāprabhuji clearly states, that when the Lord is present in a Devotee's heart, then the power of illusion cannot achieve anything, and in the reverse way, when a soul, gives in, to the influence of this power of illusion (MĀYA), by way of becoming dishonest and deceitful, then the Lord will not remain in such a heart, as He will go away.]

This Yogamāya is resorted to by the followers of Yoga (i.e. to have the realization and union with our Lord). Yōgamāya, infatuates persons, in such a way, that the Divine will of our Lord gets fulfilled through various ways and tasks in this world. Now, in the present situation, our Lord's Desire and Will was to complete the task of going to Gokulam and, with a view to remove any difficulty that may arise, in the fulfillment of this task, it was necessary that all the citizens in Mathura and other places, experience the sense of deep sleep, and this was achieved by Yōgamāya. With a view to explain that Yōgamāya is not an independent power, it is clearly stated, in this verse, that Yōgamāya was 'born' to mother Yasodha and she didn't manifest Herself, as our Lord had manifested Himself earlier.

तया हतप्रत्ययसर्ववृत्तिषु द्वाःस्थेषु पौरेष्वनुशायितेष्वथ ॥
द्वारस्तु सर्वाः पिहिता दुरत्यया बृहत्कपाटायसकीलशृङ्खलैः ॥४८॥

VERSE-48 Meaning: "Yōgamāya, now, cast a spell on the intelligence and the mind of all the guards and

other citizens, and made them go into a state of deep sleep. As the gates of the prison were already locked and secured, by the guards of the prison, through heavy locks and metal chains, it was difficult to get out of this prison".

श्रीसुबोधिनी : तस्याः कार्यमाह तयेति, तया मायया हृताः प्रत्ययानां सर्ववृत्तयो येषु जाग्रत्स्वपयोः प्रत्ययानां ज्ञानानां वृत्तयः संशयादय उत्पद्यन्ते, मायामोहितास्तु मूर्च्छिता एव जाताः, जगति तस्यामुत्पन्नायां तत्प्रभावः, यशोदादयस्तु मुग्धा एव गोकुलवासिनश्च, ततः क्रमेण मथुरायां द्वास्थास्ततः पौराः, न केवलं पर्ववद् बुद्धिरेव गृहीता किन्तु निद्रयातिरिक्तबुद्धिरपि सम्पादिता, यथा भूयान् कालो लोकान्तरं गतानामिव मुग्धतया गच्छति तथानुशायितेषु सुषुप्तिं प्रापितेषु सत्सु, इयं हि मायैतावत्कार्यमेव कृतवती, अन्यत् त्वन्यथा जातमिति वदन् प्रक्रमान्तरमाहास्येति, पूर्वं तैरेव द्वारपालकैः सर्वा एव द्वारो बृहत्कपाटायसकीलशृङ्खलैः पिहिताः स्वभावतोपि दुरत्यया।

गजा व्याघ्राः क्वचित् सिंहा विषमाश्चैव भूमयः।

दिवसेपि गतौ नित्यं सर्वथा भयहेतवः॥१॥

SRI SUBODHINI: The various tasks completed by Yōgamāya are detailed now. Firstly Yōgamāya cast a spell on the intelligence and the mental thought-process of the guards. They now lost all external consciousness. Usually in the 'waking' and the 'dream' states, waves of thoughts due to past knowledge, present activities and those caused by doubts, arise - but infatuated by the power of Yōgamāya, the guards became unconscious. The whole world was affected, in this manner, on the birth of Yōgamāya. However the people in Gōkulam and mother Yasodha in turn became very happy. They were also slowly losing themselves into a state of deep sleep. Afterwards, the guards and watchmen at the prison and the citizens of Mathura, now gave themselves up to a state of deep sleep. All their intelligence and mental thought-process were affected, fully, by the power of Yōgamāya - and they slept,

in such a manner, that, for a long time, they could not know or feel, about the happenings outside. They all went into a state of very deep sleep.

The gates of the prison opened by themselves, and this was not caused by the power of Yôgamāya - as it was the power of our Lord, which made the gates of the prison open themselves. The doors were fully secured with big locks and metal chains - and it was very difficult to open them but they got opened automatically.

KĀRIKĀ AND SRI SUBŌDHINI: Shri Mahāprabhuji is describing the nature of the peace and It's features in this portion. He says that, the place outside, to which Shri Vasudeva had to venture out, was infested with wild animals such as elephants, lions, tigers etc. There were also places, where steep climbing or descent was required. Even, during the day, people were afraid to venture out and if they, ever, ventured out, they were arrested by the guards of Kamsa. The gates were fully closed with heavy locks and metal chains and could be opened only through the keys, which were also very difficult to operate. Hence, it was not easy to open the gates either.

ताः कृष्णवाहे वसुदेव आगते स्वयं व्यवयन्त यथा तमो रवेः॥
ववर्ष पर्जन्य उपांशुर्गर्जितः शेषोन्वगाद् वारि निवारयन् फणैः॥४९॥

VERSE-49 Meaning: "The big gates and doors, opened and gave way, no sooner Shri Vasudeva, carrying our Lord Shri Krishna, approached near them, like darkness vanishing quietly, on the rise and dawn of the brilliant sun. The clouds began to thunder softly along with a shower of rain. The serpent Ādisēsha, came up to our Lord, with His outspread hoods, protecting our Lord and Shri Vasudeva from the rains (so that they do not get wet at all)."

श्रीसुबोधिनी : येषु द्वारेषु, गमनमात्रेपि साधारणानां बन्धो भवति, तत्रापि पिहिताः, बृहन्ति कपाटानि यत्र, आयसाः कीला शृङ्खलाश्च यासु कीलसहिता वा शृङ्खला यासु, कुञ्चिकयैवोद्घाटयितुं शक्याः, कुञ्चिकापि विषमा, एतादृशा अपि कृष्णवाहे वसुदेवे समागते स्वयमेव व्यवयन्त विशीर्णा जाताः, स्वयमेवोद्घाटितकपाट जाताः, भगवतः सर्वमोक्षदातृत्वात् कपाटानां- मप्यचेतनानामतितामसैर्बद्धानां मुक्तिः प्रदर्शिता, अनेनान्येषां मुक्तिर्व्याख्याता, यदि शुद्धसत्त्वं भगवद्वाहकं चेद् भवति, एतत्प्रदर्शनार्थमेव कृष्णवाहे वसुदेव इत्युक्तं, अयमेवोपाय इति ज्ञापयितुं दृष्टान्तमाह यथा तमो रवेरिति, उपायसहस्रेणापि सर्वं तमो न गच्छति, उदिते तु सूर्ये स्वत एव गच्छति, तथा शुद्धसत्त्वे भगवत्सहिते सत्येव सर्वाविद्यानाशः, सर्वासाध्यानां स्वत एव सिद्धिर्नान्यथेति निरूपितं, अन्तर्द्वारेषु निर्गतेषु मायायाः प्रवेश उभयोः साम्मुख्ये यदासीत् तदाह ववर्षेति, वृष्टिरपि सर्वेषामनुत्थाने हेतुः उपांशुगर्जितं चानुत्थाने शब्दान्तरप्रतिबन्धे च, अधिकगर्जने तेनैव प्रबोधः, एतावन्मायाकार्यं साधारण्येन प्रवृत्तं वसुदेवस्यापि खेदहेतुर्भवति, अतस्तन्निवारणार्थं शेषोन्वगात्, पातालात् समागत्य फणैः पर्जन्यवारि निवारयन्नन्वगात्, पश्चाद्भागेन गतवान्, भगवत्सम्बन्धात् तत्कृतं तु भयं न भवति, अन्तरिक्षे निवारयन् गच्छतीत्येके, फणैरितिपदादन्वगादिति च पश्चादेव छत्रधारीव गच्छतीति ज्ञायते ॥ ४८ ॥ ४९ ॥

SRI SUBODHINI: Even though the gates and doors, were so very difficult to open, on the advent and coming near of our Lord, they opened automatically. The door's strength was shattered, and it divided itself into two portions, automatically. This description of the doors is made with a view to convey, that our Lord is the compassionate bestower of the benefit of liberation to the souls, which are bound to this world. Now, our Lord 'liberated' the thick iron gates and doors, which were bound with thick metal chains and heavy locks. In this way, the Lord shows that He can 'liberate' even those, who are ignorantly foolish and steeped in worldly materi-

alism of action, reaction and bondage. This Grace of our Lord, also shows that even those, who are bereft of spiritual knowledge will also get 'liberated' by our Lord. But, if our Lord is loved, with the quality of pure Harmony (SUDDHASATWA BHĀVA) and adorned, then 'liberation' is inevitable and sure - to denote this spiritual truth the words 'carrying vehicle of Shri Krishna' (SRĪ KRISHNA VĀHE) and 'By Vasudeva' (VASUDĒVE) are used. The meaning of this is That, if our Lord Shri Krishna is 'carried' or meditated upon (nay established firmly) in the inner mind of the Devote, whose heart and mind are purified by the elimination of both Rajas and Tamas (self-centered activity and ignorance), then Pure Harmony (SATWA) will prevail, and with the Grace of our Lord 'liberation' automatically follows, in an easy way. In fact, with a view to emphasize, that this is the sure path for liberation, the example of the quiet vanishing of darkness, on the dawn of the sun is described in this verse. In fact, a thousand other ways and means, which are employed to ward off this darkness, cannot remove the same as, effectively, fully and quickly as the dawn of the sun can do. Likewise in the pure mind, which has become filled with the quality of Harmony (SATWA), when the Devotion to our Lord becomes the most important factor, and the mind and heart gets filled up with the Devotion to our Lord, then the complete destruction of ignorance, (which is also known as power of illusion which binds the soul to the world) takes place.

In this verse, indication is also given, that seemingly impossible tasks, easily get completed and done due to the Grace of our Lord. In fact, the various tasks which were completed now, could not have been achieved, through any

other way or method. After Shri Vasudeva got out of the inner doors and after his crossing the outer gates of the city, the entry of Yogamāya takes place. When our Lord and Yōgamāya came to meet each other, face to face, extraordinary events began to occur. The rains came, and this was an added reason, for the people to be in the state of deep sleep as none could venture out. The soft roar made by the clouds also made the people of the city to sleep, and also not being able to listen to any other sound, which might be caused - such as anyone walking or going out etc. If the clouds were to exhibit their usual loud noise of thunder then, all the citizens would have got up from their sleep, disturbed by the heavy thundering sound. Hence, the soft thunder and roar, made all of them go to a state of deeper sleep. Yōgamāya made all this possible, and this rain could have created a problem for Shri Vasudeva and to avert this, the serpent Ādisēsha, began to walk behind Shri Vasudeva. The serpent Ādisēsha came from the world of Pātāla and with his raised and spread hoods, protected our Lord and Shri Vasudeva from the rains. As Shri Vasudeva was carrying our Lord, on his head, he never got fear from the huge serpent Ādisēsha. Some erudite scholars say that the serpent Ādisēsha was, in fact, traveling in the sky and he was providing an umbrella in the sky, through his body, to prevent the rain water from falling on our Lord and Shri Vasudeva. But here, there is a specific mention that the serpent Ādisēsha was protecting our Lord, through his hoods and also he is mentioned as following Shri Vasudeva and not acting as an umbrella from the sky. Hence it is confirmed that the serpent Ādisēsha was walking behind Shri Vasudeva, with his raised and spread hoods, as an umbrella-footman will do for his master.

मघोनि वर्षत्यसकृद् यमानुजा गम्भीरतोयौघजवोर्मिफेनिला ॥
भयानकावर्तशताकुला नदी मार्गं ददौ सिन्धुरिव श्रियः पतेः॥५०॥

VERSE-50 Meaning: "Due to the heavy rains which resembled the heavy rains which only Lord Indra can cause to be showered, the river Yamuna was fully flooded. There were huge waves in the river, along with foam and uprooted flowing objects. The river Yamuna, in spite of this flooding and violent swirling of waters, gave way to Shri Vasudeva, for our Lord to be safely carried to Gokulam, in the same way as the ocean had given the way of passage to Shri Rāmachandra, earlier, when He wanted to cross over to Sri Lanka."

श्रीसुबोधिनी : यथा यथा गोकुलनिकटे गमनं तथा तथा मायासान्निध्याद् गमने क्लेशाधिक्यं भगवत्सान्निध्याच्च तदभाव इति ज्ञापयितुं यमुनोत्तरणे प्रकारमाह मघोनि वर्षतीति, भगवज्जन्मसमये सर्वतो निवृत्ता अपि मेघा मायाजन्मनि सर्वे समागताः इन्द्रोपि मायामोहितो मेघप्रेरको जातः, केवलाश्चेद् भगवति गच्छति निवृत्ता अपि भवेयुः, अल्पानां मोहितानामल्पधैर्यवत्त्वेन महति विरोधासम्भावात्, अत आह मघोनीन्द्रेसकृद् वर्षति सति, स्वभावतोपि यमुना क्रूरेत्याह यमानुजेति, अत एव गम्भीरतोयौघजवोर्मिफेनिला, गम्भीरो भयानकोगाधो यस्तोयौघस्तस्य जवेन वायुवशाच्च य ऊर्मयस्तत्सहिता फेनिला च, त्रिविधोपि दोषस्तस्या निरूपितः, अतिवेगो राजसः, फेनादिस्तामसः एवं कालकृतं दोषमुक्तवा स्वाभाविकं दोषमाह भयानकावर्तशताकुलेति, भयानका भयजनका ये आवर्ता भ्रमरास्तेषां शतैराकुला, समप्रवाहरहिता व्यग्रा वा, आवर्तास्तामसाः, वैयग्र्यं राजसं, एवं स्वाभाविका अपि त्रयो दोषाः, एवं दुष्टापि भयान् मार्गं ददौ, सर्वा नद्यः समुद्रपत्न्यः, रामावतारे समुद्रोपि मार्गमप्रयच्छन् शोषितः किं पुनस्तस्याल्पसत्त्वा भार्या? अतः स्वरूपादेव प्रच्युता भविष्यामीति सिन्धुरिव मार्गं ददौ, किञ्च यमुनाजलेग्रे लक्ष्मीभिः सह क्रीडां करिष्यति, अतः सन्तोषादपि ददौ, यथा लक्ष्मीपतेर्जामातुः श्वशुरः समुद्रः कदाचित् स्वगृहे नयन् मार्गं प्रयच्छति, अथवा श्री सीतैव, तस्या

एकस्याः कामुकश्चेत् समुद्रशोषं कृतवान् बहूनां गोपिकानां कामुकः कथं न कुर्यात्? ॥ ५० ॥

SRI SUBODHINI: To show, that stress and difficulties will get increased as and when we go nearer to the ambit of power of Yōgamāya, and also to show that with the Grace of our Lord, all these difficulties, caused by Yogamāya, will also definitely get solved, a description is given, here, on the difficulties, encountered by Shri Vasudeva and the solving of the same, when Shri Vasudeva began to proceed to Gokulam, carrying our Lord, on his head.

As the rains were very heavy, the flooding of the Yamuna river got very fearsome - but due to the presence and Grace of our Lord, Shri Vasudeva did not encounter any difficulty. Although, all the rain-bearing clouds had gone away, at the time of the Holy birth of our Lord, all these clouds came back when Yogamāya was born in full form and strength and Lord Indra, inspired by Yogamāya, now made the clouds pour and shower rain for a long time. If Indra had not intervened to inspire the clouds to shower heavy rains (as he himself was prompted to do this by Yōgamāya), the clouds themselves would have not dared to cause any delay in our Lord's journey to Gokulam. But these clouds were prompted by Lord Indra to shower heavily as he was inspired by Yōgamāya. Now river Yamuna, was seen as fearsome, due to huge waves and immense flooding and, very rightly, she is referred to here as 'sister of lord Yama (God of Death)' (YAMĀNUJA) - indicating that, being 'Lord Yama's sister' Yamuna river also exhibited a streak of cruelty and fearsome nature - and this streak enabled and suited the description of the 'fearsome' nature of Yamuna river, now

being described in this verse. The river was very deep, full of foam and waves, and presented an awful spectacle of an obstacle to Shri Vasudeva.

The river presented herself with huge rising waves, foaming on all the sides. In this description of river Yamuna three 'blemishes' are outlined. As she was flowing very fast - this speed indicated the Rajasic nature of active dynamism. The foam and dark colour indicated the Tamasic nature of ignorance. Her stupendous huge flow of water indicated her harmonious nature of magnificence (GĀMBHĪRYAM). She was also having the blemish of countless, fearsome and dangerous whirlpools - Hence her flow was not even, and the waters flowed with huge waves and deep lows. The river Yamuna was very unhappy and upset, due to all these dangerous waves and whirlpools and she was expressing her fear. The whirlpools represented TĀMASIC blemish (ignorance); her unhappiness and fear represented RĀJASIC blemish (dynamic action); and not flowing evenly represented the blemish of Satwa (Harmony). In spite of her own inherent blemish and those caused by outside forces, river Yamuna gave the way of passage to our Lord. She never caused any difficulty for this safe passage. All rivers are considered as the wives of the ocean. During the Lord's incarnation as Sri Rama, the ocean, didn't give way of passage to our Lord, in the first instance, and hence the Lord had made the ocean dry up by aiming an arrow at the ocean. River Yamuna now thought, that she is only a wife of the ocean, and when the Lord could cause an ocean to dry up on being denied the way of passage, she thought it prudent and wise, to give way to our Lord, immediately and not behave like the ocean. River Yamuna also thought, that our Lord will enjoy water Āleelas with the Gopīs of Brindāvan (consid-

ered by the river as representing Goddess Sri Laxmi) and she will also participate in that - as the water Leelas of our Lord will be done on the river Yamuna - and she considered this as a great luck for her! Hence, the river Yamuna gave way immediately with great joy - like the father-in-law ocean gives way to his son-in-law, Lord Vishnu, the husband of Goddess Laxmi, when the son-in-law visits his home! The word 'Sri' used here will denote to mother Sīta also - that if Sri Rāma, desirous of rescuing Sīta from Sri Lanka, can cause the drying up of the ocean, Shri Krishna, whose beloved Gopīs were in Gokulam, would have definitely dried up the river Yamuna, if she had not given the way of passage. Hence she gave the way out of fear of the Lord.

नन्दव्रजं शौरिरुपेत्य तत्र तान् गोपान् प्रसुप्तानुपलभ्य निद्रया॥
शिशुं यशोदाशयने निधाय तत्सुतामुपादय पुनर्गृहानगात् ॥५१॥

VERSE-51 Meaning: "After reaching the residence of Nandagopa, on seeing all the Gopās and Gopīs, in deep sleep, Shri Vasudeva placed our Lord on the bed of Yasodha and then, brought, to his own home, the daughter who was born to Yasodha."

श्रीसुबोधिनी : एवं मार्गवन्नदीमुत्तीर्य गोकुले गतस्य कृत्यमाह नन्दव्रजमिति, शौरिरित्यभये नन्दस्य च मित्रत्वात्, व्रजे च गवामपि कदाचिच्छब्दो भवत्यतः पुरुषगमनशब्देनापि न तत्रत्यानां जागरणं, उपेत्य समीपे गत्वा, अनेन शनैर्गमनं सूचितं, तत्र च तान् सर्वदा जागरणयुक्तानपि तदा प्रसुप्तानुपलभ्य, केवलमपि शयनं सम्भवतीति निद्रयेत्युक्तं, शिशुं बालकं भगवन्तं, भगवत्त्वज्ञानेन पुत्रत्वस्य वक्तुमशक्यत्वान्नामान्तराणामकृतत्वाद् भगवत्त्वे स्थापनस्यायुक्तत्वाच्छिशुमित्युक्तं, शयने शय्यायां, अयुक्तमित्याशङ्क्य शयनपदं दत्तं, यशोदायाः शयने सति यशोदायाः शयनं यत्रेति निधाय नितरां स्थापयित्वा तत्सुतां मायामुपादाय पुनस्तेनैव मार्गेण स्वर्गहानगात् ॥ ५१ ॥

SRI SUBODHINI: In this manner, Shri Vasudeva reached Gokulam. He saw all the people in deep sleep. He placed our Lord on the bed of Yasodha. Shri Vasudeva is called in this verse as 'son of Sūrasēna' (SAURI) - denoting here his 'fearless' nature. Shri Vasudeva was also very happy to visit Nandagopa's home, as he was his good friend. So he went there without any fear, nay, but with joy. The word 'VRAJA' - denoted the place, where cows are kept or reared and protected. As the hoofs of the cows will make noise, there was no possibility of anyone hearing, when they are asleep, the sound of any human being's foot-noise. Shri Vasudeva, silently and slowly walked, so that none could hear the noise made by his walking. Everyone was in a state of deep sleep. Our Lord is termed as 'child' (Sishu) and this is very appropriate as Shri Vasudeva, who knew that, it was our Divine Lord, who is now termed as a 'child' - hence he dared not call him as his 'son'. Our Lord, also will be named with several names at a later time only. The word 'Bhagavān' (the Lord) also is not used in this verse as it was not appropriate to leave 'the Lord' alone, in that place. Hence here, in this verse, the term used for our Lord viz. 'child' (Sishu) is appropriate, indeed.

देवक्याः शयने न्यस्य वसुदेवोऽथ दारिकाम् ॥

प्रतिमुच्य पदोलोहमास्ते पूर्ववदावृतः ॥ ५२ ॥

VERSE-52 Meaning: "After this, Shri Vasudeva placed the daughter of Yasodha, on the bed of mother Devaki. He now bound himself with the metal chains of bondage and remained bound as before."

श्रीसुबोधिनी : ततो देवक्याः शयने तस्या अपि शय्यास्थानं कृत्वा तां स्थापयित्वा, अथेति भिन्नप्रक्रमे, यशोदाशयने तूष्णीं शनैरज्ञापयन्, अत्र

तु तदभावः, दारिका कन्यां, अनादरे दारिका, स्वयमेव पदोः पादयोर्लोहं प्रतिमुच्य पूर्ववदेव यदा भगवज्जन्म न जातं तदा यथा ॥ ५२ ॥

SRI SUBODHINI: Afterwards, Shri Vasudeva placed Yasodha's daughter on the bed of mother Devaki and he got himself bound like before, Shri Vasudeva had placed the second child, very silently, in the bed of Yasodha (as already another child (Yogamāya) was there) and this type of placing the child, in a silent manner was not required now. Shri Vasudeva, now remembered our Lord's beauty and glory, and he was very unhappy, as he could never hope to get the same Joy and Bliss from this daughter of Yasodha - so he thought. He now put the chains binding himself and remained bound as before.

यशोदा नन्दपत्नी च जातं परमबुध्यत ॥

न तल्लिङ्गं परिश्रान्ता निद्रयापगतस्मृतिः ॥ ५३ ॥

॥ इति श्रीमद्भागवते महापुराणे दशमस्कन्धे

श्रीकृष्णजन्मनामतृतीयोऽध्यायः ॥ ३ ॥

VERSE 53 Meaning: "Mother Yasodha, wife of Nandagopa, had only an inkling, that something had happened. She did not know, whether she had a son or a daughter, as she was very tired, due to labour pains caused by the delivery of the child. She had also forgotten everything due to deep sleep."

श्रीसुबोधिनी : अत्र यशोदायाः शयनं न सम्भवति, प्रसवे लोकेज्ञानासम्भवादित्याशङ्क्याह यशोदेति, यशो ददातीति प्रसवे ज्ञाते भर्तुः सुखं भवतीति, नन्दस्य पत्नीति, तादृशे समयेन्यदापि जागरणं जातकर्माद्यावश्यकत्वात् पत्नी भूत्वापि सावधानापि, जातमेव परमबुध्यत न तु जातस्य लिङ्गपुत्रः पुत्री वेति, यतः परिश्रान्ता प्रसवार्थं वेदना महती जाता, पश्चाच्छ्रान्ता यदा तदैव प्रसवो जात इति प्रसवेन सह निद्रापि जाता,

तया कृत्वापगता स्मृतिर्यस्याः, मम प्रसवो जात इति पूर्वानुसन्धानं स्मृतिः,
अतः पूर्वं वसुदेवकृतं सुस्थम् ॥ ५३ ॥

॥ इति श्रीमद्भागवतसुबोधिन्यां श्रीमद्बल्लभदीक्षितविरचितायां
दशमस्कन्धविवरणे तृतीयाध्यायविवरणम् ॥ ३ ॥

SRI SUBODHINI: The doubt, as to mother Yasodha's ignorance about the events, which have happened, during her delivery of the child, is cleared now, with this verse. Sri Sukadeva says that, Yasodha first understood that something has happened, but she could not understand, clearly, whether the child born to her, was a daughter or a son. In this verse, both mother Yasodha's and Shri Nandagopa's names have been glorified by specific mention. Yasoda, no sooner, comes to know of the delivery of the child, bestows fame and honour to her husband Shri Nandagopa - by proclaiming the great luck of Shri Nandagopa, that, Nandagopa's spiritual efforts, have now fructified or attained the desired fruition. Yashoda also, felt fulfilled that her marriage to Shri Nandagopa had attained their divine goal, and their names, now, will shine forever, in this world. Nandagopa also, on hearing about the delivery of the child becomes very joyful - feeling that his role as an ideal husband, has, now been fulfilled with the birth of this child. In this manner he becomes very joyful, and his name 'Nanda' (Happy one). is indeed appropriate.

Usually, after the birth of a child, certain rituals and ceremonies, in connection with the birth of the child, are to be performed, immediately and it was necessary for both Yasodha and Nandagopa to be fully awake and perform the ceremonies. In fact the word 'wife' (PATNI) is used for mother Yasodha - to denote that she had the duty and authority to perform the various religious rituals

and ceremonies along with her husband after the birth of this child. In fact, it was incumbent on the part of mother Yasodha to have been alert, immediately, after the delivery, so that she could assist in the performance of the ceremonies by Shri Nandagopa, as an ideal wife is expected to do. Yet, she could not remember much as to whether, the child born to her was a boy or a girl. Why? She was very tired, and due to heavy and painful labour and delivery, she went to a state of deep sleep. This deep sleep made her forget the earlier events. Hence she could not also cognize the events to come viz. Shri Vasudeva's visit, placing of our Lord Krishna on her bed and carrying away her new-born daughter. [Tippani: Our Lord Krishna's birthday is known as 'Janmāshtami' and this name denotes the Divine Supreme Brahman status of our Lord Krishna. The birth of Rāma is called 'Rāmanavami' and the incarnation of Sri Narasimha (Man-lion Divine Form of our Lord), is known as 'NRISIMHACHATURDASI' - and both of them are not termed, as in the case of our Lord Krishna - as 'JANMĀNAVAMI' or 'JANMA CHATURDASI'. This clearly denotes that the birthless supreme principle of Parabhraman viz. our Shri Krishna, has now taken birth, as the Full Purushōttama, in His full Divine measure and glory, and, hence only the 'Ashami' day has the holy appellation of 'Janma' (birth). The fact that mother Yasodha did not know, as to whether a son or a daughter had been born - This shows that the Supreme Brahman cannot be fully understood, but she knew about our Lord's birth and His birthday was given the 'Naming ceremony' (NĀMAKARAN)! Let us Hail the glory of mother Yasodha!]

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the third chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥ श्री कृष्णाय नमः ॥
॥ श्री गोपीजनवल्लभाय नमः ॥
॥ श्री भागवत-दशमस्कन्धः ॥

॥ अथ चतुर्थोऽध्यायः ॥

SRI BHAGAVATAM

TENTH CANTO - CHAPTER IV

॥ श्रीशुक उवाच ॥

बहिरन्तः पुरद्वारः सर्वाः पूर्ववदावृताः ॥

ततो बालध्वनिं श्रुत्वा गृहपालाः समुत्थिताः ॥ १ ॥

VERSE - 1: Meaning: "Shri Sukadeva said, 'when Shri Vasudeva returned, the outer and inner gates of the city of Mathura got themselves locked and closed as before. On listening the crying of the child, the guards of the prison woke up and became alert'."

श्रीसुबोधिनी : भगवत्कार्यवैपरीत्यं मायाकार्यं इति ज्ञापयितुमुद्घाटित-
कपाटानां द्वाराणां पुनः पिधानमाह बहिरन्तरिति, पुरो बहिर्द्वाराण्यवान्तरद्वाराणि
च सर्वाः पूर्ववदेवावृताः, वैलक्षण्ये रक्षकाणां ज्ञानसम्भवाज् ज्ञानं भवेदिति
पुनर्बन्धनं मायाकार्यमुक्त्वा पूर्वं वसुदेवदेवक्योर्निवृत्तस्यापि भयस्य जननार्थं
रोदनमपि कृतवती, तेन रोदननेन सर्वेषां जागरणं जातमित्याह तत इति,
बालस्योत्पन्नस्य ध्वनिं श्रुत्वा गृहपालाः सूतीगृहरक्षकाः सम्यगुत्थिताः ॥१॥

SRI SUBŌDHINI: On the coming of Yōgamāya, the outer and inner gates of the city of Mathura closed and

locked themselves. If the gates were left open and on waking up, the guards also see Shri Vasudeva free, then, they will get doubts, as to whether Shri Vasudeva had done some mischief. Hence Yōgamāya recreated the same situation, there, as before. Yōgamāya, now wept, to create a sense of fear in the minds of mother Devaki and Shri Vasudeva, which was earlier, removed by our Lord's manifestation. On hearing her crying, all the guards woke up and became alert.

In the first three chapters of the 10th Canto of Sri Bhagavatam, the reason for our Lord's manifestation in this world, the efforts put by, all the concerned people, who were suffering, which enabled and made our Lord manifest Himself, and the transformation of our Lord's Divine Form, into an ordinary human form - these three subjects have been dealt with successively. In this Fourth chapter, as the tasks and actions of MĀYA (illusion) are being described, there is the reference to the acts of deceit and violence which were experienced by the people. There is also the reference to the holy manifestation of our Lord's Divine Part of Sri Anirudha, with a view to protect the cause of righteousness (DHARMA). Lord Anirudha cannot be stopped by anyone, and He only can protect the cause of righteousness, as no one else can stop or conquer Him. When the power of Māya, began to take its toll, a great necessity arose, for the re-establishment and protection of righteousness. This aspect of Divine work is explained in the following Kārikās.

मायायाः कार्यधुना चतुर्थे विनिरूप्यते ।

अन्यथा भगवत्कार्यं न भवेदनिमित्ततः ॥ १ ॥

ज्ञापने दुःखसुखदे ततोपि ज्ञापने तथा।

कंसस्य सहभृत्यस्य धर्मबाधो न चान्यथा ॥ २ ॥



तामसप्रभुके राज्ये कृतो धर्मस्तु तद् तः।

अतः पूर्वस्य नाशौ वै कर्तव्यं तामसाश्च ते ॥ ३ ॥

ब्राह्मणा अपि तद्देशे स्वभावात् तामसा मताः।

कालस्तथाविधो यस्मात् पश्चाज्जातस्तु सात्त्विकः ॥ ४ ॥

Meaning of Kārikās 1 to 4: In this 4th chapter, a detailed description is given of the various actions of Māya viz. causing suffering to everyone, destroying the practices of righteousness etc. If this Māya Power had not undertaken to do these acts, then there was no necessity for our Lord to manifest Himself, with a view to release mother Devaki from bondage, bestow happiness and joy to all, and also reestablish Righteousness, by protecting it from destruction. Hence, in the enactment of our Lord's Divine Leelas, one of the reasons for the same, is the pain and suffering of the devotees, caused by Māya. In other words, if Māya had not inspired the cruel Kamsa to torment the devotees, then our Lord also, would not have manifested and enacted His several beautiful Divine Leelas.

Now, Yōgamāya, (the daughter who was brought to the prison by Shri Vasudeva) awakened the guards of the prison through her crying, and announced to them, about her birth. Then, the guards informed Kamsa, about the birth of the child. These 'acts' of Yōgamāya gave suffering and pain to Shri Vasudeva, but, gave a sense of joy to Kamsa. Later, Yōgamāya will tell Kamsa "the one who will kill you has already taken birth somewhere" and these words were told by Kamsa to his ministers. These words of Māya, also gave suffering to the devotees, but gave joy to the cruel Kamsa and his advisors. If Yōgamāya had not undertaken the performance of the above two tasks, Kamsa and his coterie would not have acted to destroy the cause of righteousness (DHARMANĀSA) and, in turn, would not have been destroyed.

A doubt may now arise. Our Lord's manifestation is always aimed at the protection of righteousness (DHARMA) and how come this manifestation of our Lord, caused and paved the way, for the destruction of righteousness? In fact, Kamsa was so much afraid of our Lord and no sooner the Lord was born, Kamsa began to indulge in several cruel acts, aimed at the destruction of righteousness. How come this sort of an event happened? Clearing this doubt, it is mentioned, that Kamsa was Tamasic i.e. he was spiritually ignorant and in his kingdom, sacrifices were conducted, through killing of animals, and all the so called religious ceremonies, were indeed, Tamasic or spiritually ignorant. Hence, these acts of so called 'righteousness' (Dharma) which prevailed in his land, at that time, had to be destroyed and our Lord's Māya, indeed acted appropriately, as per our Lord's will and desire, so that, the practice of Tāmasic sacrifices, parading as DHARMA could be stopped.

The Brāhmins, who were performing all these sacrifices were also Tamasic i.e. spiritually ignorant. The time was also bad, and indeed tamasic or spiritually ignorant. Hence, whatever religious acts and systems of righteousness remained, after Kamsa's actions, were considered as righteous systems and practices based on Satwa or the Divine quality of harmony and order, i.e. Kamsa, was used by our Lord, through Yōgamāya to destroy the non-harmonious (i.e. RĀJASIC AND TĀMASIC) systems.

SRI SUBODHINI: It is our Lord's primary Divine function to remove the spiritually ignorant facets of a soul and, also release the soul from the bondage of births and deaths. Hence, the doors got opened, and Shri Vasudeva was freed from his bondage no sooner our Lord was born.

The role of Māya is different from that of our Lord viz. Māya destroys righteousness and puts people in bondage. It also produces spiritual ignorance among people. Hence, no sooner Yōgamāya came into the prison, the outer and inner doors got themselves locked and Shri Vasudeva got himself bound, as before. This is referred to in the following verse.

ते तु तूर्णमुपव्रज्य देवक्या गर्भजन्म तत् ॥

आचख्युर्भोजराजाय यदुद्विग्नः प्रतीक्षते ॥ २ ॥

VERSE-2 Meaning: "The guards immediately went and informed Kamsa about the birth of the eighth child. Kamsa was eagerly awaiting this birth, as he was very much worried and afraid of this birth."

श्रीसुबोधिनी : तेषां कृत्यमाह ते त्विति, देवक्यादिभिः प्रार्थिता अपि तत्प्रार्थनां न कृतवन्त इतिज्ञापनार्थस्तुशब्दः तूर्णमिति मध्ये कृत्यान्तरव्यावृत्त्यर्थं, दूरात् कथने निलायनादिकं सम्भविष्यतीति तन्निवृत्त्यर्थमुपव्रज्येत्युक्तं, देवक्या गर्भस्य जन्म, न तु पुत्रः कन्यका वेतिभेदः, तदिति, सिद्धमष्टमं, अकथनेनिष्ठं करिष्यतीतिज्ञापनार्थं भोजराजायेत्युक्तं, यज् जन्म प्रतीक्षत एव कदा भविष्यतीति, अर्थादेतादृशाय, प्रतीक्षायां हेतुमाहोद्विग्न इति ॥ २ ॥

SRI SUBODHINI: The words 'They the guards' (THE TU) denote the action taken by the guards, on hearing, the crying of the child. Although, mother Devaki prayed to them, not to tell, about the advent of this eighth child, they refused to listen to her and, immediately, went and informed Kamsa. The word 'immediately' (TOORNAM) denotes, that the guards did not attend to any other task, than, rushing to Kamsa to inform him, about this birth. The guards went very near to Kamsa, to tell about this birth (and not from a distance), because they thought, that, if mother Devaki and Shri Vasudeva were to hear their saying to Kamsa, about the birth of the

eighth child, then, they may try to hide this child somewhere. The guards also didn't specify to Kamsa, whether the child born, was a son or daughter - they only informed, that the eighth child was born to mother Devaki. The word 'that' (TAT) used in this verse, refers to the importance and value given to this birth that 'the birth of the important and valuable eighth child has taken place'. The words 'to the king of Bhojas' (BHŌJARĀJAYA) used in this verse, refers to Kamsa, who was the king of the Bhōja clan. The guards, thought, that they will be punished, if they do not rush to give the information, about the birth of the child to Kamsa, who was the king. In fact Kamsa, as he was very worried and fearful of the birth of the eighth child, was eagerly waiting for this news.

स तल्पात् तूर्णमुत्थाय कालोयमिति विह्वलः ॥

सूतीगृहमगाच्छीघ्रं प्रस्खलन् मुक्तमूर्धजः ॥ ३ ॥

VERSE- Meaning: "On hearing the news from the guards, Kamsa, immediately, got up from his bed, and thinking that "my destined killer has taken birth" and becoming afraid and confused, came to the prison, walking wayward and with disheveled hair."

श्रीसुबोधिनी : ततः कंसस्य कृत्यमाह, सोपि शय्यायां पतित एव स्थितः स महानपि तल्पाच्च छय्यातस्तूर्णमविचारेण प्रथमत उत्थितः पश्चात् कालोयमिति विह्वलः, अतः परं जीवसम्भावना नास्तीति निश्चयात्, अयं भगवानेव कालो मृत्युदः, विह्वलः सर्वावयवविकलः, सूतीगृहं प्रसूतिस्थानं, शीघ्रमिति सर्वकार्यपरित्यागे सर्वसाधनाननुसन्धाने हेतुः प्रस्खलन्निति मार्गाज्ञानं, मुक्तमूर्धज इति देहाज्ञानम्॥३॥

SRI SUBODHINI: Kamsa was not sleeping at all, when the guards came to inform him. He was just lying on the bed, anxious and afraid, as usual, and thinking of

the eighth child. He, got up abruptly, without thinking, although he was a great warrior. He got perturbed and afraid, and thought that the birth of his 'killer' had taken place. He got convinced that he may not live now. The Lord, who is now born will be his 'killer' and thinking like this, afraid and anxious, he came running to the prison. The word 'fast' (SĪGRAM) used in this verse denotes that Kamsa, gave up all his other pre-occupations and he, just could not think of any plan to control and contain this fear. In fact, he was so confused, that he, indeed, lost his way during his journey to the prison. He lost his moorings, physically of his body, and this is indicated by the words 'disheveled hair' used in this verse.

Kamsa went to the prison, and without even ascertaining, whether a son or a daughter was born, began to undertake to kill the child. Now mother Devaki got more pain and sorrow, on seeing Kamsa trying to kill Yashodha's daughter - much more than the sorrow and pain, which she had experienced, when Kamsa had killed her earlier sons. To describe this, the following 3 verses have been given.

तमाह भ्रातरं देवी कृपणा करुणं सती ॥

स्नुषेयं तव कल्याण स्त्रियं मा हन्तुमर्हसि ॥ ४ ॥

VERSE-4 Meaning: 'Mother Devaki now begged of Kamsa, her brother, compassion and sympathy, in the following words 'Oh my brother! This female child will become your daughter-in-law. Moreover, it is not right to kill this child, as she is a female'.

श्रीसुबोधिनी : दृष्ट्वा लिङ्गमज्ञात्वा पुत्रबुद्ध्यैवमारणार्थं प्रवृत्तौ यशोदायाः कन्याया मारणं स्वपुत्रमारणादप्यधिकदुःखदं जातमिति ज्ञापयितुं तस्या वाक्यमाह तमोहेति त्रिभिः,

कारिका—त्वदीया कन्यका चेयमतो महां प्रदीयताम्।

भगिनी दानपात्रं हि हेतुकार्यफलैस्त्रिभिः ॥ १ ॥

तं कंसं भ्रातरमाह, यतो देवी सात्त्विक्यपि स्त्री, ज्ञात्वा वा दैन्यप्रदर्शनार्थं तथा कृतवीति, असत्यमपि प्राणसङ्कटे परार्थं वक्तव्यमिति ज्ञापनार्थं वा, कृपणानालोचितयाचिका, 'कृपणः स तु विज्ञेयो योनालोचितयाचक' इति वाक्तव्यात्, करुणं यथा भवति तथा तमाहेतिसम्बन्धः, सतीति कालज्ञानाद् याचनं, सर्वात्मकत्वाद् भगवतस्तथा करिष्यति, भर्तुर्दोषनिवृत्त्यर्थं वा सनीति, अन्यथा स्वपुत्रं स्थापयित्वा परकन्यामारणे दोषः स्यात्, स्नुषेति, मातुलकन्यापरिणयनपक्षे पितृष्वसुरपि कन्या परिणेया यथा मित्रविन्दा, यदा कंसस्य पुत्रो देवकीकन्यामुद्गहेत् तदेय स्नुषा भवति, अनेन तस्याः स्वकन्यात्वं सहजमित्युक्तं, ननु पुत्र एव नास्ति कथमियं स्नुषेति चेत् तत्राह कल्याणेति, त्वं पुत्रजननसमर्थः, मदपत्यरक्षणेन तवापि पुत्रो भविष्यतीति, अथवा मास्तु स्नुषा स्त्रियं हन्तुं मार्हसि, अन्यथाहमेव कथं न हता ? 'स्त्रियाः स्वसुर्गुरुमत्या वधोय'मिति यतस्त्वयैव निरूपितम् ॥ ४ ॥

SRI SUBODHINI AND MEANING OF KĀRIKA:

Mother Devaki, in the first verse, tells, Kamsa, that, this female child is as good as his own daughter, as she, being her daughter, is entitled to marry Kamsa's son and thus, become, his daughter-in-law. Hence she said, "Oh my dear brother, please spare this female child to me, as I, being your sister, am entitled to have your sympathy and compassion". Mother Devaki says all this, in three verses. Firstly, she says, that Kamsa will attain this girl as his daughter-in-law. Secondly she asks for sparing this female child. A doubt may arise now, that mother Devaki, in the first instance, expresses her desire, which is the 'result' of Kamsa, sparing the child from killing, which act has been, referred to, by mother Devaki only as a second wish. Thirdly, mother Devaki has given the reason for her plea for sparing the 'female' child. In the Kārika also, it was

necessary to refer to these three pleas in the same way and manner. But why this is not followed in the Karika? Answering this question, it is explained, that in this world, firstly there is a 'reason' (KĀRAN) for any happening; then it is followed by the 'happening or action' (KĀRYAM) itself and subsequently the 'result' (PHALAM) for such action follows. Following this natural sequence of events, reference is made in the Karika also to 'reason-action-result' (HĒTU-KĀRYA-PHALAM) sequence.

Mother Devaki addressed herself to the cruel Kamsa. As mother Devaki was Divine in her status, and is also considered as a Goddess, she was full of the Divine quality of harmony (SATWA) and as 'Harmony leads to spiritual knowledge' (GĪTA), mother Devaki also was spiritually wise. But, as she was also a mother, she now, begged, Kamsa to spare this female child. We may now consider that, wherever there is spiritual wisdom, there, the Divine quality of 'renunciation' (VAIRĀGYA) is also present automatically. Then, why mother Devaki, got so much attached 'to this female child' in spite of her spiritual wisdom? What happened to her spiritual wisdom? This is explained by the fact, that mother Devaki was a 'mother' and this attitude of being a mother was predominant in her. Moreover, she was also a woman, and generally, women get more attached easily, due to their emotional nature. But, as mother Devaki was indeed a Divine person, a Goddess, she knew the ways and means of tackling the cruel Kamsa, and she decided to please him with praising and extolling Kamsa's great qualities of head and heart. (It is said, as a rule, that the 'cruel people should be pleased with paeans of praise). She now shows great humility, and having decided to please Kamsa through words of praise, she puts on the role of a humble

person, to get the female child, spared by Kamsa. Now another doubt may arise here. How come, mother Devaki, being a Divine Goddess, now speaks words of 'untruth' (MITYA) [usually all Divine Beings are established in the path of Truth (SATYAM DEVESHU)]. Mother Devaki now says an 'untruth' viz. "this is my last child". Clearing this doubt, it is said, that, one can tell a 'lie' to save someone else from death. Hence this act of 'lying' is not usually condemned. Hence telling this 'untruth' was appropriate for mother Devaki, as the peculiar situation demanded, this particular behavior from her. The word 'KRIPANA' used here in this verse, means, 'the one who begs without thinking' i.e. that person is a 'KRIPANA' who does not know what to beg from whom? And whom not to beg? Mother Devaki, without appreciating and comprehending the ruthless cruel nature of Kamsa, now begged of him, to spare the child. Mother Devaki, was chaste and was also a brave lady in the warrior lineage (Kshatriya) and, being such, she was not expected to 'beg' for anything from anyone. However, she decided to 'beg' as she understood, that the time for her 'begging' has come. She thought that, perhaps, our Lord, may inspire the cruel Kamsa, to spare this female child, by way of answering her 'begging' - as our Lord is present in Kamsa also, as He is also everywhere. In fact, Kamsa, will not come to grief, if he spares this child now. Mother Devaki has been referred to as a 'chaste lady' (SATI) from the point of view of her good virtuous nature and being truthful. Like noble souls, do good, even to those who may do harm to them, mother Devaki, being a noble lady, now thought, that if Kamsa spares this female child to her, being inspired by our Lord, then Kamsa will not meet his doom. This word 'sati' also denotes that, a chaste lady,

always prays for the good and welfare of her husband and defends his name. Mother Devaki now thought, that, if she does not put effort to get this female child spared by Kamsa, then the entire humanity will revile Shri Vasudeva, as having saved his son but did not hesitate to sacrifice someone else's child! But, as mother Devaki, now put efforts to get the female child spared, from being killed by the cruel Kamsa, the above blemish on Shri Vasudeva, will not be applicable - as Shri Vasudeva and the world will understand and appreciate the 'helplessness' of mother Devaki, in this particular situation. Here the word 'daughter-in-law' (SNUSHA) is used to denote that, as one can marry one's maternal uncle's daughter, one can also marry the daughter of ones' father's sister's daughter - like our Lord married Mitravinda later. All this can happen only, when Kamsa's son will marry the daughter of mother Devaki. If Kamsa, did not have a son, then, how come this future marriage will take place? Mother Devaki says "oh brother Kamsa! You are an auspicious person and you are bound to have sons. Moreover, if you now, spare my child, then definitely, you will get sons. Perhaps, if you think, that this child, may, after all, not, become your daughter-in-law, then also, this female child should never be killed by you, as she is a female child. In fact, my dear brother! You had spared my life earlier, only by thinking that I am a woman and women should not be killed. You, yourself, had declared that 'it is not proper, firstly, to kill women". Mother Devaki now says to Kamsa, the following verse, if he was to declare, that he must Destroy and kill the eighth child.

बहवो हिंसिता भ्रातः शिशवः पावकोपमाः ॥

त्वया दैवनिष्ठेन पुत्रिकैका प्रदीयताम् ॥ ५ ॥

VERSE-5 Meaning: "Oh my dear brother! You have already killed, many of my sons, who were shining like Fire, as inspired by our Lord. Please do not kill this female child, who is the only child left with me, without any brother. Please give her to me."

श्रीसुबोधिनी : अष्टमो मारणीय इति चेत् तत्राह बहवो हिंसिता भ्रातरिति, स्त्रिया मारकत्वं शास्त्रे न सिद्धं, पुत्रास्तु हता एव, यद्यप्येक एव मारणीयस्तत्स्थाने बहवो हताः, भ्रातरितिसम्बोधनं दयार्थं, आकृत्या पराक्रमोपि तेषु सम्भाव्यत इति तदर्थमाह पावकोपमा इति, स्नेहे त्यक्ष्यतीति तस्य दोषाभावमाह त्वया दैवनिःसृष्टेनेति, 'अनुरक्तो गुणान् ब्रूत' इतिवाक्याद् दैवेन भगवदिच्छया प्रेरितेन भवता पुत्रा हताः, एषा त्ववध्येति दैवेन न प्रेर्यत इतिभावः, एकेयं पुत्रिकाभ्रातृमतीतीमामप्यन्ततो गत्वा पुत्रिकाधर्मेण दत्त्वा ससन्ताना भविष्यामीति ज्ञापयत्येकेति, यद्यपरोत्पत्स्यते तदा मारणीयेति ज्ञापितं, प्रकर्षेण दीयतामिति कालान्तरेप्यमारणीया ॥ ५ ॥

SRI SUBODHINI: Mother Devaki now told Kamsa "Oh Brother! You have already killed so many of my sons. This child is a female one, and this female child cannot kill a male one. The scriptures also say, that it is not proper to kill a woman. You have killed all my sons. In fact, you had vowed to kill, only the eighth son - but you have killed all my sons, who were born earlier. I am your sister and due to this, I deserve your sympathy and compassion. The children, who were killed by you, were not ordinary children." That, these children were indeed brave and strong - hence the words 'brilliant like fire' (PĀVAKŌPAMĀHA). Mother Devaki now thought, that, Kamsa, may spare this child, if she showed her natural sisterly love and affection to him. Hence she says, that Kamsa is without any blemish and now addressed him "you have done, as inspired by our Lord"; - she does not blame Kamsa for the death of her earlier children. She says Kamsa acted, as inspired by our Lord only. In the

scriptures, it is specified that "one who is full of love will only describe the good qualities of the person whom he meets". Following this, with a view to show her love, mother Devaki says that "you have killed them, according to the will of our Lord and as inspired by Him. This female child does not deserve to be killed by you. Even our Lord, will not inspire you to kill this female child. I am left with this only female child. She does not have anyone else - not even a brother. I promise now, that after her marriage, the son, born to her, will be my own son and thus, I will also become a lady with a son. If I were to get another child, then, my brother, you may kill this child". 'The word used here viz. 'please give me' - denotes that mother Devaki is requesting Kamsa, to spare this female child, for ever, as a female child cannot be killed at all by anyone. Mother Devaki now says to Kamsa, that, he should definitely give her this female child. She is giving the reason for the same, in the following verse.

नन्वहं ते ह्यवरजा दीना हतसुता प्रभो ॥

दातुमर्हसि मन्दाया अङ्गेमां चरमां प्रजाम् ॥ ६ ॥

VERSE-6 Meaning: "My beloved and exalted brother! I am your younger sister and I am saying this very sincerely that I have already lost all my sons, and hence I am in great sorrow. Please give me this last child of mine."

श्रीसुबोधिनी : अवश्य दाने हेतुमाह नन्वहमिति, अवश्यं दानमेव फलं, नन्वितिसम्बोधनं युक्तिग्रहणार्थं अहं ते ह्यवरजेति, अवरजत्व उभयानुभवः प्रमाणं, अवरजा दयापात्रं, दीना दुःखिता शोकादिना, तत्र हेतुर्हतसुतेति, प्रभो इतिसम्बोधनं दानसामर्थ्यद्योतनार्थं, अत एव दातुमर्हसि, मन्दाया इत्यतः परं रजोभावः सूचितः, अतश्चरमां प्रजामिमामिति, अन्या कन्यात्वेन न दर्शयेयमेव देयेति ॥६॥

SRI SUBODHINI: Mother Devaki says "oh Kamsa, on giving this child back to me, you will earn great merit due to this noble act of charity'. The word 'NANU' is used to signify the use of an idea (YUKTI), although it is also used to 'address' someone. Mother Devaki says "I am, certainly, your younger sister, and you know very well that you are my elder brother. The younger sister always is regarded and treated with compassion and sympathy. I am very unhappy due to great sorrow arising out of your killing of my earlier sons. You are a Lord and Master (PRABHU) and are competent and capable of giving me the charity of this female child". The word 'unlucky' (MANDĀYĀHA) is used by mother Devaki to denote her 'unlucky' situation - that she is so unlucky that she, as her child-bearing capacity has ended, will not get another child at all. Hence she calls this 'child' as her 'last child' and pleads to Kamsa to spare this child and give her, this child and not anyone else. Even after telling, so much, Kamsa did not spare this female child and this is referred to in the following verse.

उपगूह्यात्मजामेवं रुदन्त्या दीनदीनवत् ॥

याचितस्तां विनिर्भस्त्यं हस्तादाचिच्छिदे खलः ॥ ७ ॥

VERSE-7 Meaning: "In this manner, mother Devaki, hiding the female child, began to weep bitterly, in a forlorn manner. Kamsa, forcibly snatched this child, from the hands of mother Devaki, disregarding her plea. Kamsa got very upset and angry in view of the pleadings of mother Devaki."

श्रीसुबोधिनी : तथापि न त्यक्तवानित्याहोपगूह्येति, एवमात्मजामुपगूह्य विलापनपूर्वकं रुदन्त्या हस्तात् तां बालामाचिच्छिदे देवकीं विनिर्भस्त्यं, विनिर्भर्त्सने हेतुस्तां याचितः सन्, आत्मजामिति, आत्मनो भगवतः

सकाशाज्जातां, 'व्यवहारे शब्दाः परमार्था एवेतिन्यायाद् देहादा-
वात्मशब्दवदात्मजशब्दोपि पुत्रत्वेन परिग्रहमात्रत्वेपि वक्तुं शक्यते,
एवमितिपदादेतानीदृशानि वाक्यानि बहुवारमुक्तानीति ज्ञापितं, रोदनं
यशोदाकन्यकेति, दीनादपि दीना यथा दैवहता पुत्रभर्त्रादिरहिता व्याधिग्रस्तापि
भवति सा दीनदीना तथेयं स्वपुत्रनाशं दृष्टवती परापत्यनाशमपि पश्यतीति,
हस्तादिति, एककेन हस्तेन तस्या एकं हस्तं धृत्वा द्वितीयेन तस्या
द्वितीयहस्तादाचिच्छिदे, एवङ्करणे हेतुः खल इति ॥ ७ ॥

SRI SUBODHINI: in this manner, getting very upset and angry, Kamsa, snatched the female child, from mother Devaki, who was weeping bitterly. Kamsa got very upset and angry, as she was begging for this child. The word used, in this verse for the female child is 'Born from oneself' (ĀTMAJĀM) - meaning that this female child was born to mother Devaki. Mother Devaki, knew very well that this female child was not her's and Sri Sukadeva also knew this truth, as he was omniscient. Then, how come this word is used in this verse, which means that this female child, indeed, was the 'own' daughter of mother Devaki? Our Sri Mahāprabhu Vallabhāchāryaji explains this by giving the true meaning of the words 'Born from oneself' (ĀTMAJĀM). Here, we have to understand, that this girl was created by our Lord and the word 'ĀTMA' (self) should be interpreted to mean 'our Lord', or 'Sri Bhagavān'. The real meaning of the word 'ĀTMA' is our Lord, and the word 'ĀTMAJĀM' will mean "the female child born to our Lord". Some may say, that Shri Sukadeva did not contemplate to give this meaning to the word used here. Even in another way, we can safely assume that the word used here viz. 'Born from oneself' (ĀTMAJĀM) is indeed very appropriate. Usually the word 'Ātma' (self) is also used to denote the body and the senses. When a son is adopted or some other child is

regarded as one's own son - in these situations also the word 'Born from oneself' is usually used, although, strictly speaking, these types of children (i.e. adopted or accepted) cannot be regarded as 'Born from oneself'. Hence we may conclude, this word 'ĀTMAJĀM' has been used here, with this meaning in mind.

The word 'in this manner' (ĒVA) is used in this verse, to denote, that mother Devaki pleaded with Kamsa, several times, begging of him, to spare the female child. She wept bitterly, as she now thought, that Yashodha's child is now getting killed, due to her i.e. she is the cause for her death. Mother Devaki was now in a very pitiable and forlorn state. This terrible sorrowful state was caused not only by the death of her children but also due to the imminent death of someone else's child in her presence - and she being the cause for this avoidable death. Kamsa, got hold of one hand of mother Devaki and snatched the female child, through his other hand. Kamsa did this violent cruel act, as he was a sinner and a vile person. A sinner is not aware of the actions which are heinous by nature. What Kamsa did after snatching away the female child is described in the following verse.

तां गृहीत्वा चरणयोर्जातमात्रा स्वसुः सुताम् ॥

अपोथयच्छिलापृष्ठे स्वार्थोन्मूलितसौहृदः ॥ ८ ॥

VERSE-8 Meaning: "Kamsa, now, caught the legs of this new born child, who was his sister's daughter, and smashed her on a rock nearby - as Kamsa, fully under the control of purely selfish motives, had now given up, all the goodness of his heart and was bereft of any feeling of compassion."

श्रीसुबोधिनी : गृहीत्वा यत् कृतवांस्तदाह तां गृहीत्वेति, चरणयोरिति, मारणार्थमेव विपरीततया ग्रहणमात्रेणैव तस्य नाशः सूचितः, जातमात्रामिति,

नालादिसहितां, अतिकोमलत्वप्रदर्शनेन तस्य 'खल'त्वं समर्थितं, स्वसुः सुतामिति सर्वथा विरुद्धकर्तृत्वमुक्तं, अपोद्ययत् प्रक्षाल्यमानवस्त्रमिव प्रक्षिप्तवान्, शिलाङ्गणस्था यथा स्नानार्था भवति, ननु सौहार्दमुभयविषयकं कथं त्यक्तवानित्याह स्वार्थोन्मूलितसौहृद इति, स्वार्थमुन्मूलितं सौहृदं येन ॥८॥

SRI SUBODHINI: Kamsa now lifted the child by catching hold of her legs, with a view to kill her, and the way of his snatching the child, only proved his cruel intention of killing the child. In fact the umbilical cord was in tact, on this child. Hence, this child was very gentle. We can, now, imagine as to how much cruelty was there in Kamsa from this heinous act of Kamsa, who lifted this gentle child to kill her - although it was most inappropriate to kill his own sister's child! But Kamsa always indulged in such type of heinous actions, as he was a vile sinner. Like washing a cloth, by beating it on a stone, Kamsa, now smashed this child on a rock nearby, which was meant to be used for taking bath etc. This act of Kamsa shows that, he was bereft of any sympathy or goodwill in his heart for his sister and her child. He exhibited this extreme cruelty due to his selfishness - to protect himself at all costs! What happened later is explained now.

सा तद्धस्तात् समुत्पत्य सद्यो देव्यम्बरं गता ॥

अदृश्यतानुजा विष्णोः सायुधाष्टमहाभुजा ॥ ९ ॥

VERSE-9 Meaning: "This female child, releasing and jumping herself out from Kamsa's hands, manifested Her Divine Form of Goddess Yōgamāya and stood in the sky, in all her majesty. She was the younger sister of Shri Krishna and, hence, she was able to act like this. Goddess Yōgamāya, now brilliantly shone, standing majestically in the sky, with eight hands, carrying different weapons, and saw Kamsa and others, from there."

श्रीसुबोधिनी : ततो यज्जातं तदाह सा तद्धस्तादिति, यदैव पाषाणं प्रति प्रक्षिप्तवांस्तदैव हस्तात् सम्यगुत्पत्त्योत्पतनं कृत्वा सद्य एव सा देवतारूपा जाता, ततोम्बरं गता, आकाशे श्येनवत् स्थिता कंसादिभिः सर्वैरेव तथादृश्यत, तस्यास्तथात्वे सामर्थ्यं विष्णोरनुजेति, यशोदा देवकी परस्परविचारेणैकैव, पश्चाच्च जाता, यदि वा भगवान् यशोदासुतो यदि वा देवक्या उभयथापि सानुजा लोकप्रसिद्धेः, विष्णोरनुजात्वेन तथा सामर्थ्यं ज्ञापितं, द्विगुणं रूपमाह सायुधाष्टमहाभुजेति, भगवत्कार्यं स्वकार्यं च करिष्यतीत्यष्टभुजत्वं, भगवत्कार्यं देवक्यादीनां बन्धनिवृत्तिः, स्वकार्यं सर्वेषां दुःखदानं धर्मनाशश्च, भगवत्कृतिसिद्ध्यर्थं- मायुधसहिता अष्टौ महाभुजा यस्याः, यथा भगवानाविर्भावे विपरीतं रूपं प्रदर्शितवानेवमियमपि ॥ ९ ॥

SRI SUBODHINI: No sooner, Kamsa, smashed, this child on the rock, this child, immediately, jumped out of his hands, and took the Form of Goddess Yogamāya and then, left to position herself in the sky. She was seen,, now, in all her glory and majesty, like a huge eagle in the sky, by Kamsa and others. She had the capacity to take this Divine Form, and also stay in the sky, because she was Shri Krishna's sister, and as Shri Krishna is the all-pervasive Parabrahman. A doubt may arise now as to how, Yogamāya, can become Shri Krishna's sister, as she was not the child of mother Devaki? If we were to regard her, as our Lord's sister, as she took birth after the birth of our Lord, then, we have to treat every child born after the birth of our Lord, as His brother or sister. Hence, the doubt is not fully cleared with this explanation. Shri Purushōttamji says, in this connection,, that in the Krishnopanishad, it has been explained, that Shri Nandagopa was the Divine Form of the Bliss of the Supreme Lord (PARAMĀNANDA) and mother Yashodha represented the aspect of liberation or MUKTI. Mother Devaki represented the spiritual science of Brahmavidya (wisdom of Brahman) and Shri Vasudeva represented the

Holy Vedās. It is well known, that in this world, what is appropriate to be learnt becomes the reason and cause, for the attainment of that learning or knowledge. In other words, you can know only that, which is knowable, as is in the case of words which are used, because they convey some meaning. Thus, one's liberation is achieved (Yasodha representing liberation) through the spiritual science of Brahmavidya (mother Devaki representing Brahmavidya). In this way, mother Yasodha is the primordial Divine principle and mother Devaki is the primordial spiritual principle. On a closer examination, we will see that, both these spiritual principles are one and the same only. Hence, both, mother Yasodha and mother Devaki should be considered as one. Yōgamāya takes birth, after the birth of our Lord i.e. she should have taken birth, either in mother Devaki's or mother Yashoda's place, as Shri Krishna's sister. Then only, she can be called as our Lord's sister. A question will arise now that whether both Shri Krishna and Yōgamāya were born only in mother Yashoda's house? Then, we can safely, assume, that Yōgamāya is the sister of Shri Krishna. When two children are born at the same time, then, the child born, after the first one, is considered as the elder one. Then how come Yōgamāya is now called as Shri Krishna's sister? The answer is given by the use of the word 'having born later' - meaning that Yōgamāya was born later than Shri Krishna and is, thus, considered as His sister. In this world, it has been clearly established and well-known that Yōgamāya is our Lord's sister, whether He was born of mother Devaki or mother Yasodha. We should give credence to the belief of the world, and regard it as true and real, as, whatever is considered true usually by the whole world, is always taken as real and true. Thus, because it

is well known and established in this world, Yōgamāya should be considered as Shri Krishna's younger sister.

As she was the younger sister of our all-pervasive Lord, she had the capacity to take the Divine Form and also position herself, in the sky. Yōgamāya had eight hands, twice the number of hands which our Lord had, and in these, eight hands, she was carrying various weapons. She had manifested, not only to do the bidding of our Lord but also had her own allotted tasks to be performed - hence she did this work on behalf of our Lord. she informed Kamsa about our Lord's manifestation, which in turn, led for much sorrow and pain for many others, and the destruction of righteousness - this was her own allotted task, so that our Lord, seeing the plight and sorrow of devotees, can quickly destroy Kamsa and all other evil forces or persons. Hence, Yōgamāya, had manifested to do her own and our Lord's works. She was carrying weapons, with a view to complete our Lord's tasks, in her eight hands. Like our Lord showed Four Divine Hands carrying Divine weapons, Yōgamāya, also, now brilliantly shone with eight arms, carrying a variety of weapons. Yōgamāya, after Her manifestation, took another Divine Form. Now a description is given about the materials and other ornaments used by her.

दिव्यस्त्रगम्बरालेपरत्नाभरणभूषिता ॥

धनुःशूलेषुचर्मासिशङ्खचक्रगदाधरा ॥ १० ॥

VERSE-10 Meaning: "The Divine mother was adorned with a Divine garland, Divine vestments, Divine fragrant sandal paste and resplendent with ornaments studded with precious stones. She carried in her hands, the weapons such as the bow, the trident, the arrow, the shield, the sword, the mace, the discus and also the conch."

श्रीसुबोधिनी : आविर्भावादिदानीं रूपान्तरं गृहीतवतीति तस्याः सामाग्रीमाह दिव्येति, दिव्याः स्रजो मालाः, अम्बराणि वस्त्राणि दिव्यान्येव, आलेपश्चन्दनादि, रत्नयुक्तान्याभरणानि च, एवमलङ्करणचतुष्टयसहिता, दर्शनकृतोयं क्रमः, प्रथमतो गन्धाददृष्टया अपि स्रजः प्रतीतिः, ततो वस्त्राणां, ततश्चन्दनाभरणानामिति, आयुधानि गणयति धनुरिति, धनुर्वामभागहस्ते, शूलमिषुश्च दक्षिणयोः चर्म वामे, असिर्दक्षिणे, शङ्खो वामे, चक्रं दक्षिणे, गदा वाम इति गदान्तानि बिभर्तीति गदाधरः १०॥

SRI SUBODHINI: The Divine mother now shone with these four types of materials viz. Divine garland, vestments, sandal paste and ornaments studded with precious stones. Here the order, with which, the description of Divine garland etc. has been done, is only to denote the order of one's seeing the items successively. Hence what was seen first or known, is described in the first instance and the rest of the description follow the same order. The fragrant sandal paste cannot be seen first, and hence the Divine garland was seen firstly. The verse also specifies the names of the various weapons being carried by Yōgamāya. On her left side, we see the bow in one hand. On the right side, in two hands, we see the trident and the arrow. In one hand, on the left side is the shield and on the right side in one hand, is the sword; in another hand, on the left side, in one hand, is the conch and on the right side, in one hand is the discus. The Divine mother, carried, on the remaining hand on the left side, the mace. In this manner, the Divine mother carried eight types of weapons in her eight hands. The Divine Form of Yōgamāya, was now being seen and known by everyone, as was the case of our Lord, after His manifestation earlier.

सिद्धचारणगन्धर्वैरप्सरःकिन्नरोरगैः ॥

उपाहूतोरुबलिभिः स्तूयमानेदमब्रवीत् ॥ ११ ॥

VERSE-11 Meaning: "Our Divine mother was worshipped with various sacred offerings by the Divine Siddhās, the Chāranās, the Gandharvās, the celestial Apsara women, the Kinnaras and the Nāga clans. They now sang her praise, in unison. The divine mother, now, spoke to Kamsa the following words."

श्रीसुबोधिनी : तस्याः स्वरूपं भगवत इव सर्वजनीनमिति ज्ञापयितुमाह सिद्धचारणेति, सिद्धचारणगन्धर्वास्त्रिगुणाः, अन्ये च, अप्सरैरिति 'बहुलं छन्दसी'त्यनेन, ऐकपद्यं तु सुगमं, अस्याः षड्गुणोपजीवका एते कंसदर्शन एव, उपाहृता उरुबलयः पूजासाधनानि यैः, बलिशब्दो जयजयादिशब्दानामप्युपलक्षकः अतस्तैः स्तूयमाना कंसवधं कर्तुं शक्ताहमिति ज्ञापयन्तीदं वक्ष्यमाणमब्रवीत् ॥ ११ ॥

SRI SUBODHINI: The various celestial beings referred to in this verse, like the Siddhās, Chāranās and others, were in various levels of spiritual status viz. some of them in Divine Harmony (SATWA), some in Dynamic action (RAJAS) and some in ignorance (TAMAS). Shri Mahāprabhuji also explains, that the reference made to the celestial women (Apsarās) is, indeed appropriate, from the angle of grammar. Our Divine mother Yogamāya's 6 Divine qualities, are represented by the six types of celestial beings now being described, from the Siddhās to the Nāga clans, as each of them represented, our Divine mother's 6 qualities. When Kamsa was seeing such a spectacle, the celestial beings offered various materials to the Divine mother in worship. The word 'offering' (BALI), which has been used in this verse, will denote also, singing of praises such as 'victory to Divine mother'. In this manner, the Divine mother was praised, and she spoke to Kamsa, the following words, after making everyone understand that 'I myself am capable of killing Kamsa'. Here we should ponder as to why the Divine

Yōgamāya did not kill Kamsa and also remain to protect mother Devaki and others? The Divine mother, answering the above, says:

॥ देव्युवाच ॥

किं मया हतया मन्द जातः खलु तवान्तकृत् ॥

यत्र क्वचित् पूर्वशत्रुर्मा हिंसीः कृपणां वृथा ॥ १२ ॥

VERSE-12 Meaning: "The Divine mother, now, spoke, 'Oh! Foolish Kamsa, what will you profit, if I were to kill you now? The one who is going to kill you, who is also your enemy in your previous birth, has already taken birth somewhere. Hence, do not kill the suffering mother Devaki in vain."

श्रीसुबोधिनी : द्वयमत्र वक्तव्यं कथं न हन्यते कथं वा रक्षार्थं न स्थीयत इत्युभयसमाधानं तदाह किं मयेति, मया हतया किम्? अहं तु हननेप्यपकारं न करोमि, किं पुनरहता? अत एतद्वृत्तान्ताज्ञानात् त्वं मन्दः, अवधे हेतुर्जातः खलु तवान्तकृदिति, यस्तु तवान्तं नाशं करिष्यति स तु जात एव क्वचित्, यत्र क्वचिदतिविशेषाकथनं देवगुह्यं, ननु शत्रुत्वाविशेषेपि सामर्थ्ये विद्यमानेपि यद् भगवतैव हन्यते न त्वयेति को विशेष इति चेत् तत्राह पूर्वशत्रुरिति, मम त्विदानीं भवाञ्छत्रुः तदप्यन्यबुद्ध्या, भगवांस्तु भवतः पूर्वशत्रुरतस्तेनैव हन्तव्यः, आकाशवाण्यापि तथैवोक्तं, अतः कृपणां देवकीं मा हिंसीः, तस्या वधे न कांपि पुरुषार्थः सिध्येत्, अतो वृथैव मा हिंसीः ॥ १२ ॥

SRI SUBODHINI: "If I kill you now, how does it will help or profit you? Even if you were to kill me, I will not do any harm at all. Now that you have not been able to kill me, why should I kill you? I will not. You are a foolish person, as you cannot understand the secrets of the Divine. I am not Killing you, now, as your Killer, has already taken birth somewhere else." The Yōgamāya

spoke, in a general way, that Kamsa's destroyer had taken birth in some place or another. She did not specify a particular place for our Lord's birth. The Divine gods become always happy when, important information or matter is spoken in a secret way "Oh Kamsa! If you were to tell me, that you are my enemy also, as you are the enemy of our Lord and, although I have the power to kill you as you are my enemy - even then I will not kill you as, you were the enemy of our Lord, in your previous life and you have become my enemy just now only - that too, because the celestial words had forewarned you, that the eighth child of mother Devaki will kill you and I happen to be the eighth child. But you will be killed by our Lord only. Hence do not kill now the suffering Devaki. By killing her, you are not going to gain any reprieve from your destruction, and nothing good will also come of this killing.' Having said this, the Divine mother went away. It is said as follows:

॥ श्रीशुक उवाच ॥

इति प्रभाष्य तं देवी माया भगवती भुवि ॥

बहुनामनिकेतेषु बहुनामा बभूव ह ॥ १३ ॥

VERSE-13 Meaning: "Sri Sukadeva said 'after having spoken so much in a clear way, Yogamāya, the Divine Goddess, got herself established in many holy places, on this earth and also attained and came to be glorified through many names."

श्रीसुबोधिनी : एवमुक्त्वा गतेत्याह इतीति, प्रकर्षेण भाषित्वा स्पष्टतया निरूप्य, अनेन संवादान्तरमपि कंसेन सह कृतवतीति लक्ष्यते, अन्यथा ब्राह्मणैः सह विरोधं न कुर्यात्, तेन सह संवादेनैव कार्यं सर्वं सिद्धमिति ज्ञातवतीत्यत्र हेतुमाह देवीति, यद्यन्याप्यागत्य स्पष्टमन्यथा वदेत् तथापि तथा मोहितः कंसो नान्यदङ्गीकुर्यादित्यत्र हेतुमाह भगवतीति, सा हि

भगवद्भावप्राकट्यं कृत्वा लोके पूजां प्राप्स्यतीति भगवद्वाक्यानुसारेण
बहुनामनिकेतेषु भूमौ यावन्ति स्थानानि यन्त्रामानि तत्र सर्वत्रैव स्थिता
बहूनि रूपाणि कृत्वा बहुनामा बभूव, दुर्गादिमूर्तिषु रूपभेदस्य स्पष्टत्वाद्,
देवकीवसुदेवयोनिर्बन्धो व्यर्थः ॥ १३ ॥

SRI SUBODHINI: The Divine mother now spoke thus to Kamsa. "The word 'spoke effectively and at length' (PRABHĀSHYA) used here, denotes that the Goddess spoke about many other things also, apart from the message given to Kamsa, through the last verse (verse 12). The Divine mother spoke, about the Brahmins and other holy people to Kamsa and hence, Kamsa now began to hate the Brahmins and gave them pain and sorrow. In this way, the Divine mother attained, her desired goal, by talking to Kamsa, and due to her, being a Divine Goddess, she was able to understand all this clearly, and, that is why, the Yōgamāya is referred to, in this verse, as 'Goddess' (DĒVI) as she was invested with the powers, such as opulence etc. of our Lord. Hence, she was able to cause illusion in the mind of Kamsa, as he will not understand or respond to anyone else or to any other power. Once again, the reference is made to Yōgamāya as 'of Divine nature' (Bhagavati). Yōgamāya is 'Divine' and is invested with the Divine qualities of our Lord, and she will express all these Divine qualities and also, will be worshipped by everyone. In this way, as directed by our Lord, the Divine mother, Yōgamāya, manifested herself, in many forms and names and became famous at various holy places. The Divine mother is being worshipped as Mother Durga and other Divine forms and names. In view of this, the desire of mother Devaki and Shri Vausdeva, to keep this child with themselves, became unsuccessful, as our Lord had willed otherwise. What Kamsa did, when he

heard that 'your enemy has already taken birth somewhere' is being described in the next verse.

तथा कथितमाकर्ण्य कंसः परमविस्मितः ॥

देवकीं वसुदेवं च विमुच्य प्रश्रितोऽब्रवीत् ॥ १४ ॥

VERSE-14 Meaning: "Kamsa, got very much astonished on hearing the words of Yōgamāya, and believing Her words to be true, Kamsa, spoke with humility, to mother Devaki and Shri Vasudeva, after releasing them from their bondage."

श्रीसुबोधिनी : शत्रुस्तु 'जात' इतिमायावचनं श्रुत्वा कंसः किं कृतवानित्याकाङ्क्षायामाह तयेति, वाक्यं तु भगवत्सम्बन्धि तया तु परं केवलमभिहितं, तदाकर्ण्य परमं विस्मयं प्राप्तवान्, यदीयं देवता ज्ञायेत धृत्वैव स्थाप्येत, तद्वाक्यविश्वासाद् देवकीं वसुदेवं च विमुच्य शृङ्खलां दूरीकृत्य देवीवाक्यादुत्पन्नशुद्धभावः प्रश्रितो विनीतोऽब्रवीत्, कायिकं मानसं च शुद्धभावं प्रदर्श्य वाचिकं प्रदर्शितवानित्यर्थः ॥ १४ ॥

SRI SUBODHINI: The words, spoken by Yōgamāya, were indeed the words, which contained the message, which our Lord, wanted to convey to Kamsa. This was so, as Yōgamāya was only doing the tasks and works as desired and inspired by our Lord. In fact, she was only conveying to Kamsa, the inner will and desire of our Lord. Kamsa, now, got very much astonished on hearing the words of Yōgamāya. Kamsa, if he had understood her to be divine and celestial in her nature, he would have tried to capture and keep her, with him. But Kamsa lacked this understanding. He, now, believed in the words of Yōgamāya, and released both mother Devaki and Shri Vasudeva, from their captivity. He now became pure in heart and humble, inspired by the words of Yōgamāya. In other words, he showed purity in his mind and words. By releasing them, from their bondage, he exhibited the

purity of his body and through his humility, he exhibited his harmonious nature in his mind and words. Kamsa, now, spoke to them, in the following eight verses. The following Kārikās, give the meaning of the verses, containing the words 'oh my sister and brother-in-law.'

तस्य वाक्यान्याहाहो इत्यष्टभिः।

स्वापराधस्य कथनं फलस्यापि च कीर्तनम्।

भ्रमाच्चैवापराधोऽयं शोकदूरीकृतिस्तथा ॥ १ ॥

एवं चतुर्भिर्लोकोक्त्या शोकाभावो निरूपितः।

तत्त्वावबोधनेनापि चतुर्भिः शोकनाशनम् ॥ २ ॥

आत्मनो न हि शोकोस्ति ज्ञानदृष्टेऽन्यथा नश्यति।

अतः शोको न कर्तव्यः कर्माज्ञानवशो यतः ॥ ३ ॥

KĀRIKĀS AND MEANING (1 to 3): Kamsa, now, admitted his crimes and mistakes, through the first verse. In the second verse, he specifies the result of his crimes and mistakes. In the third verse, through disillusionment, he says that he, himself, has committed these mistakes. In the next verse, he says that both, mother Devaki and Shri Vasudeva, should not grieve for what has happened. In this way, through the four verses, in the usual worldly manner, he pleaded with them, not to give in to sorrow. In the next 4th verses, he attempts to remove the sorrow and pain of both mother Devaki and Shri Vasudeva, by giving spiritual reasoning. Through the 5th verse, he says that the 'Ātma' (the soul) does not take birth, and it has no death at all - hence they should not grieve at all. In the next verse, he says, that, through spiritual wisdom, one's sorrow and pain get resolved and mitigated. In the next two verses, he says that, an embodied soul (JĪVA), through ignorance, and its own actions, has to undergo, without having any control over them, the bad results and effects

of its earlier actions (KARMA). Hence, he advises, them not to grieve for such pain and sorrow.

Firstly, Kamsa admits his crimes and mistakes, and requests them to forgive him.

॥ कंस उवाच ॥

अहो भगिन्यहो भाम मया वां बत पाप्मना ॥

पुरुषाद् इवाभ्येत्य बहवो हिंसिताः सुताः ॥ १५ ॥

VERSE-15 Meaning: "Repenting profusely, Kamsa astonished, now, spoke to them. 'Oh! My sister and brother-in-law! I am a sinner and like a man-eating Demon, I have forcibly killed all your children. I, too, have great pain and sorrow, caused by my cruel actions."

श्रीसुबोधिनी : प्रथमतः स्वापराधकीर्तनेन क्षमापयति, अहो इत्याश्चर्येण सम्बोधनं, आश्चर्याविष्टस्तथैवागत्य देवकीं वसुदेवं च पृथक् प्रार्थयते, अहो इतिपृथग्वचनं, 'भामस्तु भगिनीपतिः,' सम्बन्धेन सम्बोधनं स्नेहार्थं, वां युवयोः पापस्य स्वस्य च भेदाभावं वदन्नाह पाप्मनेति, बतेति खेदे, पश्चात्तापेन वदामिति ज्ञापयति, न त्विदं प्रतारणार्थं, पुरुषादो राक्षसः, स हि भक्षणार्थं बालकान् नयति, तथा मया स्वदेहरक्षाभ्रमाद् युवयोर्बहवः सुता विहिंसिताः, राक्षसानां सम्बन्धाद्यपेक्षा शास्त्रापेक्षा च नास्ति किन्तु प्राणरक्षार्थमेव सर्वेषां सर्वपुरुषार्थसाधकान्यपत्यानि भक्षयन्ति तथा मया मारिता इतितुल्यता, ततोपि विशेषस्तु बहव इत्यनेन ज्ञापितः ॥ १५ ॥

SRI SUBODHINI: The word 'AHŌ' denotes 'surprise' or 'astonishment'. Kamsa, now, was very surprised and he came near to them and prayed and pleaded with them, individually. Kamsa said 'oh! My sister and brother-in-law! You are my own sister and my own brother-in-law (BHĀMA). We are all related to each other, and with one's relation, attachment and friendliness are natural. Hence, I have feelings of friendliness and goodwill for both of you. I am a sinner and due to this, I had killed

all your sons. I have, indeed personified my sins (PĀPMANA) as there is no difference between me and my sins. I am very regretful, for what has happened, and I am expressing my sorrow (BATA). I am indeed, feeling very remorseful in my heart for having done such cruel sins, and this, regret, I am not exhibiting, just to please you both. I am really regretful for what has happened. Like a man-eating demon takes away, young boys as his food, I, imagining that I will save myself, by killing your children, have indulged in this cruel act of destroying your children. The demons, do not cultivate any relationship with anyone, nor do they follow the scriptures and it's rules and regulations. They are self-centred, and for protecting their own lives, through which, they hope to fulfill all their desires, destroy and eat the children of everyone and like such demons, I have destroyed all your children (BAHAHAHA)." Kamsa, also, now, describes the punishment and results which he has to undergo, for having committed such heinous crimes.

स त्वहं त्यक्तकारुण्यस्त्यक्तज्ञातिसुहृत् खलः ॥

काँल्लोकान् सङ्गमिष्यामि ब्रह्महेव मृतः श्वसन् ॥ १६ ॥

VERSE-16 Meaning: "Kamsa said ' I am as good as dead now, as I am bereft of any compassion, and I have blundered in my life, by giving up my relatives and friends. I am such a cruel person, that I am bound to suffer, in the same manner, by having to take births, in the worlds of suffering (i.e. in hell), which a person who has committed the sin of killing a Brahmin would undergo."

श्रीसुबोधिनी : एवमपराधस्य फलमपि सम्भावयति स त्वहमिति, दैत्यावेशात् कृतं स्वतस्त्वं समीचीन इति न तव नरकसम्भावनेत्याशङ्क्य तुशब्दस्तं पक्षं व्यावर्तयति, मया कृतमिति य एव मन्यते स एव तत्फलं

प्राप्नोतीति यतः सोहं, 'जिघांसन्तं जिघांसीया'दितिवाक्यात् तव को दोषा इति चेत् तत्राह त्यक्तकारुण्य इति, प्रथमतो ये हतास्ते तु न जिघांसवो भवन्ति तथा त्वं वा, यदा ते मारयितुमायान्ति समर्था वा तदैव वध्या न तु बालका दीनाः, अतो येषु कारुण्यं कर्तव्यं बालकेषु भागिनेयेषु तेषु न कृतमिति त्यक्तकारुण्यः, ननु सम्भावनयापि शत्रवो मार्यन्ते शत्रुपुत्राश्चातो राज्ञां सम्भवानयापि वधो न दोषायेति चेत् तत्राह त्यक्तज्ञातिसुहृदिति, त्यक्ता ज्ञातयः सुहृदो मित्राणि च येन, नन्वात्मघातकाः सर्व एव वध्या 'भ्रातापि भ्रातरं हन्या'दिति तत्राह खल इति, मयैव परं ते मारिता न तु तैरहं, अतोहमेव खलो वृथैव परघातकः, अतो दुष्टकर्मणः कृतत्वात् कान् लोकान् सङ्गमिष्यामि? ननु सिद्धा एव तामिस्रादयो घातकानां ये तत्राह ब्रह्महेवेति, ननु 'ब्रह्महा पच्यते घोरे पुनरावृत्तिवर्जित' इतिवाक्यात् कः सन्देह इति चेन्न, प्रायश्चित्तस्य करिष्यमाणत्वाद् वधजनितो दोषो न भविष्यति परं महतामपचारात् प्रायश्चित्तं दुर्बलं न वेति सन्देहादेववचनं, ननु प्रायश्चित्ते नास्त्येव नरकः कथं सन्देह इति चेत् तत्राह मृतः श्वसन्निति, अयं पुरुषः श्वसन्नैव मृतः, अपकीर्तितत्वात्, अतो ज्ञायते यदि पापं गच्छेत् तदा तदभावः सर्वजनीनः स्यात् सर्वात्मकत्वाद् भगवतः, अतो मृतः श्वसन् यतो वर्ते, प्रायश्चित्तशास्त्रस्य च प्रामाण्यात् सन्देहकथनम् ॥ १६ ॥

SRI SUBODHINI: if it was to be told to Kamsa, that, all these sins and crimes have been committed by him, only due to the influence of demon Kālanēmi, who had now manifested as Kamsa and that Kamsa, by himself, is a good person, and hence he will not go to hell, to suffer for his sins, then, Kamsa, says by using the word 'TU' (But) - that he has done all the sins and crimes himself. In the scriptures, it is said that "he who thinks that he is the doer, gets bound by the results of such action" - in the same way Kamsa felt that "I have done this sin and I will definitely undergo the result (punishment) for the same". For the argument that Kamsa, had only killed those, who could have killed him, if they were

spared and hence - For this Kamsa says, that the 6 children never entertained a desire to kill him. Moreover, they could have been killed only, if they had come to attack and kill Kamsa. Hence, Kamsa felt that, killing the 6 children, was indeed, an act of sin, on his part. Kamsa considered himself, as bereft of any compassion, because he killed the 6 children of his sister Devaki - whom he is supposed to protect and care for! Some may say, that Kamsa may not be blame-worthy, as he had to kill the 6 children, as in the future, being the children of his enemy, these 6 children may destroy Kamsa. This argument also will not be appropriate, as Kamsa, now says, that he has already broken all his relations with relatives and friends." Although these 6 children, are my friend's children, I never thought that I should not kill them, because they are the children of my friend". If someone was to say, that one can kill anyone, who plots and plans to kill oneself i.e. one can strike before the other strikes - like it is said, that 'killing the brother who plots to kill you' - all these, Kamsa, says are futile justifications, for his action of killing the 6 children as he now admits "I am a cruel person and I myself killed all the 6 children. They never tried to kill me. Hence, I have killed all of them wantonly, and without any trace of compassion. I do not know, as to which world of suffering I have to go, for undergoing the punishment for committing such a sin". In fact, Kamsa, should never get a doubt on this, as, persons, who kill others are sent to the hells called 'TĀMISRA' and others, to expiate their sins. Kamsa tells also, that he will have to go to that hell, to which persons who commit the sin of 'killing a Brahmin' (BRAHMAHATYA) usually go. The scriptures say, that the person, who has committed the sin of killing a Brahmin will go to that hell, from where, there is no return at all i.e. he will eternally suffer in this

hell. Thus Kamsa need not have any doubt regarding the hell for the expiation of his sins, to which he will be sent after his death. To this, Kamsa says, that he will do repentance and reparation, so that his sins will be expiated, and he will not be punished for the commitment of sins. But, it is also true, that Kamsa feels that expiation of his sins may not be granted, as he had committed the sins on noble and great souls, by killing them. Even if it is granted, that, Kamsa may escape the sojourn and stay at one of the hells, after his expiation of sins, Kamsa, himself, feels now, that, once he has been indicted with ill-fame (i.e. for killing the children of his own sister) - then, even if he is alive, he is as good as 'dead'. Kamsa says "even if my sins are mitigated, I will still retain the ill-fame and the sense of dishonour, due to the sins committed by me in my life." As ill-fame and dishonour will remain with me, "I am as good as dead, even though I am living". Kamsa now doubted, as to which hell, he will have to go, as the scriptures, which specify specific atonements for specific sins also emphasize, that the sins of the person, who does atonement for his sins, becomes free of such sins. In this manner, Kamsa contemplated on the consequences for his sins. Then he says that he should not be blamed for his actions and he gives the reason for such a conclusion - that he was indeed blemish-free and defends himself, as though, he was sinless.

दैवमप्यनृतं वक्ति न मर्त्या एव केवलम् ॥

यद्विश्वम्भादहं पापः स्वसुनिहतवाञ्छिशून् ॥ १७ ॥

VERSE-17 Meaning: "Kamsa said, not only human being tell lies; now even the celestial gods also tell lies. Having faith in the words of the celestial gods only, I, a sinner, have killed the many children of my own sister."

श्रीसुबोधिनी : एवं सम्भावनया फलं निरूप्यायं मम सहजदोषो न भवतीति स्वदोषपरिहारं वदन्निवाह दैवमप्यनृतं वक्तुमीति, आकाशवाणी दैवमस्यास्त्वामष्टमो गर्भ' इतिवाक्यं, दुर्गापि देवता, एकं तु प्रत्यक्षसंवादि, आकाशवाण्यास्तु वाक्यं विसंवादि, देवगुह्याज्ञानादेवंवचनं, 'मर्त्येष्वनृतं प्रतिष्ठितमितिवाक्यान्मनुष्याणामनृतं दैवेषु सत्यं, तदत्र विपरीतं, न केवलं मर्त्या एवानृतवादिनः, किन्तु दैवमप्यनृतं वक्ति, अतो यद्विश्रम्भाद् यद्वाक्यविश्वासात् स्वसुः सुतान् वृथैव निहतवान्, ननु 'सन्देहे प्रमाणमन्तःकरणप्रवृत्तय' इति तद्हृदये कथं भातमिति चेत् तत्राहाहं पाप इति, महतां हि हृदयं प्रमाणं न तु पापनिष्ठानां, शिशूनि वयःसख्ये विरुद्धे निरूपिते, अष्टम एक एव हन्तेति सामर्थ्यप्रतिपादकवाक्यात् ॥ १७ ॥

SRI SUBODHINI: The celestial words spoken by the celestial gods had informed, that Kamsa will be killed by the 8th child of mother Devaki. The celestial gods, who uttered the above words, cautioning Kamsa, are also considered, as Divine as mother Durga, who now spoke to Kamsa about his killer being born somewhere. It looked, as though, that the celestial words heard by Kamsa and others, earlier (i.e. during the marriage procession of Devaki and Vasudeva) have been proved as untrue. Kamsa, not being able to understand the secret ways of the celestial gods, is now making a statement that "even the gods lie". Kamsa says, that usually the human beings lie, and the celestial gods are established firmly in speaking, always, the truth. But, here, he has witnessed the contrary situation. "I thought that only the human beings lie but now, I have to conclude that even the celestial gods lie". In fact, Kamsa felt utterly let down - as he had killed the children of his sister Devaki, only on the basis of his deep faith on the true nature and promise of the celestial words, as uttered by the celestial gods. If Kamsa, was asked, as to whether he had entertained any doubt, regarding the

truth about the celestial words spoken earlier, Kamsa, could not have doubted the veracity of the celestial words as he was a vile sinner. He could not get the guidance of the noble part of his own mind, which good and noble souls get, for determining the right course of action. It has been said that "the inner mind guides one, as proof and evidence, whether one is right or wrong". But, Kamsa's inner mind, could not come to his help, as he was a cruel sinner and the inner-mind guides and helps only noble and virtuous persons, and the hearts of vile sinners cannot give proper guidance and help to them. The words used in this verse "the children of my sister" denote that, Kamsa felt that, although he had so much love and attachment to his sister, he didn't care to protect this love, nor, he cared for her children, although they were so tender. In this manner, Kamsa, felt that he had grossly violated all the rules of his filial affection, to his sister. Kamsa told "the celestial words had spoken clearly, that only the eighth child will kill me and I was certain that this eighth child, will be capable of killing me - but, a female child has been born - thus disproving the words of the celestial gods - and I have wantonly killed this female child, without any purpose". Kamsa, now, says as to what is to be done, in the future.

मा शोचतं महाभागावात्मजान् स्वकृतम्भुजः ॥

जन्तवो न सदैकत्र दैवाधीनाः सदासते ॥ १८ ॥

VERSE-18: Meaning: "Oh! my sister Devaki and Shri Vasudeva, I respect you both, as great and exalted souls. Please, do not grieve for the loss of your children, as this loss is due to the result of past action (KARMA). Births and deaths take place due to the will of God and none can be together for ever."

श्रीसुबोधिनी : नन्वतः परं किं कर्तव्यमित्याशङ्क्याह मा शोचतमिति, महतां शोके हेतुभूतः प्रायश्चित्तेष्वनधिकारी भवतीति मत्कृपया शोको न कर्तव्यः, नन्वपकारिणि कथं कृपेति चेत् तत्राह महाभागावितिसम्बोधनं, महतां शत्रुमित्रोदासीनभावो नास्ति, ननु महत्त्वादेव शोकाभावे सिद्धे कथं शोकाभावो बोध्यत इति चेत् तत्राह स्वात्मजानिति, न हि स्वाकृतार्थत्वेन शोकः किन्तु बाला अकृतार्था गता इति, तेषां शोकाविषयत्वे हेतुमाह स्वकृतम्भुज इति, यद्यपि मरीचिपुत्रा एवं जाता इति न जानाति तथापि कार्यादनुमिनोति, अतस्तैरपि तादृशं कर्म कृतमस्ति येन बाला एव हताः, ननु न वयं ताञ्छोचामो नात्मानं किन्त्वेकत्रोभयेषां स्थितिर्नाभूदिति शोचाम इति चेत् तत्राह जन्तव इति, ये हि निरन्तरं जायन्ते 'जायस्व प्रियस्वे' तिमार्गवर्तिनस्ते सदैवैकत्र नासते यतो भगवदिच्छा तथैव तेषु, तदाह दैवाधीना इति, यदापि तिष्ठन्ति तदापि पूर्ववासनया शत्रुमित्रोदासीनत्वस्य नित्यत्वान्न सम्यगासते, सहासत इति वा पाठः ॥ १८ ॥

SRI SUBODHINI: He, who becomes the cause for the pain and sorrow of noble and virtuous souls, there is no remedy or rights for him, for the expiation or mitigation of his sins. In this situation, as his sins are not mitigated or expiated, he has to undergo the punishments, which are meted out for sinners in designated hells. Hence Kamsa says, "please have compassion for me and do not grieve at all". Kamsa says, that although he is a sinner, he expects them to show compassion to him and forgive him because "you both are exalted noble souls as you are invested with the Divine blessing of great luck" (MAHĀBHĀGYAM). "Noble souls like you regard, friends and foes alike, and they never disregard or have contempt for anyone". Kamsa feels that, as noble and great souls, they should not, now, grieve for the loss of their children. He also feels that, both mother Devaki and Shri Vasudeva, could feel pain and sorrow, for the very short lives of their children, as they could not remain and achieve their lives'

purpose, in this world - although they, being very noble and virtuous, may not feel the sorrow and pain arising out of their own personal loss. To this, Kamsa, says that, the children died, as per their own past actions, as it was destined to be so. Of course, Kamsa, did not have the knowledge that these children, who were killed by him, were the divine children of Marichi and they had just served the Divine purpose of being born here, for mother Devaki and Shri Vasudeva. But, Kamsa, being not aware of this divine secret, concluded, through circumstantial evidence, that, these children were, after all, reaping the results of their past actions, and they died, according to their past actions, in a premature way, during their boyhood only. Kamsa, now, adds further, that both mother Devaki and Shri Vasudeva may grieve, not for themselves, but for their inability to live together, with their children, even for a little time. To this, Kamsa says, that, those souls, who are in the worldly process of 'births and deaths' cannot remain, forever, in one place or in a desired place - as this is controlled, by the will and desire of our Lord. This Divine will has been described in the verse, through the use of the words, "under the control of the Divine Will". In fact, even if these persons were to continue to remain, forever, then also, their lives will not be happy or joyful, as they will continue to remember the impressions created by their long life - such as friend, foe etc and these impressions and attitudes will make them very unhappy. Thus long worldly life is not a guarantee for happiness, neither living together. Happiness is guaranteed only, when a soul becomes a devotee of our Lord and enjoys only our Lord's Sewa, through the spiritual process of pure Devotion (NIRŌDHA). Kamsa, through worldly reasoning and arguments justifies his view, that he

was not at all guilty, for the earlier gruesome actions. Now, he tries to ward off and mitigate the sorrow of both, mother Devaki and Shri Vasudeva, through scriptural references and principles, in the following 4 verses.

भुवि भौमानि भूतानि यथा यान्त्यपयान्ति च ॥

नायमात्मा तथैतेषु विपर्येति यथैव भूः ॥ १९ ॥

VERSE-19: Meaning: "Bodies are made and destroyed, like the pots, which are made through the use of clay, but there is no change, in the nature of clay, when the pots are made and destroyed. In the same manner, the Divine soul, who is the in-dweller in the various bodies, created and destroyed, do not experience any change at all. For example, there is no change at all, for the in-dwelling Divine principle of Paramātmā (supreme soul) in mother Earth, although, we see, endless origin and death of grass, roots, trees etc. on the face of the earth. Thus, the births and deaths of these bodies, do not, in any way, affect the immutability and the ever-lasting nature of the Divine souls (ĀTMA)."

श्रीसुबोधिनी : एवं लौकिकन्यायेन स्वापरधाभावं प्रार्थञ्छोकापनोदनं कृतवान् पुनः शास्त्रानुसारेणापि शोकापनोदनमाह चतुर्भिः, भुवीति, पूर्वं ते म्रियन्त इत्यङ्गीकृत्य शोकापनोद उक्त इदानीं ते न म्रियन्त एवेत्युच्यते, आत्मा 'नित्यः सर्वगतः स्थाणु'रितिवाक्याद् व्यापको गमनागमनादिशून्यः कूटस्थः, साङ्ख्यानामेवमेव मतं दैत्यानां हृदये समायातीति तदेवोच्यते, देहास्त्वाकाशेभ्रातयः प्रकाशा इवोच्चावचाः समायान्ति गच्छन्ति च न त्वाकाशे कश्चन विकार उत्पद्यते तथा पुत्राणामप्यात्मत्वात् तेषां देहे गते न काचित् क्षतिः, स्पष्टतया व्यवहार्यत्वाद् भूमिदृष्टान्तो बुध्यत इति तमाह यथा भौमानि भूविकाराणि भूतानि कृमिकीटादीनि वृक्षादीनि वा यथा यान्ति भूमेः सकाशादुत्पद्यन्ते पृथग् भवन्त्यपयान्ति च भूमावेव लयं प्राप्नुवन्ति तेषूद्गतेषु लीनेषु वा भूमिस्तु न विक्रियते तथात्मन्यपि देहा यान्त्यपयान्ति

चात्मोपार्जिकर्मवशादेवोत्पद्यन्ते लीयन्ते च तथाप्यात्मा न वोत्पद्यते न वा लीयत इत्यर्थः, यथा भूतस्तथा देहानामपि भौतिक त्वात्र पृथङ्निरूपणं, भुवि भौमानि भित्त्यादीनीत्येव सम्बध्यते भूतानीति त्वात्मनीति वा, भूतानि जातानि वा, तेष्वेव भूतेषु विद्यमान आत्मा न तथेति वक्तुं दृष्टान्त एव प्रवेश उक्तः, यथा बहिःस्थिता पृथिवी न विक्रियत एवमन्तःस्थिता आत्मापि, तथैतेष्विति भिन्नं वाक्यं, एतेषु मनुष्यदेहेष्वप्यात्मा न विक्रियत इति, उक्तेषु मनुष्यादिदेहेषु भूम्यविकारः प्रत्यक्षसिद्धः, वर्षाकालोद्भवेषु तृणादिषु चात्माविकारश्च प्रत्यक्षासिद्धः, अन्यथात्मानन्त्यकल्पना प्रसज्येत, यथा देहे लोमानि न पृथगात्माधिष्ठितानि तथा भूमावप्येक एवात्मा तत्सम्बधात् कोटिशस्तृणादीन्युत्पद्यन्ते विलीयन्ते च, अधिष्ठात्र्यो देवतास्तु भिन्नाः ॥१९॥

SRI SUBODHINI: The various beings take birth and they also die. Due to the will and desire of our Lord, these beings cannot hope to remain in a particular place. Saying in this manner, Kamsa tried to alleviate and remove the sorrow and pain of mother Devaki and Shri Vasudeva. Now Kamsa, brings in spiritual arguments and reasoning into this. He says that the souls, never die, as they are "permanent, capable of going everywhere and stable" (GĪTA) - hence, as per this spiritual principle, the soul (JĪVA) is all-pervasive, in it's Divine nature. The soul never leaves a body and gets into another body. The soul is of the same Divine nature always and at all times. Kamsa said, all these spiritual reasoning, based on his faith in the Sāṅkhya philosophical system - as the demons follow this system only. He emphasized his belief, that the soul is all-pervasive etc. Kamsa said that, just as we see, in the sky, the presence of clouds, darkness and light and these events are happenings occur successively - but the sky is not affected by these happenings at all - in the same manner, the soul gets different types of bodies, both of lower or higher status, and these bodies also get de-

stroyed. But the soul is not in any way affected by these happenings at all. Kamsa said, "in your children also, the same Divine soul was present, and this Divine soul, is not affected by the disappearance of their bodies". Kamsa gave the example of the sky but, in real life, the example may not be appropriate, as the happenings in the sky, do not always happen in the way they have been described, or cannot be exactly compared to. So, Kamsa, now gives the example of a real-life situation. He says that, on this earth, we see the origin of worms, insects, trees etc. as being born out of this earth, and , hence are treated as different from this earth (as they also look different in their appearance) and also get destroyed and absorbed, finally, on this earth only - in this way, the earth is not affected, in any manner, either by the origin of these objects or their final destruction and absorption by this earth. Hence, Kamsa, says, in the Ātma also, there is no effect or change, due to births and deaths. The bodies are taken by the soul, based of the results of the actions of the soul, in many lives and also get destroyed. In this manner the soul is never born nor it dies. Births and deaths pertain to the bodies only. Shri Gosainji says that, "just like the species originating on this earth, also get absorbed on this earth only - but the earth is not affected - in the same way the Ātma also is not affected by either birth or death". Moreover, we should also note that, the species referred to above, as being originated from this earth, do indeed, undergo a change (VIKĀR) before they emanate or evolve on this earth. Hence, it may not be right to say, that all the species originate from this earth - but the earth itself is not affected. But on this earth, we do see the rise and destruction of (BHITHI) but the earth itself, is not affected by it. Moreover, the 5 basic elements in the body, like water etc. are also not born nor do they get destroyed.

If it is presumed, that, there is only one Ātma in this entire universe, then how can we say that the 'Ātma of Devadatta is different from the Ātma of Yagnadutta or how can we explain the differences, which we come across in the day to day life, of people telling 'I am a human being' or I am a celestial being' etc.? Answering this, in the next verse, it is said:

यथानेवविदो भेदो यत आत्मविपर्ययः ॥

देहयोगवियोगौ च संसृतिर्न निवर्तते ॥ २० ॥

VERSE-20 Meaning: "In view of the absence of clear wisdom that the Divine Ātma is one and indivisible, - this ignorance causes the perception of endless divisions. This perception of divisions leads one to conclude that the Ātma is impermanent and divided, and in turn, makes one aware of the twin-factors of attainment or destruction of the bodies. Thus due to this ignorance, this worldly cycle of births and deaths, is never ended."

श्रीसुबोधिनी : नन्वेवमैकात्म्ये कथं लोके भेदव्यवहार इति चेत् तत्राह यथेति, यथा यथावदनेवविदो भेदो न त्वेवविदः, आपातत एववित्त्वेऽपि भेदप्रतीतिर्न गच्छतीति यथेत्युक्तं, यथानेवविद इत्येकं पदं, समासान्तस्त्वनित्यः, भेदस्तु द्वित्वसाध्यः, न ह्येकस्मिन् भेदबुद्धिर्भवति, द्वित्वं त्वपेक्षाबुद्धिजन्यं, अतो द्वित्वं न वस्तुनिष्ठं किन्तु बुद्धिस्थविषयकमेव, बुद्ध्या बहिर्विषयोत्पादनासम्भवात्, अतोज्ञानकृत एव भेदो भवति, अपेक्षा-विषयाणामभवात्, निरपेक्षेष्वपेक्षाबुद्धिरज्ञानकृतैव, ननु 'भेदः पारमार्थिकः श्रुतिस्मृतिव्यवहारोपयोगित्वादात्मव'दित्यनुमानाद् भेदः पारमार्थिक एवेति चेत् तत्राह यत आत्मविपर्यय इति, यदि भेदः पारमार्थिकः स्यात् तत्कृतेन व्यवहारेणात्मविपर्ययो न स्यात्, अज्ञानस्य भेदोत्पादकत्वेनैवान्यथाबुद्धिहेतुत्वात्, अन्यथा सुषुप्तावज्ञानस्य विद्यमान-त्वादप्यन्यथाबुद्धिर्भवेत्, किञ्च न केवलं विपर्ययमात्रजनकत्वं किन्तु देहयोगवियोगावपि भेदकृतावेव, यथा देवदत्तस्य यज्ञदत्तदेहे जाते गते वा स्वस्य न कापि विक्रियोत्पद्यत एवं स्वस्याप्यात्मन

एकत्वे ज्ञाते नोत्पद्येत, चकारस्तु सर्वव्यवहारसमुच्चयार्थः, किञ्च भेदस्त्वपारमार्थिक इति कार्यान्तरादप्यवसीयते, तदाह संसृतिर्न निवर्तते इति, भेदज्ञाने विद्यमाने जन्ममरणयोर्विद्यमानत्वात् संसारो न निवर्ततेत आत्मनोविकृतत्वं ज्ञातव्यं तदविकृतत्वमपरिच्छेदकूटस्थत्वव्यतिरेकेण न सिध्यतीति कूटस्थो व्यापकोवि- कृत आत्मा ज्ञातो भवति, तस्मिन् ज्ञाते शोको न सम्भवति ॥२०॥

SRI SUBODHINI: If one does not know, clearly, that the soul is one and not many, he experiences the factor of endless divisions in life. In other words, he, only, does not see, any division at all, who has the wisdom of the Ātma being one and undivided. Usually where there is the perception of 'duality', then we perceive the factor of division also. We should however, not conclude, that it is the perception of division, which leads to the experience of 'duality'. For example, when we see a person we can safely say 'there is one person'. But we cannot or do not, usually, feel or say 'this person is indivisible'. The sense of 'duality' is caused by the power of understanding of the intellect - e.g. that the person called as 'Devadutta' is different from the person, whose name is 'Yagnadatta'. Hence, the sense of 'duality' or 'division' is not in the 'object or material itself' but due to the discriminating faculty of the intellect. Now, on a closer analysis, we see that, the intellect cannot give rise or create the object outside. Hence, we have to conclude, that 'division' is caused by ignorance only. Hence, as the Ātma is only one, it cannot be the subject matter of the 'demanding' intellect, as the very presence of 'demand' pre-supposes the existence of a disintegrated intellect (i.e. not one-pointed). Hence, we should say, that the soul is the subject matter of the knowledge in us, which says 'I am' (AHAM) and not the subject-matter of a 'demanding intellect', which,

in turn is caused by spiritual ignorance. Now, it is argued, by Shri Mahāprabhuji, that the divisions, which we see, are indeed real - as the various activities in this world, as per the injunction of the holy scriptures and shastras, cannot take place properly, in the absence of divisions. For this, our Acharya Shri Mahāprabhuji says, that the knowledge that the soul is itself, subject to be born and it also dies and that, there is a different soul in each of the body created in this world - is wrong and based on ignorance and not spiritual wisdom. If we were to accept this premise, then how can we explain, the act of the new-born baby, suckling mother's milk? Hence, we have to conclude, that the memory of the past lives only makes the new-born baby, naturally take to suckling mother's milk. This also proves that the soul is permanent, and as this soul causes the rise and spread of consciousness in the entire body, it is also all-pervasive. Hence, it is the perception of division, which causes ignorance, about the permanent and the Divine nature of the soul. If we were to regard that the soul is never created nor it can be destroyed, as it's existence is permanent, then we should also not feel happy, when a near and dear one is born or become sorrowful, when someone dear, dies. But due to ignorance, we do feel joy and sorrow, arising out of the above events. Hence, it can be safely concluded, that the sense of division, which causes ignorance is 'worldly or materialistic' and is not based on eternal divine truth (PĀRAMĀRTIK). It is also a rule that, the cause for this worldly cycle of births and deaths (SAMŚĀRA) is ignorance only, which is not of the nature of the eternal divine truth. The sense of 'division' is the cause for the 'Samsāra' and due to this, the sense of 'division' is not of the nature of the eternal Divine truth. From this logical analysis, we

can safely conclude that (1) There is no 'division' in the Ātma and (2) Ātma is not created or destroyed. Shri Mahāprabhuji deals, now, with another argument. It is due to sheer ignorance, that some may feel that Ātma is made and it dies and that in each body there is a different Ātma (Soul). This ignorance is not caused by the sense of 'division' (BHEDA) - Shri Mahāprabhuji replies to this statement in the following manner. Spiritual ignorance causes the sense of division, and this in turn, causes the intellect to see the 'other' or it sees and experiences endless 'division'. If we were to conclude, that it is, ignorance which causes, directly the sense of the 'other' in the intellect, then, the 'ignorance' caused, during the state of deep-sleep (SUSHUPTI) should also cause, the sense of the 'other'. But the sense of 'other' does not occur during the state of deep sleep. Hence, finally, we have to conclude, that the sense of division, caused by spiritual ignorance, is the main root-cause for the sense of the 'other' in the intellect. In the state of deep sleep, although there is ignorance, there is no 'division' at all - and hence, there is no 'other' also, in the intellect. The sense of 'division' not only produces the 'opposite knowledge' (i.e. prevents from right understanding) but also, creates the sense of being related to a body and the sense of being separated from a body. On the rise of the spiritual wisdom, one comes to realize that the Divine soul is the same, as it is permanent and everlasting, whether it had a previous body or it came to dwell in a new body. Hence, this spiritual wisdom, makes one get over the ideas of 'division' and 'change' - as all 'division' and 'change', pertain to the body only. It is the 'worldly and materialistic' divisions, which makes people say 'I am fair' and 'I am black' etc. Thus, the sense of 'division' is not based

on the eternal Divine truth. In another way also, we can see this truth. If the sense of 'division' was 'real and permanent' then, due to the occurrence of both births and deaths, this 'universe' (SAMSĀRA) also should continue to remain forever. But this universe, also, does not remain forever. Hence we should conclude that the sense of 'division' (BHEDA), is not real. We should also understand that the Divine soul is not made and un-made (i.e. created and destroyed) - but this Divine, immutable nature of the Ātma, can be properly realized only when we correctly understand that the Ātma is 'changeless' and of 'always of one Divine relish (nature) only'. With all the above analysis we can safely conclude, that the Divine Ātma is always of one Divine Relish (RASA), all-pervasive and immutable - By knowing the Divine Ātma, as such, a person gets released from pain and sorrow. Now Kamsa says that, "you both are the Divine soul - all-pervasive, of the same quality and nature of relish and changeless (i.e. permanent). You both, are aware of this spiritual wisdom. Hence you should not grieve at all at anytime."

तस्माद् भद्रे स्वतनयान् मया व्यापादितानपि ॥

मानुशोच यतः सर्वः स्वकृतं भुञ्जतेवशः ॥ २१ ॥

VERSE-21 Meaning: "Oh! my beloved and auspicious sister! Please do not grieve for the loss of your children, killed by me and for the resultant pain and sorrow - as you both are, only experiencing the effects of your own respective actions, without having any control over them - which everyone else also undergoes."

श्रीसुबोधिनी : तत् तु भवद्भ्यां ज्ञायत एवेति शोको न कर्तव्य एवेत्याह तस्मादिति, वसुदेवस्तु शोकं न करिष्यतीति देवकीसम्बोधनं भद्रे

इति, अतः परं तव कल्याणमपत्यं च भविष्यतीति ज्ञापितं, स्वतनयान् देवकीतनयान् मानुशोच, प्रथमत आत्मानं शोचति ततः पुत्रमित्यनुपदं, यद्यपि ते स्वकर्मवशादेव मृता न तु मया व्यापादितास्तत्कर्मैव मां च प्रेरितवदथापि बहिर्दृष्ट्या मयैव व्यापादिता इत्यङ्गीक्रियते तथापि मा शोचेत्याह मया व्यापादितानपीति, अननुशोके बहिर्मुखानामप्येका-स्त्युपपत्तिस्तामाह यतः सर्वः स्वकृतं भुञ्जतेवश इति, अनिच्छन्नपि परवश एव कर्माधीनो भूत्वा सर्वोपि स्वकृतं भुङ्के, अस्य मते न सृष्टेश्चातुर्विध्यं, भुञ्जत इति बहुवचनप्रयोग एकवचने देहभेदेन भोगेन नानात्वप्रतीतेः सिद्धत्वज्ञापनाय, अनेन मयापि बहिर्मुखत्वेन कृतं कर्म भोक्तव्यमित्यविचारितोपि दण्डो भविष्यतीति दण्डाभावेनापि चिन्ता न कर्तव्या॥२१॥

SRI SUBODHINI: Kamsa, thought that, Shri Vasudeva, being a wise person of spiritual wisdom, will not give in to grief at all. Hence, only mother Devaki has to be pacified and comforted. Hence, Kamsa now says to mother Devaki "Oh auspicious and virtuous Devaki! You are one, who is going to enjoy the auspicious tidings and happiness, in the future. You will also give birth to children and hence you should not grieve or become unhappy at all. However, your children have died, entirely due to the actions in their past lives; I have not killed them, as their own actions only, have made me kill them. Even after realizing this, if you were to blame me, only, as the killer of your children, in this situation also, you should not grieve at all, as, the results and consequences of one's actions (KARMA) have to be enjoyed or suffered, as they are beyond one's control and as they are inexorable". Kamsa, as he was a demon, was not able to understand that there are 4 types of souls viz. the souls with the quality of Divine Grace, the worldly, the righteous and the unstable ones. He was not aware of such distinctions, as in his faith as a demon, such distinctions

among the souls, are not recognized. The purport of this is that, if Kamsa, was aware of the existence of souls with the Divine grace (PUSHTI), who are not under the control of the results of their actions, then, he would not have told, that, each and everyone, have to undergo, without any exception, the rigours and consequences of their actions. The word used 'they enjoy or experience' (BHUNJATE) in the verse, denotes that the souls, undergo and experience, the results of their actions by taking several bodies in different lives. Kamsa, now, tried his best to establish, that all the events had occurred, due to the will and desire of our Lord only and he was only an instrument in the hand of our Lord - nay - he was not responsible for the events. In fact, Kamsa, was only using this premise, as a convenient and comfortable ruse and reason to escape responsibility. Really, in his heart, he never believed, or had the conviction that the Lord had done all the actions. Because of this hypocrisy, Kamsa knew, that, even if mother Devaki and Shri Vasudeva did not want to punish Kamsa, he will be punished, certainly, because he had deliberately killed their children, out of selfish motives, and mother Devaki and Shri Vasudeva need not worry that Kamsa will not be punished for his heinous actions. Now Kamsa says, "if you were to say to me, that I have explained the teachings of spiritual wisdom to you and hence, I will not go through the consequences of my evil actions, as I can be considered by you as a spiritually wise person (JNĀNI)." To this Kamsa says, in the next verse

यावद्धतोस्मि हन्तास्मीत्यात्मानं मन्यतेस्वदुक् ॥

तावत् तदभिमान्यज्ञो बाध्यबाधकृतमियात् ॥ २२ ॥

क्षमध्वं मम दौरात्यं साधवो दीनवत्सलाः ॥

VERSE-22: Meaning: "Even if one is endowed with abundant scriptural knowledge, so long as the soul, due to the primordial ignorance, caused by it's identification with the body, regards itself as the 'doer' and due to this, thinks 'I have been killed by this person' or 'I am going to kill this person', he continues to be the 'one who dies' and 'the one who kills' - Because he has not made the scriptural knowledge dispel his ignorance of identification with the body i.e. his scriptural knowledge has not been put to the test of actual practice."

श्रीसुबोधिनी : ननु त्वया ज्ञानमुपदिष्टमुपदेष्टुर्दुर्लभं ज्ञानं भवतीति न तव दण्डसम्भावनेति चेत् तत्राह यावदिति, यावदयं जीवः शास्त्रोत्पन्नज्ञानोपि हतोस्मि हन्तास्मीत्यात्मनः कर्मत्वं कर्तृत्वं वा मन्यते तावद् बाध्यबाधकतामियादेव, कर्मत्वे बाधकत्वमिति, अक्रिय आत्मनि यथैव क्रियां मन्यते तथैव क्रियां प्राप्नोतीत्यर्थः, नन्वविद्यमानधर्मप्रतीतौ को हेतुस्तत्राहास्वदृगिति, न स्वस्मिन् दृष्टिर्यस्य, शास्त्रज्ञानं शास्त्रीयत्वेनैव जानाति न तु स्वविषयत्वेन, ततोपि किमत आह तावत् तदभिमानो भवतीति, स्वरूपे ज्ञाते देहाद्यध्यासो न भवति, अध्यासे पुनः स्वरूपाज्ञानमिति तदभिमान्यज्ञ एव भवति, अतो बाध्यबाधकभावः ॥ २२ ॥

SRI SUBODHINI: In spite of having scriptural knowledge about the spiritual principles, if the soul is to regard itself, as one who is being killed or is subject to death, or that, he is killing someone, then, this ignorant soul, in spite of having 'book-knowledge' will undergo pain and suffering, and also cause pain and suffering to others. The word 'I am dying or being killed' (HATŌSMI) denotes the happening of death to oneself and the word 'HANTĀSMI' (I am killing others) is used to denote, the killing of others by oneself. Whatever task or action is attributed to the 'actionless'(NISHKRIYA) Ātma, the soul

experiences the same action and it's results. How does this illusion arise? It is due to the fact, that this soul does not have the spiritual wisdom of one's Divinity or **ĀTMAJNĀNAM**. This soul may have all the scriptural knowledge, but in the absence of the soul not converting this theoretical knowledge into spiritual realization and experience, he continues to suffer and experience pain and sorrow, thinking that he is the enjoyer of the fruits of his actions, and he is fully dependent on the results of his actions only. What is the result of this ignorance? The soul, having become proud of having a body, now thinks, that he is the one who kills and in turn, he is the one who gets killed. All this is due to the absence of spiritual wisdom of knowing one's own Divinity. This Divine knowledge, about one's own Divine **Ātma** makes the soul clearly realize the foolishness of regarding oneself as the body and the attachment to the body ceases forthwith. So long as this ignorance caused by the false identification with the body, remains, the soul does not know it's own Divinity. On the demise of this ignorance, the soul attains the wisdom about the Divinity of itself. Hence, the pride and attachment to the body causes ignorance and this ignorance causes the subsequent thoughts of killing and being killed! Kamsa says, "In this manner, your children reaped the result of their past actions. I will also get the result of my present actions. Hence, please do not grieve for the loss of your children. Please do not also worry about the punishment, that I will be meted out at a later time, as I am bound to be punished, due to my bad actions. Hence please tolerate and put up with the acts of violence which I have perpetrated on you". After saying this, with a view to seek pardon from mother Devaki and Shri Vasudeva, Kamsa now prostrates himself before them.

॥ श्रीशुक उवाच ॥

इत्युक्त्वाश्रुमुखः पादौ श्यालःस्वस्त्रोस्तथाग्रहीत् ॥ २३ ॥

VERSE-23: Meaning: Kamsa said, 'Please forgive me for having done criminal acts on you both, without giving any thought to it's consequences - as you are noble souls and will definitely be kind and loving to me, who pleads for your pity and sympathy. Shri Sukadeva now said, 'Having said this, Kamsa, who was profusely shedding tears, now prostrated to the feet of both Devaki and Shri Vasudeva.'

श्रीसुबोधिनी : एवं भवद्बालकानामस्माकं च कर्मवशात् सर्वं जातं भविष्यति चातः शोको दण्डो वा न चिन्तनीयः परमतिक्रमदोषो मदीयः सोढव्य इति वदन् क्षमापनार्थं नमस्कारं करोति क्षमध्वमिति, मम दौरात्म्यं क्षमध्वं, अविचारेणान्यायकर्ता दुरात्मा, अत आज्ञोल्लङ्घनं पुत्रमारणादिकं च यत् कृतं तत् सर्वं क्षमध्वं, महतां हृदयेनुशये स्थिते शोको भूयान् भवति, क्षमापनार्थं न किञ्चिद् दातव्यं, यतः साधवो दीनेषु वत्सलाः, मम च दीनत्वमपकीर्तिनरकभाक्त्वेन, स्वस्य दैन्यं न केवलं वचनेन निरूपितं किन्तु रूपेणापि तदभिव्यक्तिं कृतवानित्याहेत्युक्त्वाश्रुमुखो जात इति, अश्रूणि मुखे यस्य, विकलत्वात् प्रोज्झनमपि न करोति, यद्ययमकर्तव्यमपि कनिष्ठभगिन्याः पादग्रहणं करोति तदान्यत् किं न कुर्याद् गृहीतधनादिदानं वातिरिक्तदानं वा? स्वसृशब्दे नैव स्वसुतत्पती अभिधीयेते इति तत्सम्बन्धादेव वसुदेवस्य मान्यत्वात् साक्षात् तं प्रति नमस्कारेपि दोषाभावादेकस्या एव पादौ द्विवद् गृहीतवानिति ज्ञापयितुमेकशेषः, एकशेषशास्त्रे 'पुमान् स्त्रिये'त्यादिसूत्रेषु चतुर्षु तृतीया ज्ञापय'त्यप्रधानं न शिष्यत' इति, अन्यथा 'स्त्रीपुरुषाभ्या'मितिप्रयोगो न स्यात् 'स्त्रीपुम्भ्या'मिति च, अत्रापि तद्भर्ता सहिता स्वसैवावशिष्यते, अथेति भिन्नप्रक्रमो दैत्यावेशस्य राजसभावस्य च त्यागार्थः ॥ २३ ॥

SRI SUBODHINI: "Please forgive my cruel nature - as I have done violent and criminal acts without any

thought on it's would-be consequences. In this manner, I have violated and transgressed your order and honour, and also did the heinous act of killing your children. Please forgive me for all these deeds. When the noble souls, like you see sincere repentance on the part of criminals like me, you will definitely forgive me, on seeing my sorrow and pain, as both of you are indeed great souls, who love everyone without any motive, and are forgiving and patient by nature. Due to the ill fame, which I have now got, I deserve the punishment in the hell, and hence, I am in a pitiable condition and hence plead for your mercy." In this manner, Kamsa, showed his pitiable condition, both in the use of words and also through his bodily expressions. The word 'face which is shedding tears' is used to denote this. Kamsa was crying, without control, and the tears were not being wiped with a cloth. Hence, his face was seen with copious flow of tears from the eyes. Kamsa now got hold of his younger sister's feet, which act is not usually done, by an elder brother. In view of this, it would not be a surprise at all, if Kamsa was to return back the wealth of both mother Devaki and Shri Vasudeva or give to them much more wealth and prosperity. Kamsa now got hold of mother Devaki's two feet, although there was nothing wrong to prostrate to the feet of Shri Vasudeva also, and give him honour and respect, as Shri Vasudeva was his sister's husband.

In the verse, the word 'now' (ATHA) is used to denote that Kamsa now, got completely changed and transformed and in him, the ingress and influence of the demon Kālanēmi was no more there and Kamsa, now became, free of his 'rajas' or the ignorant dynamic nature.

Kamsa, released, both mother Devaki and Shri Vasudeva from the prison and this is described in the following verse.

मोचयामास निगडान् विस्त्रब्धः कन्यकागिरा ॥

देवकीं वसुदेवं च दर्शयन्नात्मसौहृदम् ॥ २४ ॥

VERSE-24: Meaning: "Showing his friendly nature, Kamsa, having got full faith in the words of Yōgamāya, released both mother Devaki and Shri Vasudeva, from their bondage of iron chains, having clearly understood, that both of them were indeed blameless."

श्रीसुबोधिनी : निरोधं च दूरीकृतवानित्याह मोचयामासेति, निगडौ स्तम्भबद्धावतो निगडान् मोचयामासेत्युक्तं, अर्थादुभावपि, तत् तु बन्धनागारं भवतीति न निगडदूरीकरणं, नन्वेतावक्षुब्धावाकाशवाणी च प्रमाणमत एताभ्यामेव किञ्चित् कापट्यं कृतमस्तीति कथं न विचारितवांस्तत्राह विस्त्रब्धः कन्यकागिरेति, कन्यका या माया तस्या वचनमसत्यमपि सम्भाव्यते तथापि तत्रैव विश्वासं कृतवान्, 'यत्र क्वचि 'दिति' कृपणा 'मितिलिङ्गवचने देवक्या दोषाभावसूचके, वसुदेवेनैव तथा कृतत्वात्, अन्यथास्फूर्तिकर्तृत्वं तु मायायाः सिद्धमेव, प्रथमतो देवकीं पश्चाद् वसुदेवं चकारात् तत्सम्बन्धिनश्च स्वयं परिचर्यां कुर्वन्नात्मनः सौहृदं च दर्शयन् जातः ॥ २४ ॥

SRI SUBODHINI: As this place was a regular prison, Kamsa, released both mother Devaki and Shri Vasudeva from the shackles of iron chains, which were tied to a pillar. A doubt may arise, as to why Kamsa, did not suspect any foul play on the part of his sister and her husband - especially in view of the certainty of his killer being born somewhere? (as per the words of Yōgamāya). Moreover both Devaki and Vasudeva were also calm and undisturbed, in spite of all the cruel treatment meted out to them. Their passive and peaceful nature, should have raised a doubt in Kamsa's mind. Answering this, it is specified in this verse, that Kamsa released them only, on the basis of the words of Yōgamāya, although the girl-child was the symbol of illusion (Yōgamāya) and her

words can also be untrue. But, Kamsa, now believed fully, in the words of Yōgamāya. In a previous verse, the Yōgamāya, had clearly stated, that mother Devaki was not responsible for anything and by using the feminine gender only for the word 'KRIPANĀM' (pitiable and forlorn), Yōgamāya hinted that, Shri Vasudeva indeed, was responsible for all the subsequent events. But, Kamsa, could not understand the real import of Yōgamāya's words, which were indeed true. We should understand that it is the duty and nature of Māya or the power of illusion of our Lord, to always lead the soul to the wrong conclusions and inspirations. Kamsa, now, released mother Devaki, firstly and then, he released Shri Vasudeva. At this juncture, Kamsa exhibited his best friendly nature and served them with due respect. When Kamsa, thus, through his actions, desired that both mother Devaki and Shri Vasudeva should get pleased with him, in turn both of them, appreciating the gesture of Kamsa, expressed their satisfaction.

भ्रातुः समनुतप्तस्य क्षान्त्वा रोषं च देवकी ॥

व्यसृजद् वसुदेवश्च प्रहस्य तमुवाच ह ॥ २५ ॥

VERSE-25: Meaning: "Mother Devaki, on seeing the repenting brother Kamsa, pardoned his anger and actions of cruelty. She gave up her own feelings of anger and hurt. Shri Vasudeva and others also followed suit. Vasudeva spoke to Kamsa smilingly, and this indeed is very surprising!"

श्रीसुबोधिनी : प्रसादे प्रार्थिते ताभ्यां प्रसादः कृत इत्याह भ्रातुरिति, सम्यगनुतप्तस्य पश्चात्तापेन तप्तस्य तत्रापि भ्रातुः सम्बन्धिरोषं क्षान्त्वा क्षमित्वा, क्षान्तरोषा वा, तत्कृतं पूर्वापराधं व्यसृजद् रोषं वा, पाठभेदात्, तदीयो रोषः सोढः स्वकीयं तु त्यक्तवती, कृतकार्यस्य तद्रोषस्य सहनं,

अकृतकार्यस्य स्वकीयस्य परित्यागः, एवं वसुदेवश्च, चकारादन्येपि, रोषमपराधं च क्षान्त्वा, यतो देवकी देवतारूपा वसुदेवोपि तथा, तस्यास्तु शोकाभावो मुखप्रसादनैव ज्ञातः, वसुदेवस्तु गूढहृदय इति कदाचिदप्रसन्नो भवेदित्याशङ्क्य हास्यं वचनं चाह प्रहस्य तमुवाचेति, हेत्याश्चर्यं पुत्रमारकस्त्वसम्भाष्य इति ॥ २५ ॥

SRI SUBODHINI: Kamsa now, being related as a brother, was fully repentant. The anger of one's close relatives is usually pardoned. This verse also means, that both mother Devaki and Shri Vasudeva did bear the anger and actions of Kamsa, patiently, in a dignified manner. In other words, both of them, having pardoned Kamsa, for all his past deeds, did not carry the burden of these past actions in their mind. Kamsa's anger led to the killing of their children and their own anger, which, did not ask for revenge, got fully controlled and subjugated. Hence the evil actions of anger of Kamsa were forgiven and their own anger was forgotten and given up. Everyone else, including Shri Vasudeva, gave up their anger and hatred for Kamsa. Mother Devaki, being Divine in Origin, and of the Divine nature of being a Goddess, forgave Kamsa's deeds. Shri Vasudeva did the same, as he was also of Divine origin. Mother Devaki, exhibited, a cheerful face as her sorrow had ended. With a view, that Kamsa should not misunderstand Shri Vasudeva's silence to mean, that Shri Vasudeva was still unhappy and angry over Kamsa's past behaviour, Shri Vasudeva now spoke to Kamsa, with a smiling face. The word of surprise viz. 'hā' used in this verse, shows that, although Kamsa didn't deserve even to be spoken to, in view of his killing of Shri Vasudeva's sons, Shri Vasudeva showing his magnanimous and noble character, not only spoke to Kamsa, freely, but also spoke with a smiling face, having become free of anger and

malice. Shri Vasudeva said, to Kamsa that the spiritual wisdom spoken by Kamsa is indeed proper and it should become fully fixed in Kamsa's heart.

॥ वसुदेव उवाच ॥

एवमेतन् महाराज यथा वदसि देहिनाम् ॥

अज्ञानप्रभवाहन्धीः स्वपरेतिभिदा यतः ॥ २६ ॥

VERSE-26: Meaning: "Shri Vasudeva said 'oh great King Kamsa! It is but correct and proper, which you have now said, about the ignorant beings getting into the mistaken knowledge of considering their body etc. as their real self and due to this ignorance, they exhibit a divided vision, considering some, as their own, and others, as not belonging to them."

श्रीसुबोधिनी : तदुक्तं ज्ञानं तस्यैव हृदयारूढं भवत्विति तस्यानुमोदनं करोत्येवमेतदिति, महाराजेतिसम्बोधनं मारणस्यादोषज्ञापनार्थं यत् त्वमात्यैवमेतत्, तन्निष्पिण्डित- मनुवदति, देहिनामज्ञानप्रभवाहन्धीरिति, देहादावहम्बुद्धिरज्ञानादेव जायते, तस्मात् स्वपरेतिभिदा स्वः पर इति, एतन्मूलक एव सर्वोपि व्यवहारः, देहिनामिति देहाध्यासवतां, अहङ्कार-स्याज्ञानजनितत्वे देहाध्यासः प्रयोजक इत्यधिकारत्वेन निरूपितः, अन्यथा ज्ञानमहम्बुद्धिः, तदज्ञानकृतं अन्यथा स्वरूपे भासमाने अन्यत्र भायात् ॥ २६ ॥

SRI SUBODHINI: Shri Vasudeva has addressed Kamsa as the 'Great King' (MAHĀRĀJA) because, being a king, Kamsa was entitled to award punishments (such as sentencing one to die) and hence, he will not get the sin of killing Shri Vasudeva's children. Shri Vasudeva, told Kamsa that, whatever was said by him, was indeed, right and true. Shri Vasudeva, reiterates what Kamsa spoke earlier. He says that, it is ignorance about one's true Divine self, which makes the human beings, regard their body etc. as the real self or the sense of 'I am' (AHAM).

The word 'those who have bodies' (DEHINĀM) used, in the verse, denotes that, those who are attached to their bodies have also the sense of 'me' and 'meum' in their bodies, only - i.e. they have forgotten their Divine self, or origin. This sense of 'me' or 'ego' arises, due to ignorance, about the Divine self and is caused by attachment to the body etc. Hence, it is said that, he only can have an 'ego' who has attachment to the body. Thus, only an 'egotistic intellect' considers, it's body as the 'real being' and does not recognize any other Divine self. Thus, this ignorant 'other knowledge' arises out of ignorance about one's real Divine self. The fact, that one considers his own body as 'real' itself shows that, he does not have the knowledge and realization of his 'real' Divine self - as the dawn of the Divine wisdom about one's 'real' self, dispels the false notion of regarding one's body etc. as the 'real' self. Both cannot exist together. Hence, the root cause for considering one's body etc. as the real 'me' is ignorance about one's own divinity. Shri Vasudeva had said to Kamsa, that the spiritual wisdom, which makes one determine the nature of objects as permanent or impermanent, is indeed, very beneficial. After proving this, Shri Vasudeva, out of his loving grace to Kamsa, teaches the spiritual wisdom, which he himself had fully realized.

शोकहर्षभयद्वेषलोभमोहमदान्विताः ॥

मिथो घ्नन्तं न पश्यन्ति भावैर्भावं पृथग्दृशः ॥ २७ ॥

VERSE-27: Meaning: "Vasudeva said, 'those persons, having the propensities of sorrow, joy, fear, hatred, avariciousness, infatuation and pride, do not see or witness the Supreme Lord, as they indulge in fighting with each other, upholding their sense of righteousness and the path they follow, while destroying those of others. They firmly

believe that the Lord cannot act as He does not have the sense-organs, which these persons have" (hence they conclude that only, they can perform and do actions, as they have the sense organs).

श्रीसुबोधिनी : एवं तदुक्तं ज्ञानं नित्यानित्यवस्तुविवेकोपयोगित्वेन निरूप्य स्वसिद्धान्तसिद्धं ज्ञानं कृपयोपदिशति शोकेति, अत्र वस्तुतः स्वयं न मारयतीतिसत्यं, अस्वतन्त्रत्वात्, किन्तु केनचित् प्रेरितो मारयति, इतोपि मुख्यः सिद्धान्तो भगवानेव सर्वत्र प्रविष्टो मारयतीतिशास्त्रं, तस्य ज्ञाने जीवानां षड् धर्मा बाधका भगवत्प्रतिपक्षाः, शोक ऐश्वर्यस्य, स हि कर्तुमकर्तुमन्यथा कर्तुं समर्थः तत्कृतेर्धे कथं शोकः? अन्यथा, अपेक्षितं स्वांशानामन्यो न नाशयेत्, हर्षश्च प्राप्तौ भवति, तद् भगवतो वीर्ये कालरूपे ज्ञाते न भवेत्, भयं च न भवेद् यदि भगवतो यशो जानीयात्, स ह्ययुक्तं न करिष्यति, अन्यथा यशो न स्यात्, द्वेषश्च न भवेत् लोभश्च यदि भगवदीयां श्रियं जानीयात्, द्वेषश्च स्त्रीकृतो भवति लोभश्च धनकृतः, तदुभयं भगवत एवेति न स्वस्य तथा कर्तुमुचितं, ज्ञाने भगवदीये ज्ञाते मोहाभावः प्रसिद्धः, मदस्तु वैराग्याभावात्, सर्वथैवाविरक्तो मत्तो भवति, अतोऽन्योन्यं मारयन्तमपि जना न पश्यन्ति, अन्यथैक एव घातकः स्यात्, नन्वैकात्म्ये कथं वध्यघातकभावो भगवच्छास्त्रे उपपद्यत इति चेत् तत्राह भावैर्भावमिति, भवन्तीति भावा धर्माः, बाधकैर्धर्मैर्बाध्या धर्मा एवापोह्यन्ते न तु धर्मा, ये हि भवन्ति ते नश्यन्तीति, यथैकस्मिन् वस्त्रे शुक्लादयो धर्मा रज्जकद्रव्यसम्बन्धादुत्पद्यन्ते विलीयन्ते च, परं बलीयस्त्वं नियामकं, यद्बाधार्थमेव यस्मिन् भावे भगवान् निविशति स तं भावं दूरीकरोतीति भवदादीनां करणत्वमेव न तु कर्तृत्वं, न हि करणं क्वचिदुपालभ्यते स्तूयते वा, अदर्शने हेतुः पृथग्दृश इति, करणे सम्बद्ध एव कर्ता करणाच्चेत् पृथग् ज्ञायते करणं वा ततस्तदैवम्बुद्धिर्भवति न तु सर्वत्राविष्टं भगवन्तं ज्ञातवतः, अतो मत्पुत्रा अपि भगवतैव मारितास्तवमपि मारणीय इति त्वयापि शोकवे न कर्तव्य इतिभावः ॥ २७ ॥

SRI SUBODHINI: It is true that the soul, which has a body, being not free at all, does not kill anyone else, out

of his own will and desire. It is our Lord, the scriptures say, who, having become the indwelling spiritual principle in everyone, causes and inspires everyone to do their actions, including the act of killing etc. Thus the 6 Divine qualities of our Lord, which we see as opulence etc. can be, now contrasted, with the 6 human defects, which act as 'stumbling blocks' or in 'opposition' to the realization of our Lord's immanence and transcendence, by an individual soul. Like the Divine positive quality of Opulence (AISHWARYA) in our Lord, in the individual soul, we come across the negative quality of sorrow and unhappiness. Our Lord is capable of doing, undoing and doing various actions differently. Because of the Divine quality of opulence in our Lord, all the actions performed by our Lord, are always full of understanding and wisdom. This wisdom is absent in the individual soul, hence the soul experience much sorrow and pain. At least the soul, should appreciate the fact that, as our Lord is capable of doing, undoing and doing things differently, despite the soul committing wrong and sinful actions, the Lord can ward off, in His Mercy, the evil and bad consequences of the actions of the soul. By having this faithful understanding, the soul is able to overcome it's sorrow. But, on the contrary, if the individual soul questions and doubts the fact, that the Lord can do anything, then none else can ward off the sins of this individual soul, as the Lord only can achieve this, as the soul is a Divine part of our Lord. Hence, if someone else were to attempt to achieve this, then, as he lacks the capacity to do this, he may fail - and he may be even punished, as he may go against the will and desire of our Lord, in his endeavours. The soul becomes, full of unhappiness, as it lacks the wisdom, that our Lord is the 'doer' and 'cause' for his loss or gain -

as the soul is not aware of our Lord's Divine quality of opulence. The pleasure and joy, which the soul, experiences, due to it's interaction with this material world, are in fact, against the Divine quality of our Lord viz. Valour (VEERYA). Pleasure or joy, the individual soul experiences, on attaining a much desired object or goal. But this sort of pleasure and joy, being temporary, will cease, when the individual soul realizes the glory and greatness of our Lord's Divine quality of 'valour' - as the guiding and controlling factor of Time. The soul does not understand that, the Lord's divine factor of Time, can easily destroy it's center and objects of pleasure and joy, which the soul regards as very important. With this deeper spiritual understanding, the soul gives up the factor of seeing or seeking pleasure and joy in material and worldly objects. The individual soul will overcome all 'fears' when it realizes the Divine quality of 'Fame and Honour' (YASH) of our Lord. Through this realization, the soul, never does an act, which is inappropriate or dishonorable, as it clearly understands that, by doing such an act, the honour and fame of our Lord will be affected - and hence the soul will never ever act in a dishonorable or disrespectable way. Hence, he will also not have any type of fear also. The individual soul conquers his evil propensities of greed and hatred, when he realizes the Divine quality of "wealth" (SRĪ) of our Lord. Hatred is caused usually, by one's attachment to women, and greed is caused by one's desire for wealth. When the soul realizes that in all women, there is the holy presence of Goddess Sri Laxmi, then it is possible to be blessed with an ideal wife, with the grace of our Lord. Hence, it is wrong to develop hatred to anyone for this reason. The soul also should realize that, even wealth and prosperity, can be easily attained, as Sri

Laxmi is always present, with our Lord and with His grace, everything is possible. Hence, the soul should not seek or get attachment to wealth. In fact, the soul develops the highest Divine and holy attitude that everything in this universe, belongs to our Lord and hence he should never hate anyone or get attached to wealth, by treating the wealth and prosperity as his own. Thus, the soul will never get infatuated, when he realizes the Divine wisdom about our Lord. In the soul, there is pride - which is against the Divine quality of "detachment" (VAIRĀGYA) of our Lord. The negative quality of 'pride' (MADA) is expressed by the soul only, when he does not have even a trace of the sense of renunciation. In this manner, the individual soul has all the negative six qualities in contrast to the holy six Divine qualities of our Lord. Due to these, the soul, experiences both joy and sorrow, and does not attain the spiritual wisdom about our Lord. That, the Lord is the 'doer' in all inter-intra actions, among the human beings, - the soul never understands this underlying factor of our Lord's creation. If the soul understands the spiritual truth that the same person is the killer and the one who gets killed, then the soul, will never hate anyone - as both these actions are done to or by the same person. If someone was to ask, as to how, such an event can take place in the scheme of our Lord's Divine creation - that the one who kills and the one who is killed is the same - then, we should answer this, by seeing the fact clearly - that the one who is killed and the one who is the killer - both of their bodies, only get destroyed and the soul, who is the same, as indweller in both the bodies continue to remain as before. In other words, whatever is given birth to, is destroyed or dies. The word used in this verse viz. 'BHAVA' gives this meaning. Just like the colour is

given to a white cloth, through the chemical used in the colour and when the colour, gets removed the cloth remains as before. The stronger the person, he causes the loss or destruction of the weaker one. When our Lord decides to eradicate and destroy certain practices, through the ingress and interaction with certain other practices, He, enters into the former systems and practices and eradicates and makes them, disappear, through His powerful intervention. In view of this, Shri Vasudeva says, "Oh Kamsa! You have acted only, as a cause for the destruction of my children, like the wheel, which is used, for the making of a pot. Really, you are not the doer at all." None praises the cause and reason for an action or task, which takes place, nor this cause and reason gets any benefit thereof, from the action or the task, which are performed. But the individual soul thinks that, he is the doer, as all actions and tasks are done, through his senses, and the Lord is not the 'doer' at all - as the Lord has no connection with the senses of the soul at all! Thus the one, who has identified with the senses, regards the 'task' as different from the 'doer' and vice versa. But, the individual soul, who has realized that the Lord is present everywhere and in everything, realizes that there is no other person, who is killed or who is the killer - as he realizes, that the Lord is the One, who does everything and, in this way, he never blames or attributes blemish to anyone. Shri Vasudeva says, 'I am fully convinced, that only our Lord has caused the death of my children and it is certain that it is He, who will destroy you also and hence you, also, should not worry about your death at all.' In this manner, Yōgamāya said that "the one who is going to kill you is already born somewhere. Hence please do not kill your pitiable sister Devaki, in vain." The purpose

of this statement, was, to get both of them released from their bondage. Now, substantiating the above, the conclusion of the present topic is made, in the next verse.

॥ श्रीशुक उवाच ॥

कंस एवं प्रसन्नाभ्यां विशुद्धं परिभाषितः ॥

देवकीवसुदेवाभ्यामनुज्ञातोविशद् गृहम् ॥ २८ ॥

VERSE-28 Meaning: "Shr Suka said, "Oh Parikshit! In this manner, Shri Vasudeva explained his spiritual wisdom, with a pure and beneficial attitude and heart - and with a cheerful and pleased countenance - to Kamsa and Kamsa, in turn, having got permission from both of them, returned to his palace."

श्रीसुबोधिनी : एवं मायाकृतं ज्ञापनं सकार्यं निरूप्योपसंहरति कंस इति, एवं प्रसन्नाभ्यां स्वसिद्धान्तकथनेन सम्यक्प्रसादो लक्षितः, विशुद्धं परिभाषित इति, राजत्रितिसम्बोधनेन तदुक्तानुवादेन च निरूपितौ, एकस्यैव वचनं निरूपितमिति देवक्या अप्रसादशङ्कां वारयितुमुभयोर्ग्रहणं, अतस्ताभ्यामनुज्ञातः प्रतीकारमकृत्वा गृहमेवाविशत् ॥ २८ ॥

SRI SUBODHINI: Kamsa, now thought, that both mother Devaki and Shri Vasudeva are convinced, that Kamsa was only a cause and instrument, and not the actual killer, for the destruction of their children. Kamsa understood the situation in this way, because, he saw, now, both mother Devaki and Shri Vasudeva, were looking cheerful and pleased and also Shri Vasudeva himself had expounded his spiritual wisdom, earlier. Kamsa, thought, that, both of them, were pleased with him. A doubt may arise now, as to whether, the reference made in the earlier verse 26, which denotes the factor of both mother Devaki and Shri Vasudeva, being pleased, with Kamsa, will contradict, the reference being made in this verse to

the "pleasing" of Shri Vasudeva only ? To ward off this doubt and to emphasize that mother Devaki was also pleased with Kamsa, the words "Both Devaki and Vasudeva" have been used, in this verse. Kamsa, now, takes permission, to go back to his palace, from both mother Devaki and Shri Vasudeva. But he went away, absolutely unconcerned, about doing some sort of reparation to his sister, for the heinous act of killing her new born child, a little while ago. In this manner, as inspired by our Lord, the Yōgamāya enacted and completed her task of getting both, mother Devaki and Shri Vasudeva released from their bondage. In the next verse and till this chapter is completed, the various tasks attended to by Yōgamāya, on her own independent will, are explained.

तस्यां रात्र्यां व्यतीतायां कंस आहूय मन्त्रिणः ॥

तेभ्य आचष्ट तत्सर्वं यदुक्तं योगनिद्रया ॥ २९ ॥

VERSE-29 Meaning: "After the night was over, and at the dawn, Kamsa, called his ministers for a meeting, and explained to them, the words spoken by Yōgamāya and also the events, which happened thereafter."

श्रीसुबोधिनी : एवं मायाकार्यं भगवत्प्रेरणया कृतं निरूप्य स्वतन्त्रतया तत्कृतं निरूपयितुमाह तस्यामिति यावदध्यायपरिसमाप्ति, यदीदं न कुर्यादवध्य एव स्यात्, तच्च देवानामनिष्टमिति देवतामाया तत्कार्यं कृतवती, असुराणां वा भगवद्रूपा तेषां मुक्त्यर्थं तान् स्वधर्मनिष्ठान् कृत्वा सर्वशास्त्रविरोधिमुखं सम्पादयतीति तथाकथा, राजधर्मा हि अनुल्लङ्घनीया यथा पूर्वमविचारेण कृतं तदन्यथा जातमतः परं विचारेण कर्तव्यमिति विचार्य मन्त्रिण आहूय विचारार्थं पूर्ववृत्तान्तमुक्तवानित्याह तस्यामिति, ज्ञानस्य जातत्वात् कार्यस्य विलम्बसहिष्णुत्वाच्च तस्यां रात्र्यां व्यतीतायामित्युक्तं, मन्त्रिणोपि तामसस्य तामसा एवेति तन्नाम्ना ज्ञापितं, देवक्यादौ विनयो यः कृतः स तु नोक्तः, योगनिद्रया यदुक्तं तत्सर्वमाचष्ट यथा कंसो विवेकरहितस्तथा तन्मन्त्रिणोपि ॥ २९ ॥

SRI SUBODHINI: If Yōgamāya had not got done all the subsequent tasks, through Kamsa (although without the inspiration from our Lord) in an independent manner, on her own, Kamsa would not be destroyed at all. The celestial gods never wanted Kamsa to live. They wanted Kamsa to get involved in such sinful actions, so that, he will quickly meet with his doom, through, any method. Hence, Yōgamāya, now inspired by the celestial gods' desire, now undertook to make Kamsa commit very sinful actions. The Yōgamāya, which is being worshipped, as their symbol of Divinity, by the demons, nay as their Lord and God, now, made them, commit, such heinous sins, as killing small children etc., so that, these demons can attain liberation - as due to these cruel acts, these demons, will be killed by our Lord, and all of these demons, will get liberated, due to our Lord killing them. Our scriptures say, that those who perform their allotted duties, properly, as per their birth and station in life, will get the reward of attaining liberation. Hence, Yōgamāya, now inspired all the demons to perform their allotted duties (SWADHARMA) so that, they can be liberated - as the duty of a demon is to do cruel acts. A doubt may, now, arise as to how, all of them, without exception, got to perform their allotted duties of heinous and cruel acts in unison? Answering this doubt, it is explained that they followed, what their own king (Kamsa) was doing. As Kamsa was very cruel, his followers, also, admirably followed their king in toto! Kamsa's ministers were also very cruel. Kamsa, now, thought to himself, that, earlier, he had killed the children, without much thinking. Now, he, decided to undertake all his future actions, only, after much deliberation and thinking.

Hence, he called his ministers, for a consultation and, with a view to elicit their advice, told and explained to them, what all, had happened up to now. Why did Kamsa, allow, one night to lapse, before he decided to take the revengeful actions? Because, he knew, from the words of Yōgamāya, that, the one, who was to kill him, has, already taken birth, somewhere and it will be some time, before this child will become capable of killing Kamsa. Hence, he allowed one night to lapse. Kamsa's ministers also, were as ignorant as Kamsa was, as they were all of Tamāsic nature (spiritually ignorant). Kamsa, never admitted to his ministers, that, he had prostrated to both Devaki and Vasudeva and had also treated them, with respect and humility. He, now, told the ministers, only, what Yōgamāya, had told him. Thus Kamsa expressed his lack of discrimination (VIVEKA) to his ministers who were also, devoid, of this attribute of discrimination.

Now, in the next verse, the sinful and cruel nature of the ministers is explained.

आकर्ण्य भर्तृगदितं तमूचुर्देवशत्रवः ॥

देवान् प्रति कृतामर्षा दैतेया नातिकोविदाः ॥ ३० ॥

VERSE-30 Meaning: "After hearing the words of their king and Master, these demons, who regarded the celestial gods as their enemies and always remonstrated, with anger, against the celestial gods, now spoke to Kamsa, although they were totally ignorant, about the rules of justice and good behaviour."

श्रीसुबोधिनी : तेषां दौरात्यमाहाकर्ण्येति, भर्तुः कंसस्य गदितमाकर्ण्य श्रुत्वा विचार्य च तं प्रत्यूचुः, एतेषां कंसरक्षायां न कापि बुद्धिः किन्तु देवद्वेषकरणेवसरो जात इति हृष्टा इत्याह देवशत्रव इति॥३०॥

SRI SUBODHINI: After listening to the words spoken by Yōgamāya, to their master and king Kamsa, these demons, who were Kamsa's ministers, now spoke, after some thinking. These demons lacked the intellect, which could devise ways and means of protecting Kamsa. But, on the other hand, they now gloated at the opportunity presented before them, for undertaking actions of anger and hatred towards, the celestial gods. They got, mightily pleased with an opportunity to do some cruel acts. These demons, gave the suggestions, as per their own levels of intellectual understanding, for taking the actions of revenge.

॥ दैत्या ऊचुः ॥

एवञ्चेत् तर्हि भोजेन्द्र पुरग्रामव्रजादिषु ॥

अनिर्दशात्रिर्दशाँश्च हनिष्यामोद्य वै शिशून् ॥ ३१ ॥

VERSE-31 Meaning: "The demons said "Oh king of kings Kamsa! We shall kill, today only, all the new born children, of the age of upto 10 days, by spreading out into all the cities, in small villages, also in Vraja and other places."

श्रीसुबोधिनी : प्रथमतः स्वबुद्ध्या निश्चितं प्रतीकारमाहुरेवञ्चेदिति, यदि क्वचिद् बालक एव जातः स तु मासमध्ये जातो भविष्यतीत्यनिश्चयेऽपि सर्वानेव बालकान् मारयिष्यामः, ते बालकाः पुरस्था ग्रामस्था व्रजस्था वा भवतु, तरतमभावनिरूपणार्थं त्रयाणां ग्रहणं, अस्माकं तु न विलम्बः, तदाहाद्येति, राजेन्द्रेतिसम्बोधनमाज्ञापनार्थं, न निर्गतानि दशाहानि येषां तेनिर्दशा अतिबालका निर्दशास्त्वतिक्रान्तदशाहाः, उभयानपि विशेषाकारेण सर्व एव वयं हनिष्यामः, अत्र सन्देहो नास्तीति वैशब्दः, दैत्यगृहेष्वपि स्वसम्बन्धिष्वपि जाता हन्तव्या इति, राज्ञा चेद् भगिनीपुत्रा मारिता अन्यैरपि स्वकीया अपि मारणीया इति तैर्ज्ञतं, अन्यथा प्रभुर्न वदेदिति ॥ ३१ ॥

SRI SUBODHINI: The ministers of Kamsa, now, told that, if Kamsa's killer has already taken birth, somewhere, then, this birth should have taken place, in the last one month only and even though there is no certainty on this score also, they now decide to kill all the recently born children everywhere - whether these children are in the city, in the villages or in Vraja. In the cities there will be more children, lesser in villages and much less in Vraja. "We will kill now all the children". The word "today" used in the verse, denotes the determination of these people to do the killing without any further delay. They, told that, they will concentrate, especially, on killing those children who are within 10 days' of age, or who were born in the last 10 days or more than 10 days old. They wanted Kamsa to be convinced, that they will not spare any child. "We will also kill those children, who have taken birth in the house of our own relations and other fellow-demons. This view was expressed by them, because they saw Kamsa, killing his own sister's children and they should emulate Kamsa's example and kill if necessary their own dear and near ones also. In fact Kamsa had decided to kill his sister's children with a view to set an example, for all his followers, that no one should spare anyone, who poses a danger or threat to Kamsa. Hence the ministers of Kamsa, followed Kamsa's example and did not hesitate to kill their own kith and kin! There was also, no necessity, on the part of Kamsa, to give further orders as the suggestion to kill the children, came from his ministers only.

किमुद्यमैः करिष्यन्ति देवाः समरभीरवः ॥

नित्यमुद्विग्नमनसो ज्याघोषैर्धनुषस्तव ॥ ३२ ॥

VERSE 32 Meaning: "What can the celestial gods achieve through their actions? Being afraid in a battle,

they can never fight out to win their desired goals. This inordinate fear in them is caused by the thundering sound emanating from your bow."

कारिका-सामर्थ्यं च जयश्चैव दीनत्वं च दया यथा।

शत्रूणामल्पता चैव राजनीतिस्तथैव च ॥ १ ॥

KĀRIKA Meaning and SRI SUBŌDHINI: The demon ministers, having told, as to what they will do (as explained in the next six Verses) encourages Kamsa, by praising him, with a view to ward off his fear. They now say that, like there are 6 Divine qualities in our Lord, Kamsa also has 6 qualities in him. In the 32nd verse, they have explained the capacity and prowess of Kamsa, and at the same time, they have berated and ridiculed, at the incapacity of celestial gods. In the 35th verse, the compassion of Kamsa is explained. In the next 36th verse, the celestial gods have been described as petty and feeble. In the 37th verse, the art of political governance of the princes is explained. In this manner, from the 32nd verse, onwards, in 6 verses, respectively, the factors of Kamsa's capacity, his victory, the pitiable condition of the celestial gods, Kamsa's compassionate nature, deprivation of the celestial gods by Kamsa and the art of political dealing have been explained. If the celestial gods were to employ some other strategem, if Kamsa were to kill all the children - To counter this, the demon ministers say:

श्रीसुबोधिनी : एवं स्वकृत्यमुक्त्वा तस्य भयाभावार्थं तं प्रोत्साहयन्ति किमुद्यमैरितिषड्भिः, तथा भगवतः षड् गुणास्तथा तव षड् गुणाः, यदि बालका हन्यन्तेन्यमुपायं करिष्यन्ति देवा इत्याशङ्क्याहुः किमुद्यमैरिति, उद्यममात्रं तेषां न तु क्रियासामर्थ्यं, यतः समरे भीरवः, सङ्ग्रामं दृष्ट्वैव बिभ्यति, तथा भये तेषां निमित्तमाह नित्यमुद्विग्नमनस इति, अयं हि दिग्विजये सर्वानेव मारितवान्, इन्द्रोपि भीतः पलायितः ब्रह्मादयोपि लीनाः,

धृत्वा च देवान् यातनां प्रापयति, अतो यद्यन्यथामपि धनुष्टङ्कारं कुर्यात् तथापि देवा उद्विग्नमनसो भवन्तीति नित्यमुद्विग्नमनसः, तवेति सम्प्रत्यर्थं निरूपितम् ॥ ३२ ॥

SRI SUBODHINI: The celestial gods generally put efforts, but can never complete a task, as they lack the capacity to do any work properly and fully. Why? They are usually afraid to give a battle. They are always agitated about participating in a battle, as they are full of fear. When Kamsa had led his expedition to conquer the world of the celestial gods, he had killed all the celestial gods and, their king, Indra had run away from his abode. Lord Brahma and other celestial gods, due to fear, had also hid themselves. Kamsa had captured the rest of the celestial gods and had given them severe punishment, by imprisoning them. Due to this, no sooner, the thundering sound of Kamsa's bow is heard by the celestial gods, they, at once, get very agitated and afraid. The word "yours" (TAVA) used in this verse, is addressed to Kamsa, is to remind him, about this factor of the celestial gods being afraid of Kamsa, when he had gone to conquer them. "Oh king of kings, just on hearing the thundering sound of your bow, the celestial gods get into a state of great fear". Now the demons are explaining the events, which took place in the past.

अस्यतस्ते शरद्वातैर्हन्यमानाः समन्ततः ॥

जिजीविषव उत्सृज्य पलायनपरा ययुः ॥ ३३ ॥

VERSE 33 Meaning: "When you showered the arrows from your mighty bow, the celestial gods, being attacked, from all the four quarters, ran away from the battle ground, giving up their duty of fighting, with a view to protect their lives."

श्रीसुबोधिनी : धनुष्टङ्कारमात्रेणैवोद्वेगे पूर्ववृत्तान्तं हेतुत्वेनाहास्यत इति, अस्यतः शरान् क्षिपतस्ते सतः सम्मुखमनागता अपि तैः क्षिप्तैरेव शरघातैः सर्वतो हन्यमानाः सञ्चिन्नभिन्नसंवाङ्मा जिजीविषवो भूत्वा धर्मं सङ्ग्रामं चोत्सृज्य पलायनपराः सन्तो ययुः, देशस्याविवक्षितत्वाद् यत्र क्वापि, ये तु दूरस्थास्ते पलायिताः ॥३३॥

SRI SUBODHINI: The celestial gods ran away from the battle field, fearful of losing their lives, as they got maimed, by the showering of arrows from the mighty bow of Kamsa. The celestial gods ran away to various distant places due to fear. "Even the celestial gods, who were situated far away from you, also, ran away, out of fear generated by you."

Those celestial gods, who were very near to Kamsa, as they could not run away with a view to save their lives, now hatched a plan to save themselves and this is described in the next verse.

केचित् प्राञ्जलयो भीता न्यस्तशस्त्रा दिवौकसः ॥

मुक्तकच्छशिखाः केचिद् भीताः स्म इतिवादिनः ॥ ३४ ॥

VERSE 34 Meaning: "Some celestial gods, who had put down their weapons, due to fear, had their hair disheveled and their clothes had also become loose. They folded their hands, and stood in front of you. Some others began to plead for protection expressing their anxiety and fear."

श्रीसुबोधिनी : येपि निकटस्थातेपि जिजीविषवो भूत्वा पलायना-सम्भवादुपायन्तरं कृतवन्त इत्याहुः केचिदिति, प्राञ्जलयः, स्तोतुमिव प्रवृत्तानां कायिक्यवस्था प्रदर्शिता, भीता इत्यन्तःकरणस्य, त्यागे न हन्यत इतिशास्त्रार्थपरिपालनाय न्यस्तशस्त्राः, तर्हि तेषां कथं स्वधर्मत्यागे स्वर्गा भविष्यतीत्याशङ्क्योहुर्दिवौकस इति, स्वर्ग ओको गृहमात्रं न तु स्वर्गभोग

इत्यर्थः, ननु देवाः कथमयुक्तं कृतवन्त इत्याशङ्क्याहुर्मुक्तकच्छशिखा इति, मुक्ताः कच्छाः, शिखाश्च येषां, परमापदा तेषां वैकल्यं तेषामुक्तं, आपदि स्वधर्मास्त्यक्तुं शक्यन्ते, येषां पुनर्द्वगत्या मुक्तकच्छशिखात्वं न जातं तेषां का गतिरिति चेत् तत्राह केचिद् भीताः स्म इति वादिन इति, शरीरे भीतकार्यस्यादर्शनान् मुखत एव भीता वयमित्याहुः ॥ ३४ ॥

SRI SUBODHINI: Some celestial gods, with great humility, stood with respect as though, they wanted to sing the praises of Kamsa. The nature of their bodies is described by the words "folded hands" and the fear in their mind is described by the word "afraid". Usually, the warrior, who has put his weapon, on the ground, is not harmed at all. Hence, some of them, having put their weapons down, thought that Kamsa, now, will not kill them. As the celestial gods, gave up performance of their duty of giving a righteous battle, by giving up their arms, a doubt will arise now, as to how, they can continue to remain in the heavens? - for this, the words used here "remaining in heavens" gives the answer - that, although, these celestial beings were seen living in the heaven, they were deprived of enjoying the happiness and joy, usually, associated with the stay in heavens. Why did the celestial gods, then, give up their duty and stood before Kamsa, in a pitiable condition? Answering this, in this verse they have been described as "disheveled in hair and having got their clothes also loose" - meaning that they were very anxious and perturbed for their safety. As there was a great danger to their lives, they gave up the performance of their duty, as no blemish attaches to one, who, with a view to save his life from a great danger and threat, gives up his duty - just to save his life. Some others, who were not subjected to the above, began to express their fear through words as their hair and clothes were in tact.

What will happen to them, when they express their fear, although, they also could be killed by Kamsa? The next verse explains this.

न त्वं विस्मृतशस्त्रास्त्रान् विरथान् भयसन्नतान् ॥

हंस्यन्यासक्तविमुखान् भग्नचापानयुध्यतः ॥ ३५ ॥

VERSE 35 Meaning: "Oh king of kings Kamsa! You will not kill those celestial gods, who have forgotten to wield their weapons and arrows due to great fear, who are without the chariots, who have surrendered to you, out of fear, who are not prepared to give a battle, as they are interested in something else, who are against the idea of giving a battle at all, whose bows have been shattered and also those persons, without participating in the actual battle, stand and watch the battle as onlookers only."

श्रीसुबोधिनी : ननु ये बध्यास्ते सर्वथैव वध्या इति वचनेपि किं स्यात् तत्राहुर्न त्वमिति, सङ्ग्रामधर्मस्त्वया न त्यज्यतेतो ये देवा विस्मृतशस्त्रास्त्रा भयात्, शस्त्राणि धृत्वा यैमार्यते, अस्त्राणि दूरात्, मन्त्रयुक्तानि वा, भयादुभयविधान्यपि विस्मृतानि, विगतो रथो येषां, सारध्यादीनां वधात्, 'प्रपन्नं विरथं भीतं न रिपुं हन्ति धर्मवि'दितिवाक्याद् विरथोप्यवध्यः, भयेन सम्यङ्गता शरणागताः, प्रसङ्गादन्यानप्याहान्यासक्तविमुखान्, अन्यासक्ताश्च ते विमुखाश्चोभयविधा वा भग्नचापानयुध्यतः, निरीक्षकान् न हंसीतिसम्बन्धः, एते षड्विधाः सप्तविधा वा न हन्तव्याः, अतस्त्वया स्वधर्मे परिपाल्यमाने पूर्वन्यायेन देवा जीविता इतिभावः ॥ ३५ ॥

SRI SUBODHINI: "Oh king Kamsa, you never forget the rules and regulations of a battle. You will never kill those, who out of fear, have given up their weapons and arrows". Weapons are those wielded by hands and arrows are aimed from a distance. Or the arrows are also sent through the chanting of sacred incantations (Manthra). Some had forgotten the use and techniques of these

weapons due to fear. Some were without a chariot, horses or the charioteer also - as all of them were already destroyed. It is usually the rule of war, that the surrendered warriors, without chariots, and those who are full of fear, are not killed by the conquering side. Others, in the category of people who are spared from being killed, include, those, who are not keen on giving battle, or who are only onlookers, at the scene of a battle. Hence, seven categories of persons have been identified, in this verse, as those, who are not killed in a battle. Hence, the celestial gods were spared by Kamsa, due to the above reasons. In this manner, the demons say to Kamsa, that both the ordinary and the powerful celestial gods cannot do any harm to Kamsa. This is referred to, in the next verse.

किं क्षेमशूरैर्विबुधैरसंयुगविकत्थनैः ॥

रहोजुषा किं हरिणा शम्भुना वा वनौकसा ॥ ३६ ॥

VERSE 36 Meaning: "The celestial gods show their bravery only where, they are sure and certain, that they will never get into any trouble. They, also, always show their valour only outside the battle field and brag about the same! When this is the case, how can we come to grief from these celestial gods, as also from Sri Hari, who stays alone and Lord Siva, who lives in the forest?"

श्रीसुबोधिनी : एवं साधारणानामप्रयोजकत्वमुक्त्वा महतामप्याह किं क्षेमशूरैरिति, येपि वाय्वग्निरुणादयः शूराः प्रसिद्धास्तेपि क्षेमशूरा एव, क्षेमे सति गृहे भार्यायां वा शूरा यत्राक्षेमशङ्कैव नास्ति, न हि भार्या पतिं मारयिष्यतीति सम्भावना, यत्र पुनः सम्भावना मारयिष्यतीति तत्र पलायनमेव, एतदर्थपरिज्ञानादेव विबुधाः, एतच्छारीरशौर्यं तेषां निरूप्य वाचनिकं शौर्यं निरूपयन्त्य- संयुगविकत्थनैरिति, विकत्थनं स्वशौर्याविष्करणवाक्यं, तदपि न संयुगे, केनापि सह यदा न युद्धसंयोगस्तदैव विकत्थनं, एवं देवान् दूषयित्वा मुख्यांश्चतुर आहुः, अस्ति हरिः शूरः परं कस्यापि स सम्मुखो न

भवति, यस्त्वेकान्ते तदेकपरस्तिष्ठति हरिरपि तस्य सम्मुखो भवतीति स्तुतिपक्षे यथाश्रुतमेव, पक्षान्तरे स्त्रीतुल्यता निरूपिता, हरिणेति, सर्वदुःखनिवारकत्वं निरूपितं, यतो दुःखितेष्वेव शौर्यादिरहितेषु तस्याविर्भावो निरूपितः, अस्ति च त्रिपुरान्तकः शूरः, सोपि सर्वदा वनवासी तपस्वी, न हि वनस्थस्तपस्वी कस्यचिद् द्विष्टो भवति, असमत्वात् ॥ ३६ ॥

SRI SUBODHINI: The celestial gods such as the Wind-god, Fire-god, Rain-god and others, who are known for their valour and bravery, will show their prowess only up to that time, that, they are guaranteed of their safety and security i.e. they never take any risk. Like the husband, who shows bravery to his wife and children, at his house, as there is no threat from them at all of being confronted e.g. the wife will not kill or show violence against her husband!. Where, there is some possibility of an effective opposition, these people, showing non-existent bravery, always flee away from such situations. The celestial gods, are always, specially aware, as to where and when, they will confront a problem/danger and where they will be safe! Thus, after describing the valour of their physical bodies, reference is made, in this verse, to the valour, which their words can express or exhibit! To express in words, by oneself, about one's own valourous deeds and one's own capacity is an exhibition of undue and undeserving pride! The celestial gods are experts in this exhibition of their valour, through self-praise and adulation - especially when they are away from the scene of a war or battle! Or when there is no war at all!

After berating the celestial gods, in this manner, the ministers of Kamsa, comment on the aspect of valour of four important celestial gods. They say that Lord Sri Hari, is indeed, a valourous Lord, but He never comes before anyone, to fight. He manifests himself only to those

devotees, who worship and serve Him, in secret, considering Him, as the only goal worthy to be attained by any human being. If this is interpreted in a derisive manner, the example of a lady, agreeing to meet her Beloved in secret only when she is in deep love with him and not otherwise, can be cited. Hence Lord Hari will respond and come only when there is deep love for Him. The demons now, in this manner, compared our Lord Sri Hari to a lady.

The name "HARI" denotes that our Lord always dispels and removes the sorrow and unhappiness of His devotees. The demons now explained, that Shri Hari will manifest Himself only to those, who have no capacity or valour (i.e. who do not depend upon their own strength) and who are full of sorrow. Lord Siva, although very brave and valourous, always lives in the forest, with a view to do penance. Due to this staying in the forest, and being devoted to penance, Lord Siva, will never be an enemy to anyone, as he can never be like anyone else - as hatred arises only when two persons or more, of the same status, meet and mingle.

किमिन्द्रेणाल्पवीर्येण ब्रह्मणा वा तपस्यता ॥

तथापि देवाः सापत्न्यान्नोपेक्ष्या इति मन्महे ॥ ३७ ॥

VERSE 37 Meaning: "Although, Lord Indra of limited capacity and Lord Brahma, who always does penance, also cannot do any harm to us, even then, we should not ignore these celestial gods, as they nurture feelings of hatred for us."

श्रीसुबोधिनी : देवेन्द्रस्तु यद्यपि वृत्रहा तथाप्यल्पवीर्यः, अन्यथा वज्रादिप्रार्थनां कथं कुर्यात्? ब्रह्मा यद्यपि महान् भवति तथापि ब्राह्मण एव तपस्वी, एवं यद्यपि सर्वे देवा अप्रयोजकास्तथापि राजनीतिविचारेण ते

नोपेक्ष्या इत्याहुस्तथापीति, देवानां दैत्यानां च सापत्न्यमस्ति कश्यपदायादाः सर्वे भिन्नमातृजास्ते शत्रव एव परस्परं भवन्ति, अतः सहजद्वेषित्वाद् यदैव ते पुष्टा भविष्यन्ति तदैव मारयिष्यन्तीति नोपेक्ष्याः क्षीणदशायामेव मारणीयाः, अयमर्थो भवति न वेति विचारका जानन्ति वयं त्वेवं मन्महे ॥ ३७ ॥

SRI SUBODHINI: Although, the king of celestial gods, Lord Indra had killed the demon Vritrāsura, his valour and capacity are limited. If he was a great warrior, he would not have begged for getting the weapon of Vajra, from the sage Dadhīchi, with which, he destroyed Vritrāsura. Lord Brahma, although glorious, is a Brāhmin who does penance always, and hence he does not have any enemy, nor does He, entertain any feelings of hatred to anyone. The demons have now concluded that, if all the celestial gods are considered and analyzed in this manner, no one can harm Kamsa or give trouble to them. But, from the point of view of political wisdom and conduct, these celestial gods should not be ignored, as there has been a long history of enmity and hatred between the demons and the celestial gods, although they were the children of the same father viz. sage Kashyapa. But, due to their mothers being different, they had developed a feeling of natural hatred towards each other. The demons knew, very well, that, when the celestial gods become prosperous, they always defeated the demons - hence "we should not ignore these celestial gods and take them easy. We should destroy them, when they are in a state of weakness and decline." The demons were convinced that these celestial gods were now in a state of decline. The demons, after having praised Kamsa's glory and political acumen, now explain, as to what should be done in the immediate future.

ततस्तन्मूलखनने नियुङ्क्ष्वास्माननुव्रतान् ॥ ३८ ॥

VERSE 38 Meaning: "Hence, please give us your order, as we follow your orders always, so that we can destroy the roots and the foundations of these celestial gods."

श्रीसुबोधिनी : एवं माहात्म्यं नीतिं चोक्त्वा किं कर्तव्यमित्या-
काङ्क्षायामाहुस्तत इति, यदेव देवानां मूलं भविष्यति तस्यैव खनने
नियुङ्क्ष्वाज्ञापय, अनुव्रतानिति, योगेन रूढ्या च सर्वथा भवन्तमनुसृता
वयं, मूलमग्रे वक्तव्यं खननं च मध्ये ॥ ३८ ॥

SRI SUBODHINI: "Please give orders to us, so that, we can destroy the roots and the foundations, on which, the power and prestige of the celestial gods, are based. We are your devoted followers. We always walk behind you. Your vows are our vows. We are your servants."What is the root or who is the root-cause of the celestial gods? Who are the persons, whom, the demons want to destroy? This will be answered later - but they have already decided on the aspect of killing and destroying the roots and foundations of the celestial gods. What will be the dangerous consequences of ignoring the celestial gods or his enemies? This is explained in the next verse.

यथामयोद्धे समुपेक्षितो नृभिर्न शक्यते रूढपदश्चिकित्सितुम् ॥
यथेन्द्रियग्राम उपेक्षितस्तथा रिपुर्महान् बद्धबलो न चाल्यते॥ ३९॥

VERSE 39 Meaning: "Just like an ordinary disease, like mild fever in the body, when ignored and not treated immediately, results into a major problem for health and sometimes, even, incurable, and just like, the Yogi (a spiritual aspirant treading the Yogic path for self-realization) who has ignored the overpowering nature of the senses (and hence he has abandoned all efforts to over-

come and tame or control them), gets destroyed (i.e. the powerful uncontrolled senses lead him to his spiritual failure or doom), in the same manner, if an enemy is ignored, then the enemy, on attaining more strength, becomes in turn, unconquerable and the destruction of oneself, at the hands of the ignored enemy, will become a certainty."

श्रीसुबोधिनी : उपेक्षायां को दोष इति चेत् तत्राहुयथेति, आमयो रोगो ज्वरादिरङ्ग आविर्भूतस्तमनादृत्य यदि स्नानभोजनादिकं कुर्यात् तदा रूढपदः संश्रिकित्सितुं न शक्यते, अङ्गमेव नाशयति, सदैवेनापि तज्जनिते सन्निपाते चिकित्साशक्या, अनेन सम्बन्धे विद्यमाने कथं मारणीया इतिशङ्का निवारिता तेषां सर्वनाशकत्वादिति लौकिकबाधकत्वेन निरूपितं, वैदिकबाधकत्वेन दृष्टान्तान्तरमाह यथेन्द्रियग्राम उपेक्षित इति, योगिना परमपुरुषार्थे साध्य इन्द्रियसमूहो नोपेक्षणीयः, तेषामुपेक्षायां मिन्द्रियैर्विषया-कृष्टैरितिन्यायेन सर्वनाशो भवति, प्रबलं चेदिन्द्रियं पश्चान्निवारयितुमशक्यं यथैहिकामुष्मिकनाश एताभ्यां तथा सर्वनाशो देवैर्देत्यानां, तदाह रिपुर्महान् बद्धबलो न चाल्यत इति, महान् स्वापेक्षयापि स्वरूपतः, ते चेत् सम्बद्धबला भवन्ति तदा चालयितुमप्यशक्या अतो नोपेक्षणीयाः ॥ ३९ ॥

SRI SUBODHINI: Curable diseases, like fever etc. if not controlled or treated, at the initial stage itself, can trigger a major illness which can lead to the destruction of this body. At an advanced stage of such an illness, even the best doctor becomes helpless to cure this illness, which could have been easily controlled, if it was treated at the initial stage itself. Now the doubt about the destruction of the self by it's own related and associated object is mitigated. In other words, one can destroy one's relatives and associates, for the sake of protecting oneself. Like an ignored and untreated illness becomes the cause for the death of the body, we can and should destroy any relative or associates, who are bent upon destroying our

worldly position and security. So far, the demons gave the example of a worldly situation. Now, the demons are giving a spiritual example of a Yogi, who is putting efforts towards God-realization, failing to achieve his goal, due to his act of ignoring the importance of his various senses. Due to this, the Yogi, not only is deprived of his goal of God-realization, but, in turn gets destroyed by the all-powerful senses, which makes the yogi get attached to material and worldly pleasures - thus ruining his quest for God-realization. In this way, through the destruction of the body, the worldly person, is denied the enjoyment of this life and the Yogi, due to the overpowering and uncontrolled senses is denied the spiritual goals of the other worlds. Now, the demons are saying that by ignoring the celestial gods, there is a possibility of the celestial gods, becoming very strong, and destroying the demons. The celestial gods, who are already endowed with strength, should never be allowed to gain more strength. Hence, we should not ignore them and allow them time to gather strength. The demons are describing the basis and roots of the power of the celestial gods.

मूलं विष्णुर्हि देवानां यत्र धर्मः सनातनः ॥

तस्य च ब्रह्मगोविप्रास्तपोयज्ञाः सदक्षिणाः ॥ ४० ॥

VERSE 40 Meaning: "The basis of the power of the celestial gods is Lord Vishnu, in whom, is established the most ancient spiritual wisdom (Sanātana Dharma) in the form of sacrifices etc. The basis of both Lord Vishnu and the celestial gods consists of the Vedās, the Cows, the Brāhmins, the penance of noble souls and the Vedic sacrifices, where offerings and gifts are made to everyone."

श्रीसुबोधिनी : मूलमाह मूलं विष्णुरिति, देवानां मूलं विष्णुः, विष्णुप्रभवा देवाः, सत्त्वगुणा देवाः, तस्याधिष्ठाता तु विष्णुः, इमां युक्तिं हि शब्द आह, प्रकारान्तरेणापि देवानां मूलं विष्णुरित्याह यत्र धर्मः सनातन इति, धर्मो यागादिः, स तु देवतोद्देशेन द्रव्यत्यागात्मकः, स केवलं वेदोक्तः सनातनः, 'तानि धर्माणि प्रथमान्यास'त्रिति श्रुतेः, यज्ञाभावे देवानां भक्ष्याभावाद् यज्ञो देवानां मूलं, स च स्वदेवतानियम्यः, तस्य च देवता विष्णुः, 'यज्ञो वै विष्णु'रिति श्रुतेः, न केवलं तस्य नियामकत्वं किन्त्वाधारत्वमपि, तदाह यत्रेति, यत्र विष्णौ सनातनो धर्मः, 'धर्मस्य प्रभुरच्युत' इति वाक्यात्, तस्माल्लौकिकवैदिकदेवानां मूलं विष्णुः, तस्यापि मूलमाह तस्येति, चकाराद्देवानामपि, ब्रह्म वेदः, गावो विप्राश्च तपो यज्ञाः सदक्षिणाः, प्रमाणं वेदः, हविरेकत्र मन्त्राश्चैकत्र, द्विविधो हि धर्मः, प्रवृत्तिनिवृत्त्यात्मकः, प्रवृत्त्यात्मको यज्ञो निवृत्त्यात्मकस्तपः सदक्षिणाः दक्षिणा यज्ञस्य भार्या, अनेन प्रवृत्तिधर्मत्वं तस्योक्तं, पञ्चात्मको वा मूलत्वेन निरूपितः, अनेन द्वयं मूलत्वेनोक्तं ब्राह्मणा गावश्च, तत्र दुहन्त्यो गावो यज्ञकर्तारस्तपस्विनो वेदविदो ब्राह्मणाः ॥ ४० ॥

SRI SUBODHINI: The fundamental basis and root of the celestial gods is Lord Vishnu as they have their origin in Lord Vishnu - as being born from Him. The celestial gods are Sātwik by nature (of the quality of harmony) and Lord Vishnu is the original cause and enjoyer of all Vēdic sacrifices (YAGNA). The various acts of our Vēdic Dharma viz. the Vēdic sacrifices, have prescribed, sacrificing offerings and oblations of various materials, with a view to offer them to the celestial gods, and whatever acts of righteousness and sacrifices prescribed by the Vēdās, are permanent and everlasting truths, as a guide, for one's living on this earth. The word "SANĀTAN" denotes that these principles and practices, expounded in the Vēdās will remain forever, as they are Eternal truths and hence - everlasting. In the Vēdās, it is

clearly mentioned, that the practice of sacrifice has remained and continued from the very beginning of this creation. We can also say, that these practices are the ones, which have to be practiced, in the first instance, and are considered as the highest form of righteousness. When sacrifices are not performed, then the celestial gods, do not get their food and hence, these sacrifices form the basis of the lives and well-being of the celestial gods, who in turn control the fruits, arising out of the performance of such sacrifices. The Lord of all sacrifices is Lord Vishnu. As told in the Vēdās "Lord Vishnu is the sacrifice" - Lord Vishnu is the symbol of this sacrifice, as prescribed, in the Vēdās. In this way, Lord Vishnu becomes the controller and the Master of all these Vedic sacrifices. Not only this, he is also the Original foundation and basis for all sacrifices and the word used here "Yatra" (which) denotes that "in whom the righteous sacrifices always remain forever viz. Lord Vishnu". Now, it is clearly explained that our Lord is the basis and foundation for all righteousness (DHARMA) and that is why, we come across the saying "the Lord of Dharma is Achyuta" ("Achyuta" is synonymous with Lord Vishnu). From this, it is also proved that, Lord Vishnu is the basis and originator of all these celestial gods, both material and Vedic. Now, what is the basis and root of Lord Vishnu and the celestial gods? The basis is the Vēdās, the Cow, the Brāhmin, the penance, and the performance of Vēdic sacrifice, wherein gifts and offerings are made. The Vēdās are considered as the basis and authority for the performance of sacrifices. In the cows, there is the existence of ghee (which is offered during the sacrifice) and in the Brāhmin is the Manthra or holy Vēdic chanting. The paths of spiritual Dharma is two fold viz. the path of action viz.

worldly prosperity and the path of withdrawal viz. spiritual progress or wisdom. The path of worldly prosperity, through actions, consists of the performance of Vedic sacrifices and the path for attaining spiritual wisdom, consists of performance of penance. The giving of gifts and offering is considered as the wife of the sacrifice, and all sacrifices should be performed, only with due offerings of gifts of money, materials etc. Hence, a sacrifice is termed as following the path of action. The purport here, is that the one, who lives with his wife automatically follows the path of action. Thus the basis of the celestial gods, is Lord Vishnu, who symbolizes the Vēdās, the cow, the sacrifice, the Brāhmin and the penance. Put in other words, we may consider the Brāhmins and the cow as the real basis, instead of the five factors mentioned above, as the cows give milk, which produces the ghee offered during the sacrifice and the Brahmin conducts the sacrifice, as he knows the various Vedic mantras or chantings, usually recited during a sacrifice. With these two viz. the ghee and the Brāhmins, a sacrifice gets completed. The Brāhmin, who has opted to the path of penance will, of course, guide and lead the path towards spiritual wisdom. Now, the demons speak about the destruction of the Brāhmins and the cows.

तस्मात् सर्वात्मना राजन् ब्राह्मणान् ब्रह्मादिनः ॥

तपस्विनो यज्ञशीलान् गाश्च हन्मो हविर्दुघाः ॥ ४१ ॥

VERSE 41 Meaning: "Hence, we will destroy the Brāhmins and the cows, so that these Brāhmins are prevented from doing the Vedic sacrifices, either by themselves or through their successors and other family members. We will destroy Brāhmins, who have the knowledge of the Vēdās and also know the meaning of the

Vedās, who are practicing penance and who are capable of performing the sacrifices and we will also destroy the cows which give milk, so that no ghee is available for the performance of the sacrifices."

श्रीसुबोधिनी : तेषां खननमाह तस्मादिति, सर्वात्मना लौकिकवैदिकसाधनैः स्वतः परतः साक्षात् परम्परया च यथैव ते निवृत्ता भवन्ति, ब्राह्मणानां विशेषणं ब्रह्मवादिनो वेदवेदार्थविदः, उभयविधं च कुर्वन्तीति, तपस्विनो यज्ञशीलाश्च, हविर्दुग्धाः पयोदोग्ध्यो गाः, हनन्धातोर्लटि बहुवचनं हन्य इति ॥ ४१ ॥

SRI SUBODHINI: We will prevent the Brāhmins from performing the worldly and the Vēdic sacrifices, either by themselves: or through others. We will destroy all the Brāhmins, who have the knowledge of the Vēdās, in the form of the actual performance of the various sacrifices, which are prescribed therein, and also have the knowledge of the spiritual wisdom contained in the Vedās. In other words, we will destroy those Brāhmins, who are adept in the various actions and the spiritual wisdom of the Vēdās. We will also destroy the Brāhmins, who practice the various types of penances, also the cows, which give plenty of milk. The demons decided to undertake all these "destructive" actions, at their earliest, no sooner they get the order and approval from Kamsa. In this manner, the demons told Kamsa, that they should destroy the Brahmins and the cows, who form the basis for action by Lord Vishnu. Now they specify that all these Brahmins and cows etc. should be destroyed, as they form the various limbs of our Lord Vishnu (i.e. they constitute the body of Lord Vishnu).

विप्रा गावश्च वेदाश्च तपः सत्यं दमः शमः ॥

श्रद्धा दया तितिक्षा च क्रतवश्च हरेस्तनूः ॥ ४२ ॥

VERSE 42 Meaning: "Lord Hari's Holy Body or His Divine self consists of the most sacred beings and qualities and objects viz. the Brāhmins and cows, all types of food which can be offered as oblations into a sacrificial fire, the Holy Vedās and it's 6 Divine parts, sacred vows, Holy penance, control over one's senses, peace and order in one's inner mind, sincerity, compassion, forbearance and patience and the holy sacrifices such as Jyotishtoma and others."

श्रीसुबोधिनी : एवं विष्णुमूलत्वेन ब्राह्मणगवां निराकरणं निरूप्य भगवच्छरीरत्वेनाप्येतान् निरूपयन्ति साक्षान्निराकरणाय विप्रा इति, विप्रा गावश्चकारादन्यान्यप्यत्रानि, वेदाः, चकारादङ्गानि व्रतानि वा, तपः सत्यं दमः शम इति ब्रह्मचर्याद्याश्रमधर्माः, तपः शारीरो धर्मः, सत्यं वाचः, दम इन्द्रियाणां, शमोन्तःकरणस्य श्रद्धा सर्वत्र, दया च सर्वेषु, तितिक्षातिक्रमसहनं, एवं दशविधो दशावतारः, क्रतवोसङ्ख्याता ज्योतिष्टोमादयः, एते सर्वे सर्वदुःखहर्तुर्भगवतस्तनूस्तन्वः, तस्माद् विष्णौ प्रयत्नः प्रतिष्ठितः ॥ ४२ ॥

SRI SUBODHINI: In this verse, the word of "and" used twice denotes the various sacred offerings made into a sacrificial fire and also the 6 "Vedāṅgās" (parts of the Vēdās). This also denotes the observance of holy vows undertaken by devout people. The reference in this manner, the demons told Kamsa that they should destroy the penance, truth, control over senses and peace and order in one's inner-mind, pertains, respectively, to the four stages of one's life viz. the bachelorhood, the married stage, the anchorite stage and the sannyasi (complete renunciation) stage. Penance is to be done by the body; hence it is the Dharma or duty of one's body. Truth is the duty or Dharma of one's word or speech. The control over the senses is the duty of everyone to rule and order the senses, and direct them into the path of Dharma or righteousness. The thought process becoming peaceful and orderly is the

duty of the inner-mind. Sincerity and true attention to all these sacred undertakings and tasks, compassion to all beings, forbearance and patience towards those who misbehave - all these ten types of right conduct and spiritual behavior constitute our Lord's Ten Divine manifestations. The Vedic sacrifices such as Jyotishtoma and others are of several varieties and kinds. All these symbolize and represent our Lord Hari's Divine Body or Self - Lord Hari is the one who removes, entirely, the sorrow and unhappiness of everyone. Just like a body is able to do various actions because the Divine soul is established as the indwelling spiritual principle in one's body, in the same way, Lord Vishnu conducts and organizes the lives of Brāhmins and others - as all these represent the body of Lord Vishnu.

Now the demons conclude this topic by mentioning, that our Lord is the root cause and origin for everything referred to, up to now.

स हि सर्वसुराध्यक्षो ह्यसुरद्विद् गुहाशयः ॥

तन्मूला देवताः सर्वाः सेश्वराः सचतुर्मुखाः ॥ ४३ ॥

VERSE 43 Meaning: "Lord Vishnu is the presiding deity of all the celestial gods; He is the enemy of the demons. He lives, in a secret and hidden way, in the inner-mind of every being; He is the origin and the root-cause of all the celestial gods such as Lord Brahma and Lord Siva and others. Hence, the only way to destroy Lord Vishnu, is only through the destruction of the sages and noble souls."

श्रीसुबोधिनी : उपसंहरंस्तस्य मूलत्वमाह स हीति, 'मुख्ये कार्यसमस्तस्य' इतिन्यायाद् गौणानां देवानां निराकरणं व्यर्थं पूर्वोक्तन्यायेन विष्णुरेवाध्यक्षः प्रभुः, किञ्चान्ये देवास्तथासुरान् न द्विषन्ति,

कदाचित् सहभावोपि लक्ष्यते, हरिस्त्वसुरद्विडेव, मारयितुमपि न शक्यते साक्षाद् यतो गुहाशयः, गुप्तेन्तःकरणे वा तिष्ठतीति, अध्यक्षत्वं च न लौकिकप्रभुवत् किन्तु मूलभूतोपीत्याह तन्मूला इति, स्त्रीलिङ्गप्रयोगेवगणनार्थः, महादेवस्य ब्रह्मणश्च स्वतन्त्रतामा- शङ्क्याहुःसेश्वराः सचतुर्मुखा इति, अतो विष्णोः प्रतीकारः कर्तव्यः, प्रतीकारश्चर्षीणां निराकरणमेवेत्याहायमिति, ऋषिपदेनैव सर्वे धर्मा उक्ताः ॥४३॥

SRI SUBODHINI: Whenever important and unimportant factors are explained together, then, generally the 'important' factors or points are given due and more value. Here, references have been made, both to the destruction of the celestial gods and of Lord Vishnu. Lord Vishnu is the presiding deity and the Lord of all the celestial gods. Hence, it may be a waste to eliminate the celestial gods as elimination Lord Vishnu, in the first instance, will suffice as with the destruction of Lord Vishnu, everyone else gets decimated. Hence, Lord Vishnu should be first eliminated. There is also another factor to be considered. Usually, the celestial gods, do not hate the demons, as Lord Vishnu does - in fact the celestial gods had helped the demons, to procure the Divine nectar, after churning the ocean of milk. Lord Vishnu is an inveterate enemy of the demons. It is also difficult to kill Lord Vishnu, as He stays, always, hidden in the inner-mind of everyone. Our Lord Vishnu is the origin and the root-cause of all these celestial gods - and not just a presiding deity or kind, in the worldly way. He is the fundamental Divine basis for everybody and everything. The word used here to describe the celestial gods by the demons is done in the feminine gender - that is, the celestial gods can be easily ignored as one tends to ignore the womenfolk as weak and feeble. Lord Siva and Lord Brahma also are not independent - as their origin, basis and the root-cause is

also, our Lord Sri Hari. Hence, it is wise and proper to eliminate and destroy Lord Vishnu only. To eliminate Lord Vishnu, it is necessary first, to destroy all the sages and noble souls and through their destruction, destroy also, all their religious practices and sacrifices. Here the word "sage" (RISHI) is used to denote their spiritual and religious sacrifices/actions also. On hearing the above words of the demons, what Kamsa, did, is explained in the following verse.

अयं हि तद्वधोपायो यदृषीणां विहिंसनम् ॥

एवं दुर्मन्त्रिभिः कंसः सह सम्पन्न्य दुर्मतिः ॥

ब्रह्महिंसां हितं मेने कालपाशावृतोसुरः ॥ ४४ ॥

VERSE 44 Meaning: "In this manner, Kamsa, got his intellect polluted, with the wrong advice given by his evil and sinful minister. He decided, that giving trouble and harming the Brahmins will be beneficial for him - He being a demon himself, was cruel in his character and conduct, and now, was also enveloped and bound by his bad destiny."

श्रीसुबोधिनी : एवं तेषां वचनं श्रुत्वा किं कृतवानित्याशङ्क्याहैवमिति, नन्वयं क्षत्रियो ब्राह्मणरक्षकः कथं ब्रह्महिंसां हितत्वेन मेने? तत्राह दुर्मन्त्रिभिरिति, एते दुष्टा मन्त्रिणाः, पर्यवसानदोषदर्शनाभावात्, तैः सह सम्पन्न् मन्त्रणं कृत्वा दुर्मतिर्जातः, बुद्ध्या हि सर्वनिर्णयः, बुद्धिनाशकस्तु दुःसङ्गस्तत्रापि मन्त्रित्वेन गृहीतः, अत एव ब्रह्महिंसां स्वस्य हितत्वेन मेने, ननु दुःसङ्गेपि कथं स्वाभाविको भावोन्यथा जात इति चेत् तत्राहासुरः कालपाशेनावृतश्च, असुरत्वात् स्वभावदुष्टः कालपाशावृत आपद्ग्रस्तः, आपदि सर्वबुद्धिनाशो भवति, तत्रापि कालपाशपदाभ्यां महत्यापदा निरूपिता ॥ ४४ ॥

SRI SUBODHINI: Thus, inspired by the wrong advice given by his evil ministers, Kamsa, thought that killing Brahmins will lead to his safety and prosperity.

Kamsa was of the Kshatriya clan (warrior) and it was his duty to protect the Brāhmins and not kill them! Then how come, he decided to kill all the Brāhmins? It is said, that this was due to the wrong advice given by his evil ministers - and the ministers also did not comprehend or know the bad consequences of their evil actions! Kamsa got his intellect polluted with their wrong advice. Intellect always guides the mind and body to act rightly or wrongly. The intellect gets destroyed and loses its discriminating faculty by courting bad company - now Kamsa was advised by evil ministers and his intellect also became influenced by these evil-minded and cruel ministers. Instead of protecting them, Kamsa now thought, that by killing the Brāhmins, he will certainly save himself and it will be beneficial to him! Moreover, if someone, was to say, that why did Kamsa become evil-minded, after getting the advice of his evil-minded ministers, although up to now, he had behaved properly, with affection and humility, with both mother Devaki and Shri Vasudeva, it is explained that Kamsa, was a demon, and hence, was also very cruel, in his basic character. He was also, now, under the control of the binding force of Time - bad destiny - Hence he was also in the jaws of imminent danger.

Usually, in a situation of extreme danger, a person can easily lose the balance in his intellect. Kamsa was exposed to his bad destiny and hence, there was extreme fear in his mind. Hence, there is no wonder that he lost his intellect completely! Now his bad destiny - here both "Time" and "Chains" (PĀSA) denote the factor of Kamsa, being bound by the chains of his bad destiny. After losing his intellect, completely, what Kamsa, did subsequently, is explained below.

सन्दिश्य साधुलोकस्य कदने कदनप्रियान् ॥

कामरूपधरान् दिक्षु दानवान् गृहमाविशत् ॥ ४५ ॥

VERSE 45 Meaning: "Kamsa, ordered fearsome demons, who by their very nature, gave trouble and harmed others, who also can take and transform themselves into any desired form, to go to all the places, with a view to give trouble and harm good, virtuous and noble persons. Kamsa then retired to his palace after giving such an order."

श्रीसुबोधिनी : एवं बुद्धिभ्रंशे जाते यत् कृतवांस्तदाह सन्दिश्येति, साधुलोकस्य कदने पीडायां कदनप्रियान् स्वतोपि कदनेच्छन् कदनकरणार्थं तत्तत्साधकनानारूपधारकान् दशदिक्ष्वप्यादिश्य स्वविषयेन्यविषये च कामरूपधराणां सर्वत्रैव सामर्थ्यसम्भवात्, दानवानिति, क्रूरान्, राक्षसमात्रे दानवप्रयोगः, स्वगृहमाविशत्, यथोपद्रवे कश्चित् प्रभोः स्थाने गतो दर्शनमेव न प्राप्नुयात्, एतदर्थं गृहे प्रवेशनम् ॥ ४५ ॥

SRI SUBODHINI: Kamsa, sent, to the various places in his kingdom and also to other distant places, fearsome demons, who by their very nature harmed others and who were capable of taking any desired form. They were ordered to harm noble souls, everywhere. These demons could also travel anywhere, by their mere will. These demons were very cruel (DĀNAVA). Only the "Rākshasa" category of demons are given this, name of being "very cruel". In other words, Kamsa ordered 'very cruel' persons, to go forth to every place in his kingdom and outside, so that noble and virtuous persons can be harmed, without any sympathy or compassion. Kamsa, went back to his palace, after giving this order. Perhaps, he went away to his palace, so that, no one could meet him complaining about the cruel actions of these demons and tell him about their sorrow and suffering. The

demons perpetrated such an amount of cruel atrocities that their actions and deeds, exceeded the original order of Kamsa! It is explained below.

ते वै रजःप्रकृतयस्तमसारूढचेतसः ॥

सतां विद्वेषमाचेरुरारादागतमृत्यवः ॥ ४६ ॥

VERSE 46 Meaning: "The cruel demons, whose nature was under the influence of spiritually ignorant dynamism (RAJAS) and whose minds were enveloped by the darkness of the spiritual ignorance (TAMĀS), undertook to perpetrate violent deeds of hatred, on the noble and virtuous souls, as their own destruction, through the death, of good and noble souls was imminent. Those, to whom, death is very near (i.e. about to die), lack true knowledge about the nature of right and wrong actions."

श्रीसुबोधिनी : ते च ततोप्यधिकं कृतवन्त इत्याह, वै निश्चयेन, ते स्वभावत एव रजःप्रकृतयः, राजसाः क्रूरा भवन्ति, आगन्तुकेन च पुनस्तमसारूढं चित्तं येषां, पूर्वसिद्धविवेकनाशार्थं तमः, रजस्तमोभ्यां व्याप्ताः सात्त्विकान् द्विषन्त्येव, अतः सतां विद्वेषं विशेषेण द्वेषो यस्मात् तादृशमुपद्रवं धर्मधनादिनाशनमासन्ताच्चेरुः कृतवन्तः, अनेन तेषां स्वरूपतोन्तःकरणनाशाद् धर्मतश्चोपद्रवं कृतवन्त इत्युक्तं भवति, ननु स्वाम्याज्ञातोधिकं किमर्थं कृतवन्तस्तत्राहारादागतमृत्यव इति, मृत्युग्रस्तास्तथा कृतवन्तः, विकलो ह्यन्यथा करोत्येव ॥ ४६ ॥

SRI SUBODHINI: It is certain that, by their very nature demons are prone to do ignorant dynamic actions (RĀJASIC). Hence, these types of people, are usually very cruel. Over and above this violent nature, their minds were also enveloped by the darkness of their spiritual ignorant nature (TAMĀS), and this "ignorance" had completely removed whatever discriminating virtue, they had earlier. In the manner, those, who get under the dominating control of both Rajas and Tamas (ignorant dynamism

and darkness), naturally are prone to hate noble and good persons. So, these demons, began to harm and give trouble to those noble persons, whom they now hated. It is clearly mentioned, in this verse, that the inner-minds of these demons, were completely distorted and destroyed. The inner-mind is the product of the change which takes place in the "EGO" (AHANKĀR) principle and usually it is in a state of harmony (SATWA) as it gives birth to knowledge about various things and objects. But this usual harmonious nature of this inner-mind is completely destroyed with the ingress of the ignorant dynamism (RAJAS). But the knowledge of the inner-mind remains, although, without any use or benefit. Even this knowledge of the inner-mind is destroyed, with the ingress of the 'ignorance' of Tamas or darkness and in this manner, we can safely assume, that the entire inner-mind of these demons was destroyed successively, through the removal of it's harmonious nature and it's own knowledge about it's existence, through the ingress of both Rajas and Tamas, respectively. Hence, without an effective harmonious inner-mind, to direct them into the performance of righteous actions, the demons, now undertook to do sinful and cruel actions and gave trouble and pain to noble and good persons. How did they do more harm and indulge in more cruel actions - exceeding even the orders and expectation of Kamsa? The answer is given as follows. They had become extremely cruel, as their death had come very near to them - meaning that, very soon, they will meet with their death and doom - hence, they were forced, by their imminent bad destiny to act with so much cruelty - as they had no control over themselves to decide about the "right and wrong" of their actions.

Yōgamāya, had made these demons to perpetrate such cruel actions on the noble persons, so that they can be

easily and swiftly destroyed. With a view to explain this, in the next verse, the consequences of evil actions done to great and noble souls, are described.

आयुः श्रियं यशो धर्मं लोकानाशिष एव च ॥

हन्ति श्रेयांसि सर्वाणि पुंसो महदतिक्रमः ॥ ४७ ॥

॥ इति श्रीमद्भागवते महापुराणे दशमस्कन्धे चतुर्थोऽध्यायः ॥ ४॥

VERSE 47 Meaning: "Sri Sukadeva said, "Those persons, who dishonour and disrespect Divine and noble souls, stand to lose, due to their bad deeds towards these great and noble souls, their longevity, wealth, fame, righteousness and the various benefits which automatically accrue due to these viz. residence in heaven, children and the prosperity and welfare, attained through the fulfillment of one's desires. They also lose all the benefits of an auspicious nature, in their lives."

श्रीसुबोधिनी : माययैवैतत् कारितं सर्वनाशार्थमिति ज्ञापयितुं महदतिक्रमस्य फलमाहायुः श्रियमिति, जीवानां षड् उत्तमा गुणाः, तदभावे प्राण्यकृतार्थः स्यात्, तत्र प्रथममायुः, जीवतो हि सर्वं भवति, ततः श्रीः, स्पष्टस्तस्या उपकारः, ततो यशः कीर्तिः, ततोन्तरङ्गो धर्मः, तैः साध्या लोकाः स्वर्गादयः, तत्र लोके सर्वा एवाशिषः, चकारादैहिका अपि पुत्रादयः, एवकारेण सर्वेषामेवाशीष्टं प्रदर्शितं, अतो यस्य यदशीष्टं तदेव नाशयतीत्युक्तं भवति, अन्यथा गणिताश्चेत् तस्याशीष्टा न भवेयुस्तदेष्टमेव चेष्टितमिति महदतिक्रमः किं कुर्यात्? अतो यत्किञ्चिदेवाशीष्टं तदेव हन्ति, लोकसिद्धास्तु गणिताः, अनुक्तसर्वसङ्ग्रहार्थं सर्वाणीति, पुंस इति, स्वतन्त्रस्यापि महतो भगवदीयस्यातिक्रम उल्लङ्घनं, महत्त्वं भगवत्सम्बन्धादेव, अन्यथाराग्रमात्रस्य कथं महत्त्वं स्यात्? एवं भगवच्चरित्रसिद्ध्यर्थं मायाकार्यं निरूपितम् ॥४७॥

॥ इति श्रीमद्भागवतसुबोधिण्यां श्रीमद्वल्लभदीक्षितविरचितायां

दशमस्कन्धविवरणे चतुर्थाध्यायविवरणम् ॥ ४ ॥

SRI SUBODHINI: The 6 qualities mentioned in this verse are considered as worthy of being attained by a

human being. A life is considered as "unfulfilled" without attaining these. The first quality is "longevity" - as only if one lives, then one can achieve or do something. This "longevity" gets reduced or lost, through the sinful act of heaping dishonour and disrespect on noble and Divine souls. Disobedience coupled with intransigent behavior to Divine and noble souls, makes one lose his wealth and prosperity. Hence, this person gets deprived of the use of wealth and prosperity. In the verse, references are made to the loss of fame, residence in the heaven and of the non-fulfillment of various desires for objects and other happiness. We should not conclude, now, that if someone has no desire at all, he can get away, without any punishment (as he has nothing to lose) if he misbehaves with Divine and noble souls! Hence, it was necessary to say, that this sort of bad behavior towards Divine and noble souls, makes one lose everything and they will never attain, whatever they want to attain or achieve. There are various other types of benefits and happiness, which life offers - and all these are referred to, in a summarized and short way, by the word 'Everything else' (SARVĀNI) - that these also, will get destroyed for the soul, committing the sin of harming the Divine and noble souls. The words "Men" (PUMSAHA) used in the verse denotes, that despite being independent, everyone stands to lose everything, when the above mentioned sin is committed. The word "great and noble" (MAHĀN), in the verse, is used to denote the 'Divinity' of the persons referred to i.e. it refers to the sincere Devotees and Bhaktas of our Lord - that a Devotee of our Lord, is indeed, a great and noble person and dishonouring or harming a devotee makes one lose all the above benefits of a good and prosperous life. A soul attains "greatness" only due to it's association with our Lord and due to His Grace and compassion, the soul attains it's 'exalted' status of being "great" (MAHĀN).

Our Lord is the Most Supreme and the "greatest" and hence, the soul attains greatness, through it's devotion to our Lord.

The Lord makes the soul 'great' through His love and grace. Like the water gets "heated" through coming into contact with fire, the devote also gets the ingress of greatness through his Devotion to our Lord. In this manner, Yogamāya, was able to complete her task of giving sorrow and pain to everyone, as planned and determined by our Lord, who through His Divine form of Aniruddha, now undertook the task of saving and securing righteousness (DHARMA). If Yogamāya, had not inspired Kamsa to perpetrate such an amount of evil actions - and the resultant sorrow and unhappiness to good and noble persons - the manifestation of the Divine Part of our Lord - as Sri Aniruddha - who represents and symbolizes the Divine quality of protecting "righteousness" (DHARMA) would not have taken place.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the fourth chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

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